PARENTAL INFLUENCE ON THE ETHNIC PARTNER CHOICE WITHIN IMMIGRANT FAMILIES IN EUROPE

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SUMMARY

This dissertation investigates the parental influence on the ethnic partner choice within immigrant families in Europe. While it is often argued that parents' ability to steer their offspring's partner choice is decreasing, the main argument here is that the parental influence is substantially underestimated when only considering their influence through the parents' involvement in the partner choice process. Instead parents also have a substantial indirect influence that has barely been considered within previous research. This indirect influence relates to the intergenerational cultural transmission within the socialization process. Therein parents pass on the central elements of their culture and thereby shape their children's partner preferences and ultimately their partner choice. The focus within this dissertation lies on the transmission of attitudes towards mixed unions, religion and religiosity, collectivistic orientations, and language.

The dissertation consists of two parts: A theoretical and an empirical part. The first part contains a thorough review of the literature with regard to the two central topics of intergenerational cultural transmission and immigrants' ethnic partner choice. While both have been discussed and examined at length, they have rarely been brought together, which this dissertation catches up on. Hypotheses and a theoretical model of the parental direct and indirect influence on their children's ethnic partner choice are deduced from the theoretical considerations and previous empirical findings.

In the second part of this dissertation, these hypotheses and the theoretical model are then analyzed and tested empirically in two separate studies. The first study investigates the parental influence on the ethnic partner choice of adults with a migratory background in Europe. This is done on the basis of data from the TIES survey. The second study investigates the ethnic partner choice of adolescents with a migratory background in Europe on basis of the CILS4EU survey. Both studies are structured analogously to make them comparable. The results for the most part confirm the substantial indirect influence parents have by passing on their culture to their children. However, this indirect influence does not seem to affect all partner choices. It does not seem to be relevant for so-called adults' transnational unions, i.e., with a co-ethnic partner from the country of origin, as well as for the choice of a member from another ethnic minority group.

In the end stands a summary of the dissertation as well as of the most important findings. These findings are then discussed in a more holistic fashion, the dissertation's contributions and shortcomings are illustrated, and directions for future research are given.

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INTRODUCTION

For decades, Europe has been a destination for many immigrants and still receives substantial immigration flows from different regions of the world. While the character of such migration has substantially changed over time, the overall net migration in Europe has been positive since the beginning of the 1980s. Even more, a trend towards higher net immigration can be observed (Albertinelli et al. 2011). Moreover, the descendants of immigrants themselves make up a considerable share of the migrant population in Europe. In 2014, 55 million people living in Europe were first- or second-generation immigrants and accounted for 18 percent of the entire European population. Thereof, two thirds were born abroad and one third was born to immigrant parents in Europe (Eurostat 2017).[1] However, members of the third generation are not yet included in these enumerations. Accordingly, the population with a migratory background is even larger. These few numbers show that the migrant population makes up a substantial share of the European population with a growing tendency. The topic of immigrants' integration into European society has therefore experienced increased attention in public and scientific discourses.

Within scientific discourse, intermarriages with the native population have often been perceived and used as an indicator of the overall integration of immigrants into local society (Alba and Nee 2003; Gordon 1978; Price and Zubrzycki 1962). Conversely, unions with co-ethnics from the immigrant stock and, even more so, from the country of origin – the so-called marriage migrants or imported spouses – are seen as hampering the integration process (Kalter and Schroedter 2010; Kogan 2010). While such an absolute perception of this interrelation between immigrants' partner choice and their integration has increasingly been questioned and criticized (e.g., Rodríguez-García 2015; Sterckx 2015), the fact that associations exist between the two remains undisputed. Immigrants' ethnic partner choice is related to certain aspects of their own integration as well as to that of their children. It affects immigrant families' structural, social, cultural, and emotional integration. And of course, it also constitutes an important aspect of immigrants' integration in itself (Heckmann et al. 2000; Kalmijn 2015). Therefore, immigrants' ethnic partner choice constitutes an interesting and intriguing topic of empirical investigation. The interest is further sparked by the surprisingly strong prevalence of ethnic endogamy, i.e., of unions within the own ethnic group. This is particularly the case for some immigrant groups such as Turks or Moroccans (e.g., Eeckhaut et al. 2011; Kalmijn and van Tubergen 2006). Such endogamous unions are often even formed with a so-called transnational partner or marriage migrant, i.e., a partner from the country of origin who immigrates for the union formation itself (Eeckhaut et al. 2011; Timmerman and Wets 2011). This substantial prevalence of endogamy even persists across generations in some ethnic minority groups (van Kerckem et al. 2013; Lucassen and Laarman 2009). Thus, the question arises: What motivations and factors stand behind these endogamous union formations among immigrants – particularly within succeeding generations? A substantial amount of research has worked towards identifying the determinants of immigrants' ethnic partner choice. These factors can be categorized into structural characteristics of the marriage or dating

[1] These numbers do not include Denmark, the Netherlands, and Ireland.

market, personal preferences for a specific partner – typically for someone who is similar to oneself, and third-party influences (Kalmijn 1998).

Of the third-party influences, especially the influence of the family has received considerable attention. The public discourse typically revolves around more extreme cases, such as child and forced marriages (e.g., Esman 2005; Euronews 2016; Preuß 2011; Ziegler 2016) and related honor killings (e.g., DW 2004; Lake 2017; Pagel 2011). Such honor killings occur if the offspring – and especially the daughter – does not comply with their parents' and extended families' beliefs and demands concerning partner choice. Yet, those extreme cases of parental interference are exceptions, even within the immigrant populations in Europe. Conversely, scholarly attention is directed towards a larger variety of family influences, also including less harsh and extreme forms. Several studies investigate parental interference in general (e.g., Topgül 2015). They find substantial differences in parental influence between origin groups (e.g., Buunk, Park, and Duncan 2010; van Zantvliet, Kalmijn, and Verbakel 2014) but also within origin groups (e.g., Abdul-Rida 2016). Other research investigates the specific ways of family involvement in the partner choice process, such as social pressure and sanctions (Van Kerckem, Van de Putte, and Stevens 2014; Vignoli and Salvini 2014; Yahya and Boag 2014) or marriage arrangement (e.g., Hense and Schorch 2013; Straßburger 2003). Overall, these research endeavors suggest that familial involvement appears predominantly in certain immigrant groups as, for example, among Turkish immigrants (van Zantvliet et al. 2014) and in families from other collectivistic countries (Buunk et al. 2010). Moreover, studies often find that familial interference decreases with time and across generations (Baykara-Krumme 2014, 2017; van Kerckem et al. 2013; Lesthaeghe and Surkyn 1995; Yahya and Boag 2014). Thus, it seems that parental influence within the partner choice process is only a topic within a selected set of immigrant origin groups which additionally is becoming less prevalent and strict. Nonetheless, my central research question is: **What role do parents play within the ethnic partner choice in immigrant families in Europe?** I argue that parental influence is underestimated if only their direct involvement is considered. Rather, I contend that parents do indeed play a central role within their offspring's partner choice in general and the ethnic partner choice in particular. While their direct influence is often benign, their influence mostly takes a rather indirect and subtle form: They shape their offspring's partner preferences and ideals through the intergenerational transmission of cultural contents within the socialization process. Thus, the question of parental involvement in the ethnic partner choice remains relevant even if the direct influence becomes weaker and less common.

Accordingly, I will investigate within this dissertation project not only direct parental involvement but also to what extent parents indirectly steer their offspring's ethnic partner choice through the intergenerational culture-transmission process. The underlying assumption is that parents pass on the central elements of their origin culture to their children within the socialization process. These cultural contents then shape the offspring's partner preferences and ultimately the choice they make. I will focus on immigrant families in Europe within my dissertation. Thus, the first research question is complemented by the question: **To what extent does cultural transmission within immigrant families influence the offspring's ethnic partner choice?** Therein, the focus lies on cultural contents that are very meaningful for this decision: Intermarriage attitudes and more general views towards ethnic out-groups, religion and religiosity, collectivistic orientations,

and language. The next research question directly adjoins: **How far does culture shape the ethnic partner choice of immigrants and their descendants?** These research questions will guide the theoretical considerations and empirical investigations of this dissertation project.

While this consideration of indirect parental influence through socialization and culture-transmission processes is not entirely new, a thorough discussion and investigation is, to my knowledge, still missing. The most comprehensive research on this topic was conducted by Helga de Valk in her dissertation written in collaboration with fellow scholars. Therein she considered indirect parental influence through the process of intergenerational transmission on various family-life transitions (de Valk 2006), although not in relation to immigrants' ethnic partner choice. Moreover, de Valk and her colleagues and other scholars have admittedly considered and argued on the grounds of this indirect influence within their research. But, they have not directly empirically tested the proposed mechanism of intergenerational transmission. Rather, they have only investigated it through various indicators and proxies that were assumed to capture the outcome of such transmission processes (Çelikaksoy, Nekby, and Rashid 2010; Huschek, de Valk, and Liefbroer 2010, 2012; de Valk and Liefbroer 2007b; van Zantvliet, Kalmijn, and Verbakel 2015).[2]

This dissertation aims at filling this gap. It will adjoin and extend these prior research endeavors. First, I will build a broad theoretical foundation. For this, I will review and combine theoretical background and prior research related to the various subjects incorporated in this dissertation, i.e., ethnic partner choice, intergenerational cultural transmission, and cultural contents. Second, I will thoroughly empirically investigate parental direct and indirect influence on their offspring's ethnic partner choice. The research project at hand will go one step further than previous studies. I will investigate how far the claim of a successful intergenerational transmission process shaping the ethnic partner choice is indeed substantiated by empirical investigations. To achieve this, the indirect influence through the culture-transmission process will be considered directly and tested empirically. Thus, this dissertation aims to contribute to the literature by conceptionally and empirically linking the two separate research fields of cultural transmission within the family and immigrants' ethnic partner choice. These findings should then also be transferable to various other behavioral outcomes of the offspring. I will argue for this in more detail in the discussion chapter. Further, this dissertation will not only look at the ethnic partner choice of adults but as well at adolescents with a migratory background. The latter have barely been regarded in prior research; this is particularly the

[2] These indicators include ethnic origin as a measure of family interdependence (de Valk and Liefbroer 2007a); parental ethnic endogamy and educational homogamy as indicators of a stronger group identification (Çelikaksoy et al. 2010); or low parental education, large family size, children's religious upbringing, and rural origin as an indicator of traditional family attitudes and their intergenerational transmission (Huschek et al. 2010, 2012). Similarly to the latter, de Valk and Liefbroer (2007a) use parental religious affiliation, mother's non-participation in the labor force, low parental educational attainment, constituting a two-parent family, and parental ethnic endogamy as indicators of traditional attitudes. Van Zantvliet, Kalmijn, and Verbakel (2015) rely on measures of the parental integration into the host country as indicators of their direct and indirect influence. These are parental religious affiliation (cultural integration), parental intermarriage (social integration), and educational attainment and socio-economic status (structural integration).

case for the European context. Thus, this dissertation will take the first steps to closing this gap in the knowledge.

I investigate the present research questions quantitatively on the basis of two surveys on immigrants' integration in Europe: 'The Integration of the European Second Generation' (TIES) and 'Children of Immigrants Longitudinal Survey in Four European Countries' (CILS4EU). Accordingly, the empirical part of this dissertation is split in two separate sections that are each based on one of the two data sources. The first part explores the research questions on the basis of the TIES survey. TIES is a comparative cross-sectional survey of young adults of the second immigrant generation from Turkey, Morocco, and former Yugoslavia as well as a native comparison group in Europe. The survey was conducted in 2007 in 15 cities in eight European countries with high immigrant populations. Similar approaches and a standardized questionnaire were applied in all cities surveyed to make the data comparable. TIES was chosen for the present empirical investigation as it not only provides a sufficiently large sample but also comprehensive information on cultural characteristics, the respondents' parents, and their partners' ethnic origins. This information is necessary to study parental influence through the transmission of culture on the ethnic partner choice as well as more generally the role of culture therein.

The second data source is the 'Children of Immigrants Longitudinal Survey in Four European Countries' (CILS4EU). It is a representative, comparative longitudinal data set and contains information on adolescents with and without a migratory background in England, Germany, the Netherlands, and Sweden. The main analyses are cross-sectional and based on the first wave. For the first wave, adolescents around the age of 14 with migratory and native origins were interviewed in 2010 and 2011. The respondents were chosen through a school-based sampling technique which oversampled schools with higher shares of immigrants. Not only students but also their parents were interviewed. This was one of the reasons for choosing this survey for the empirical investigations. By providing not only a sufficiently large sample but also information on adolescents, their parents, and boy-/girlfriends, CILS4EU enabled me to investigate the importance of culture-transmission processes within the family on adolescents' ethnic partner choice. Moreover, exploring the partner choice of adolescents has been mostly neglected in previous studies. This survey allows this gap to be filled.

While both surveys also comprise a subsample of natives, the analyses focus exclusively on respondents with a migratory background. On the basis of these two data sets, I conduct various descriptive and multivariate analyses to investigate parental direct and indirect influence as well as the importance of culture for ethnic partner choice. For this I employ logistic and multinomial logistic regressions techniques and report average marginal effects (AME). In addition, I use the so-called KHB-adjustment which was introduced by Karlson, Holm, and Breen (2012) and allows a comparison of estimations across models.

This dissertation consists of two parts. The first presents the theoretical background as well as a substantive literature review of the central topics studied: Ethnic partner choice, intergenerational cultural transmission, and central cultural contents. The dissertation's theoretical model and the central hypotheses are reasoned on this foundation. They are then empirically tested in the second part.

Part I starts off with the introduction and definition of the central concepts of this dissertation (chapter 1) and a review of the literature on ethnic partner choice (chapter 2). Within this review, I outline why the immigrants' ethnic partner choice is a relevant research topic, I sketch out differences between studies which often impede the comparability of results and give a short summary of findings on ethnic partner choice patterns. Moreover, I argue for the necessity and relevance of studying not only adults' but also adolescents' ethnic partner choice and present the very useful categorization by Kalmijn (1998) of the three fundamental factors shaping mate-selection processes: Structural determinants, personal partner preferences, and third-party influences. This categorization allows this dissertation to be positioned within the existing research environment.

In chapter 3, the dissertation's underlying theoretical framework is developed. For this, an overview of the most central theoretical considerations on the topic of intergenerational transmission and its influence on ethnic partner choice is given. Before going into detail on this indirect path of parental influence, I give a short overview of different ways of direct parental involvement in the partner-selection process (chapter 3.1). Subsequently, I present the theoretical background on the process of intergenerational cultural transmission (chapter 3.2), i.e., the indirect parental influence. Therein the focus lies on Mchitarjan and Reisenzein's (2013c) 'theory of cultural transmission in minorities' and its central element, the so-called 'culture-transmission motive'. Within this chapter, parental transmission is conceptually distinguished from formative influences by other transmission agents within and outside of the own cultural group. Further, I describe the preconditions of a successful culture-transmission process and the different mechanisms which parents can apply to convey their culture to their offspring. Chapter 3.3 describes how – in the case of a successful transmission – cultural contents subsequently shape individuals' behaviors. These considerations are based on the 'theory of reasoned action' by Ajzen and Fishbein (1980). Finally, the prior theoretical considerations are integrated into a common theoretical model (chapter 3.4). It will constitute the basis for the empirical analyses in the second part of this dissertation.

Next, chapter 4 presents the central cultural contents under study: (1) Intermarriage attitudes as well as more general out-group views, (2) religion and religiosity, (3) collectivistic orientations, and (4) language. Each of these contents is considered separately (chapters 4.1 to 4.4). Within each subchapter, firstly, the respective content's relevance within the ethnic partner choice process is outlined. For this, I present theoretical considerations and results of prior research thereon. Secondly, I summarize and present previous research on the intergenerational transmission of the respective cultural content. Thirdly, these elaborations are summarized and hypotheses for the empirical analyses are extrapolated. Finally, chapter 4.5 sketches out interrelations between these cultural contents.

Part II is dedicated to my own empirical investigation and inspection of the theoretical model and hypotheses formulated in part I. While the ethnic partner choice of young adults of the second immigrant generation in Europe is examined in chapter 1, chapter 2 investigates the ethnic partner choice of adolescents with a migratory background in Europe. The first study is conducted on the basis of the TIES survey and the second on the basis of the CILS4EU data. Both chapters are structured similarly: After short descriptions of

the respective data sets, operationalizations, and statistical techniques, overviews of the central variables' distributions are given. Within the investigation of the adolescents' ethnic partner choice, an additional analysis is at this point slid in: The possibility of selectivity into romantic involvement by cultural factors is considered. This is done to explore the potential necessity of statistical corrections for such selectivity within the main analyses in order to prevent biased results. Following descriptive analyses of the two research questions, findings of the multivariate analyses are presented. These first investigate the importance of parents' and respondents' cultural characteristics for the ethnic partner choice. Subsequently, the proposed mechanism of the indirect parental influence is tested, i.e., to what extent the offspring's ethnic partner choice is determined by cultural transmission within the family. Both chapters end with a summary and conclusion of the respective study and its findings.

The dissertation ends with a summary and discussion of its most central theoretical considerations and empirical findings. Moreover, its limitations are illustrated, and possible directions of future research are suggested.

PART I: THEORETICAL BACKGROUND

1. CENTRAL CONCEPTS

In this chapter, I will define and explicate several concepts which are central for the study of ethnic partner choice and which will appear recurrently throughout this dissertation. Overall, the academic language use with regard to ethnic partner choice and related concepts is not consistent. On the one hand, various definitions exist for all concepts. On the other hand, different terms are sometimes used interchangeably and no clear analytic distinction is made between them. Thus, in the present chapter, I will present how I use the central, recurrent terms and concepts of my dissertation project before proceeding with a review of the literature in chapter 2 and theoretical considerations in chapter 3. These central terms are *intermarriage* and related terms, *ethnic group*, and *culture*.

INTERMARRIAGE, ENDOGAMY, HOMOGAMY, AND RELATED CONCEPTS

"Intermarriage can be defined as marriage across a socially significant line of distinction" (Yinger 1994:158, see also Gordon 1964). Conversely marriages within the own group can be termed intra-marriage or in-marriage. On the one hand, the term *intermarriage* is used on the macro level to describe the interrelations between two culturally different groups or societies. On the other hand, intermarriage is used on the micro level to describe the more intimate relationship between two individuals from different cultural or socioeconomic groups and how they manage such differences (Cavan 1970). Thus, the term intermarriage can be used on the individual and on the group level. Within this dissertation, I will refer to the former when using the term intermarriage and make explicit when meaning the latter. Intermarriage is sometimes also referred to as mixed marriages.

Yinger (1994:158) further explicates on intermarriage at the individual level:

> *If only one item is used to determine who is and who is not intermarried we have a simple yes-or-no measure. If several items are used, indicating in how many significant ways a couple differ or are alike [sic!], intermarriage is seen as a variable. A couple can be more or less intermarried. Those from different ethnic backgrounds but similar in education, native language, and religion are less intermarried than those who are different not only in ethnicity but also in one or more of the other attributes.*

Moreover, one couple can be 'more' or 'less' intermarried than another with regard to the same characteristic. In view of that, couples can be culturally more or less distant. For example, members of different denominations within the same religion are culturally closer than members of different religious communities (Dribe and Lundh 2011).

It is important to keep in mind that the classification of mixedness is an analytical distinction (Merton 1976). What is considered a mixed marriage or intermarriage is dependent on the temporal and geographical context. Thus, what is considered a mixed union in one society or group does not have to be considered mixed in another. What has been considered mixed at some point in time might no longer be seen this way. Conversely, what did not constitute mixedness before can do so now (de Hart 2015:173f). The classification of mixedness also depends on the focus of the researchers, as Rodríguez-García (2015) points out. Generally, studies focus on one or more characteristics in which the couples are similar or differ. Most commonly studied are cultural similarities or

differences, such as ethnicity, race, or religion, or socio-economic similarities or differences, such as education, occupation, or socio-economic status. The focus of the study at hand lies on ethnicity but indirectly also considers other lines of differentiation.

Kalmijn (1998) applies a further distinction within intermarriage. He defines *endogamy* as marriages within the own group and *homogamy* as marriages between individuals with a similar status. The term *intra-marriage* subsumes endogamy and homogamy. Intermarriage is then an umbrella term of what he describes as *exogamy*, i.e. marriages across group lines, and *heterogamy*, i.e. marriages across status lines. The focus is a different one: When talking about endogamy or homogamy, the focus lies on similarity. Research around intermarriage focuses on difference. I adopt this terminology.

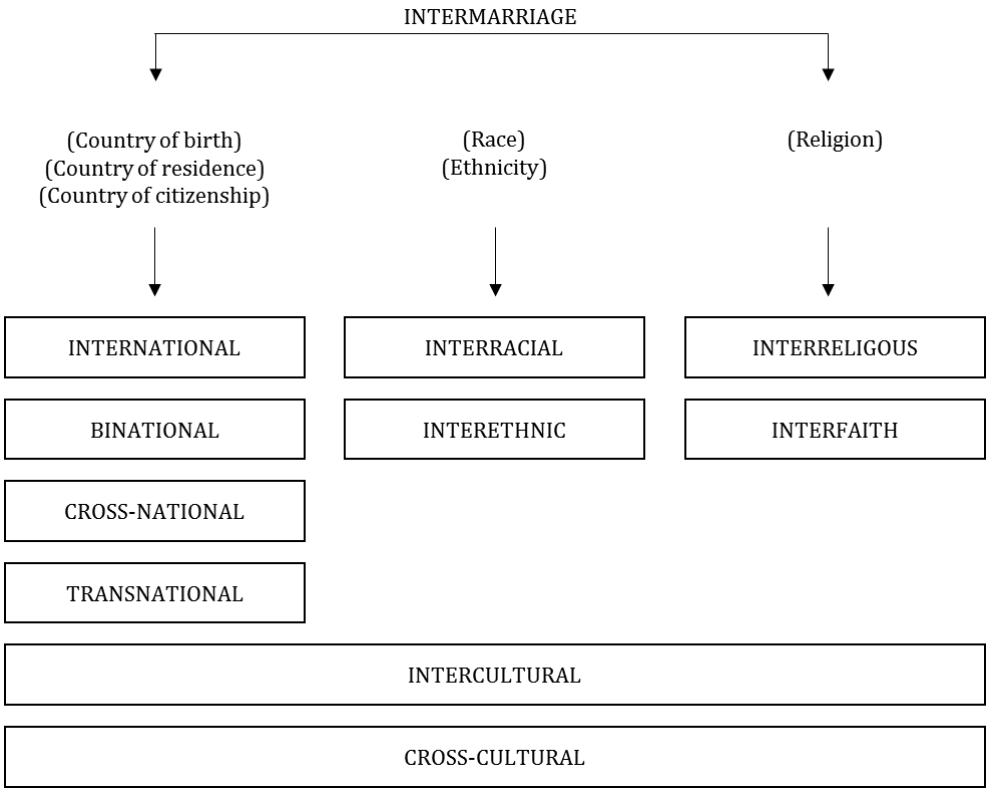
Osanami Törngren et al. (2016) conceptualize various terms related to intermarriage and exogamy (see Figure I.1.1). Research that is not focused on one specific context or boundary often uses the terms *inter-cultural* or *cross-cultural marriages*. These terms are predominantly used in psychological studies focusing on the difficulties which different cultural backgrounds implicate for a couple. Other terms refer to one specific context or boundary. The left column comprises terms used in studies focusing on the spouse's nationality or countries of origin or birth. These are mostly used interchangeably and often relate to the immigration of one of the partners (Osanami Törngren et al. 2016). I will use the term *transnational union* within my dissertation and thus explicate it in more detail. With regard to transnational unions, not only the partners' attachments to their respective countries of residence and origin are important but also their transnational ties (Osanami Törngren et al. 2016). The term *transnational marriage* is often used synonymously with marriage migration. On the one hand, transnational marriages describe marriages of autochthons with foreigners from abroad (e.g., Guličová-Grethe 2004; Mahnkopf and Guličová-Grethe 2004). On the other hand, transnational marriages describe marriages between immigrants or their descendants with a co-ethnic partner who lives in the common country of origin prior to the union formation and immigrates in the course of or after the union formation (e.g., Aybek 2015; Milewski and Hamel 2010). In line with my research interest, I refer to the latter when using this term. The second column contains terms applied in research focused on marriages across ethnic or racial lines, i.e., interethnic or interracial marriages. Scholars in the USA and UK typically study interracial unions. European research, such as my dissertation, rather looks at ethnicity and interethnic unions.[3] Lastly, in the right column are terms used to describe marriages that cross religious or denominational boundaries, i.e., interreligious or interfaith unions (Osanami Törngren et al. 2016).

Even the word marriage is part of the term intermarriage, so it is obvious that marriages have been the main focus of research on mixed unions. Since I am not merely interested in

[3] In the USA and UK, it is common to investigate race rather than ethnicity. Accordingly, when citing this research, I will likewise refer to race. However, my interest lies in ethnicity and ethnic partner choice. Moreover, race is a very charged term in most European countries. Thus, I will refrain from the further use of the term *race* apart from reference to British or American scholars.

marriages but also in unmarried cohabiting unions as well as dating behavior, I will use the terms *inter-* and *intraethnic unions* instead.[4]

FIGURE I.1.1 "A CONCEPTUAL MAP OF INTERMARRIAGE"



(Bracket) Context of the boundary.
Square Terms used to describe different types of intermarriage.

Source: Osanami Törngren, Irastorza and Song (2016:500)

ETHNIC GROUP

Next, *ethnic group* can be defined as

> *a segment of a larger society whose members are thought, by themselves and others, to have a common origin and to share important segments of a common culture and who, in addition, participate in shared activities in which the common origin and culture are significant ingredients* (Yinger 1994:3).

Gordon's (1978) definition is similar but emphasizes an ethnic group's "shared feeling of peoplehood" (Gordon 1978:24), i.e., a common feeling of belonging and identity. The differentiation between ethnic groups can regard various characteristics related to the common culture, such as religion, language, race, origin, etc. (Gordon 1978). Alba (2005) argues that the opportunities for immigrants' incorporation and assimilation processes , i.e.,

[4] The exclusion of cohabiting and dating couples likely provides different results when studying ethnic partner choice. Mixed unions are more common among less formal, i.e., dating and cohabiting unions than within marriages (e.g., Rodríguez-García 2015).

the parity between life chances, depend strongly on the type of boundaries they find between themselves and the majority population. This is the case with regard to such different characteristics as religion, language, ethnicity, or race. He thus points out the distinction between *bright* and *blurry boundaries*: [5]

> *Some boundaries are 'bright' – the distinction involved is unambiguous, so that individuals know at all times which side of the boundary they are on. Others are 'blurry', involving zones of self-presentation and social representation that allow for ambiguous locations with respect to the boundary* (Alba 2005:21f).

Thus, bright boundaries are strong and obvious and mark a clear distinction, whereas blurry boundaries are more ambiguous and less distinct (Alba 2005). Since ethnic groups are imagined as culturally homogenous groups, these ethnic boundaries are often simultaneously religious, class, linguistic, and other boundaries. The more cultural boundaries exist between two groups, the less likely are romantic unions to occur between these groups (Yinger 1994:160). However, not only the number of boundaries but likewise the strength of these boundaries or, in other words, the cultural distance between two groups, matter (see e.g., Dribe and Lundh 2011). Whether boundaries between majority and minorities are bright or blurry depends on the degree of institutionalization within various domains, i.e., how far they are formalized through legislation or bureaucratically reinforced. Blurry boundaries can develop towards bright boundaries, while the direction usually is the other way around. Formerly bright boundaries become blurry over time (Alba 2005; Bauböck 1995). If boundaries become blurred, the propensity of mixed unions increases and vice versa (Yinger 1994). This process of developing boundaries can devolve into *boundary shifting*, where the boundary becomes irrelevant and members of once different groups become members of one common group. Boundary shifting is however commonly associated with a long lapse of time and requires many far-reaching changes beforehand (Alba 2005). Thus, in the case of boundary shifting, intermarriages are no longer considered as such but as intra-marriages (Merton 1976). Individual boundary crossing is also possible as, for example, in the case of religious conversion (Bauböck 1995), which reduces cultural distance.

Throughout this dissertation, I differentiate between *ethnic minorities* and the *majority*. While such a differentiation can be made with, as well as without, the implicit notion of dominance and subordination (compare Yinger 1994:21), I want to emphasize that this differentiation is meant as purely numerical. This means that ethnic minorities are smaller groups compared to the native majority, which constitute the largest group within a country. [6]

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[5] Yinger (1994) makes a similar distinction between *hard* and *soft boundaries*.

[6] The native population is often also referred to as autochthonous or indigenous people. In practice, the native and immigrant populations are distinguished from each other by looking at the individual's country of birth, as well as the birth countries of his or her parents and ideally also grandparents. Individuals who were born in the country under study, as well as both their biological parents and all four grandparents, are then considered as natives. If one of these persons was born abroad, the individual is considered to be an immigrant or a descendant of immigrants. Immigrants are then commonly further differentiated by generational status.

ETHNIC PARTNER CHOICE

To bring the definitions of intermarriage and ethnic group together and to explain what is meant by the term *ethnic partner choice*, I will categorize these potential choices: Everybody – whether natives or persons with a migration background – can choose a partner from a different ethnic background (*interethnic* or *ethnically exogamous union*) or a co-ethnic partner, i.e., a partner from the own ethnic group (*intraethnic* or *ethnically endogamous union*). Intraethnic unions of immigrants and their descendants can be categorized further into transnational and local intraethnic unions. As mentioned before, a *transnational intraethnic* or *endogamous union* is a union with a co-ethnic partner from the origin country who immigrated to the receiving country for the purpose of the union formation itself or shortly after. A *local intraethnic* or *endogamous union* is a union with a co-ethnic partner who also grew up and lives in the same country. Furthermore, interethnic unions of immigrants and their descendants can be formed with a native or between two persons from different ethnic minority groups within the host society. The latter are usually only relatively small numbers and constitute a very heterogeneous group and are thus mostly excluded from theoretical and empirical analyses.

CULTURE

A magnitude of definitions for *culture* exists, as an anthology by Kroeber and Kluckhohn (1963) shows. The variety of meanings standing behind the common term of culture can also be seen when looking at dictionary entries, e.g., in the Merriam-Webster dictionary (Anon 2017), or in scientific introductory books (e.g., Hansen 2011). Within the realm of this dissertation, it is best to define culture by first briefly introducing the concept of cultural transmission which was developed as a complement process to biological transmission (Cavalli-Sforza et al. 1982; Cavalli-Sforza and Feldman 1981). It also serves as a starting point for the theoretical background of this dissertation and will thus be presented in more detail in chapter 3.2.

> *Transmission may be understood as the deliberate or unintended transfer of information from a transmitter to a transmittee. The concept of cultural transmission […] indicates the transmission of culture or cultural elements that are widely distributed: social orientations (e.g., values), skills (e.g., reading or writing), knowledge (e.g., the healing power of certain herbs), and behaviors (e.g., the exchange of rings in a wedding ceremony). The scope of this distribution defines the boundaries of the respective culture* (Schönpflug 2009c:9).

In line with the conceptual origin of cultural transmission, culture is often seen as the opposite to nature. While nature describes everything that is materially pre-existing in the world, culture describes everything that is man-made. Culture thus complements nature. Individuals are accordingly influenced and shaped by both, the biological nature and their group's culture. Yet, a substantial discord exists to the ratio of these two influences and the two influences are not always clearly discernable (Hansen 2011:17–27). Junge (2009) points out that nature is not an ideal antonym to culture due to its interdependencies with culture. The same is the case for other terms such as civilization, individual, or society which have been proposed as antonyms. Accordingly, he recommends defining culture by considering its plural cultures as its antonym. The term culture is then a conceptual

umbrella term to capture the broad variety of cultures and to be able to address their commonalities (Junge 2009). Herein, it is essential to point out two central characteristics of cultures: First, cultures are socially constructed and not naturally given (Mchitarjan and Reisenzein 2013a). They develop in the process of cultural evolution (Cavalli-Sforza et al. 1982; Cavalli-Sforza and Feldman 1981). And second, cultures are not static but are continually advancing further. They transform to adapt to changing environments or when coming into contact with other cultures (Berry et al. 2011; Berry and Georgas 2009; Kroeber and Kluckhohn 1963). Kroeber and Klockhohn (1963) identify central elements of culture that most scholars agree upon. Accordingly, culture is (1) learned and not inherent or instinctive, (2) instilled or impressed upon the individual, (3) social, i.e., group habits that are shared by group members and enforced by pressure or sanctions, (4) ideational, i.e., "the group habits […] are conceptualized (or verbalized) as ideal norms or patterns of behavior" (Kroeber and Kluckhohn 1963:166), (5) gratifying, i.e., they meet natural or secondary needs, (6), adaptive (as mentioned before), and (7) integrative, i.e., the single cultural contents tend to add up to an integrated entity.

The focus within cultural transmission lies especially on cultural contents. These contents are as manifold as the definitions for culture and include such diverse things as the preservation of food, language, artefacts, ethics, worldviews, weapons, or language to name just a few (see Kroeber and Kluckhohn 1963:182–90 for an overview). Within this dissertation, I focus on those contents that Mchitarjan and Reisenzein identify as the …

> *… core of a cultural system* [which] *consists of those pieces of information that are most important for allowing a social group to function as an adaptive unit. These include, in particular, the norms and values of a group and the ideology that supports them, as well as cultural characteristics that constitute reliable external signs of a person's cultural identity, including language* (Mchitarjan and Reisenzein 2013b:140f).

2. LITERATURE REVIEW: THE RELEVANCE OF STUDYING ETHNIC PARTNER CHOICE, PRIOR RESEARCH ON ETHNIC PARTNER CHOICE AND ITS DEFICIENCIES, AS WELL AS DETERMINANTS OF ETHNIC PARTNER CHOICE

Having defined central concepts, I will now give an overview of prior research on ethnic partner choice within this chapter. By summarizing prior research findings on the interrelations between ethnic partner choice and immigrants' integration into the receiving society, I will argue for the great relevance of investigating immigrants' ethnic partner choice. Interethnic unions seem to be related to better integration and acculturation, whereas ethnic endogamy and especially transnational unions bring along less positive outcomes for the immigrants (chapter 2.1). Next, in chapter 2.2, I will briefly describe the difficulties that arise when comparing research on ethnic partner choice. These arise from diverging research focuses, different immigrant populations under study, dissimilar definitions or measures, or various degrees of representativeness. In chapter 2.3, I will give an overview of ethnic partner choice patterns among the largest immigrant groups in Europe. Therein, I also consider differences by sex, generation, and country as well as changes over time. In chapter 2.4, I point out a void in prior research, i.e., the disregard of adolescent's ethnic partner choice. Accordingly, I argue for the importance of investigating it. Lastly, in chapter 2.5, I describe the three central shaping factors of ethnic partner choice according to Kalmijn (1998): the social structure, personal preferences, and third-party involvement. This categorization constitutes the starting point for my subsequent theoretical considerations in chapter 3.

2.1 THE RELEVANCE OF STUDYING ETHNIC PARTNER CHOICE: ETHNIC PARTNER CHOICE AND IMMIGRANTS' INTEGRATION

As Kalmijn points out:

> *Interaction between social groups provides a fundamental way to describe the group boundaries that make up the social structure. Because marriage is an intimate and often long-term relationship, intermarriage or heterogamy not only reveals the existence of interaction across group boundaries, it also shows that members of different groups accept each other as social equals. Intermarriage can thus be regarded as an intimate link between social groups; conversely, endogamy or homogamy can be regarded as a form of group closure* (Kalmijn 1998:396).

Immigrants ethnic intermarriage has accordingly been found and argued to be related to their assimilation (e.g., Pagnini and Morgan 1990). In relation to this view, intermarriage has often been regarded and used as a measure for the assimilation and integration of minorities into a country's society (Alba and Nee 2003; Gordon 1978; Price and Zubrzycki 1962). Conversely, intraethnic, and even more so, transnational unions are seen as the negative counterpart to interethnic unions. Transnational unions are perceived as being connected to a slower integration process and an orientation towards the country of origin (Kalter and Schroedter 2010). As Kogan (2010:4) puts it:

> *Compared to intermarriages, the practice of importing partners from the country of origin* […] *can slow down the assimilation process considerably due to recurrence of language and integration problems for a newly migrated partner. Children born in such families – even though they are born in the host country – often have difficulties within the education system, as their parents lack the necessary cultural knowledge and social resources to successfully navigate it.*

The different union types are each associated with diverse outcomes and consequences for the couple and its offspring. These can be categorized according to the four dimensions of immigrants' individual integration: structural, social, cultural, and emotional integration (cf. Esser 2006:26f).

First, regarding the *structural assimilation*, interethnic unions are associated with economic advantages for the allochthonous partner and educational advantages for their offspring. Immigrants in ethnically mixed unions are more likely to be employed than those in ethnically endogamous couples (Dribe and Lundh 2008) and receive a so-called intermarriage premium, i.e., higher earnings (Dribe and Lundh 2008; Furtado and Song 2015; Meng and Meurs 2009). These premiums are not related to marriage but to the household formation itself and thus this premium effect can also be found in cohabiting couples (Elwert and Tegunimataka 2016). The following argumentations stand behind this premium: By being with a native partner, the immigrant partner gains knowledge about institutions in the receiving country, improves language skills, has more contact with natives, and so forth (Elwert and Tegunimataka 2016; Nekby 2010). However, dissent exists as to whether intermarriage premiums are indeed advantages resulting from the mixedness itself or from a mere selection into interethnic unions. This would mean that individuals with more socio-economic resources and thus higher earnings are more likely to choose a native partner (Dribe and Nystedt 2015; Nekby 2010). Other researchers though assert that an actual intermarriage premium exists on top of the advantages resulting from the selection effect (Bevelander and Irastorza 2014; Furtado and Song 2015). Conversely, within transnational unions, the newly immigrated partner is often structurally disadvantaged. He or she has to build up new social networks, lacks the support of family and friends which still reside in the home country, and often needs to learn a new language (Eeckhaut et al. 2011; Heckmann et al. 2000). But even education and language skills do not always save the newly immigrated partner from the forfeiture of human capital and social status. Overcoming this disadvantaged position within the labor market, i.e., low income and little upward mobility, often takes years (Gopalkrishnan and Babacan 2007). Moreover, male marriage migrants tend to encounter the predicament that they cannot meet the male gender role expectation of financially taking care of their families. They often have trouble finding decent employment and depend on financial support from the family-in-law and their wives (Heckmann et al. 2000). But also children are influenced by their parents' partner choice: Children of mixed couples have better cognitive skills than children of ethnically endogamous parents. Conversely, children of transnational couples with a second-generation father and a first-generation mother fare the worst in this realm. The parents' differences in socio-economic status and educational resources can fully explain these dissimilarities in cognitive skills (Becker 2011). Further, children with one immigrant and one native parent achieve higher educational attainments than children of ethnically endogamous parents (van Ours and Veenman 2010).

Second, in relation to the *social integration*, multi-ethnic families have more diverse meeting opportunities. Consequently, their members are socially better integrated than ethnic homogenous families. These advantages in social integration do not result from higher socio-economic statuses (Kalmijn 2010). Kalmijn also found in another study that while children of mixed couples are socially better integrated into the receiving society, they are therein closer to children of two immigrant parents than to children of two native parents (Kalmijn 2015). These studies look only at contacts with the majority population and not social networks in general. Yet, transnational couples and their families frequently have strong ties to the country or region of origin (e.g., Casier et al. 2013; Gopalkrishnan and Babacan 2007). Further, children of ethnically mixed couples are more likely to date across ethnic or racial lines than children from endogamous unions (King and Bratter 2007). Likewise, they are more likely to intermarry and less likely to marry endogamously (Kalmijn et al. 2006; Kulczycki and Lobo 2002; Logan and Shin 2012; Qian and Lichter 2007). However, adolescents in mixed unions are less likely to experience acceptance and support by family and friends (Bucx and Seiffge-Krenke 2010; Wang, Kao, and Joyner 2006) and more likely to avoid a public display of their relationship to prevent stigmatization and negative responses (Vaquera and Kao 2005; Wang et al. 2006). Adolescents who date outside their own group are sometimes also more likely to experience trouble with peers (Kreager 2008). Moreover, interethnic couples have to deal with cultural differences, which can lead to disagreements, contrasting opinions, and misunderstandings. Thus, mixed couples need to communicate more intensely and practice patience to accept each other as they are. On the other hand, individuals in interethnic unions become "culturally more flexible, developing a better awareness of the more subtle cultural differences" (Rodríguez-García, Solana-Solana, and Lubbers 2016:535). Moreover, it seems that experiences with mixed unions earlier in life increase the openness and propensity to enter such a union again later in life (King and Bratter 2007). Transnational spouses occasionally have to deal with negative stereotypes such as being the suppressed, dependent, and discriminated marriage migrant. This is especially true for women who come to Europe as marriage migrants. Male marriage migrants, on the other hand, have to face their own, at least initial, dependence on their wife. This life stands in stark opposition to their male gender role of being the family's provider and breadwinner (Heckmann et al. 2000) and which can be linked to ridicule and prejudices. Lastly, both interethnic as well as transnational unions have higher divorce risks and are less stable than locally endogamous unions (see for example Eeckhaut et al. 2011 for transnational marriages; Kalmijn, de Graaf, and Janssen 2005; Smith, Maas, and van Tubergen 2012 for mixed marriages). Also, adolescents in mixed unions are more likely to terminate their relationship. This seems, however, not to result from differences in the characteristics of the partners, of their relationships, or their social networks (Wang et al. 2006).

Third, several aspects of *cultural integration* are affected by ethnic partner choice such as language skills, value orientations, and religiosity. Children of interethnic couples have better local language skills than children of endogamous immigrant couples (Becker 2011; Kalmijn 2015). This is owed to the selectivity into intermarriage (Kalmijn 2015) and due to their families being better equipped with country-specific resources (Becker 2011). Conversely, children of transnational couples, especially those with a second-generation father and a first-generation mother, fare worse (Becker 2011). Moreover, mixed couples can often teach their offspring one or more languages beside the language of the resident

country (Le Gall and Meintel 2015). Also, children of ethnically mixed couples hold more egalitarian orientations (Röder and Mühlau 2014) and are more tolerant towards nontraditional behaviors and family forms than children of ethnically endogamous couples. They are, however, significantly less liberal than children with two native parents and actually closer to immigrant children in their attitudes (Kalmijn 2015; see also Le Gall and Meintel 2015). Overall, children of mixed parents are also less religious than children of two immigrant parents but more religious than those of two native parents, while they are often closer to the prior group (Kalmijn 2015).

Lastly, regarding *emotional integration*, ethnic partner choice has consequences for immigrants' own and their offspring's identifications and feelings of belonging. Immigrants in mixed unions and their children are less likely to identify with their ethnic group and more likely to identify with other or even several groups (Alba and Nee 2003; Le Gall and Meintel 2015; Kalmijn 1998; Kulczycki and Lobo 2002). The identities of mixed couples are less determined and more pluralistic and hybrid. As a consequence, many of these parents want to enable their kids to choose their own orientation and identity instead of choosing one for them and forcing it onto them (Le Gall and Meintel 2015). A further aspect is political participation, which is likewise affected by intermarriage. Boyd and Couture-Carron (2015) find that foreign-born individuals with a native partner are just as likely to vote and participate in political activities as members of third-plus generations, whereas the political participation of individuals in ethnically endogamous immigrant couples where both partners are foreign born is significantly lower. Conversely, transnational unions have been found to consolidate the development of minorities and ethnic colonies (Heckmann et al. 2000).

To sum up, ethnic partner choice clearly has long-lasting impacts on the integration of immigrants and their descendants. Ethnic partner choice, which itself is part of the individual's social integration, affects all four dimensions of integration, i.e., structural, social, cultural, and emotional integration. Herein, it can have both positive and negative effects for the couple as well as their offspring. However, it is important to consider that the relationship between ethnic partner choice and integration is not as clear-cut but more complex and less black-and-white than it is often portrayed. This is true with regard to both mixed (Song 2009) and transnational marriages (Sterckx 2015). First, the direction of this relationship between ethnic partner choice and integration is not wholly clear: For example, does intermarriage foster integration or does integration rather strengthen the openness, opportunities, and propensity to intermarry (Rodríguez-García 2015)? Second, it has been argued that at least part of the effect of partner choice on integration is due to the selectivity into certain union types. Thus, such selectivity is very likely to explain part of the differences in structural, social, cultural, and emotional integration. Depending on which aspect one looks at, the effect of selectivity is likely to be more or less strong. This selectivity effect has been claimed with regard to the earning premium for intermarried persons (Dribe and Nystedt 2015; Nekby 2010) as well as regarding the effect of intermarriage on the integration of children (Kalmijn 2015). It could further be assumed for other aspects of integration or union types, such as transnational unions. However, despite the mitigating effect of selectivity, a residual effect of intermarriage remains in most studies (Dribe and Nystedt 2015; Kalmijn 2015; Nekby 2010). Third, the relationship between ethnic partner choice and integration outcomes and its strength varies between different groups

(Rodríguez-García 2015; Safi 2008). All in all, the relationship between ethnic partner choice and immigrants' integration is not as unambiguous and clear as has long been thought; it is apparently more complex (Rodríguez-García 2015; Song 2009; Sterckx 2015) and does not in every case reduce group boundaries (Rodríguez-García 2015; Rodríguez-García et al. 2016). However, to conclude, when looking at the research that has been done on this issue, one cannot deny that some interrelations are at play between ethnic partner choice and integration, whatever shape these may have. I do not mean to value certain types of partner choice more highly than the other. But it is important to note and to keep in mind that partner choice does indeed have continuing effects on the later life of the couple and its offspring. As Kalmijn (1998:397) puts it:

> *In short, what makes intermarriage sociologically relevant lies in its inherent dynamic: It is not just a reflection of the boundaries that currently separate groups in society, it also bears the potential of cultural and socioeconomic change. While marriage patterns are in this sense telling social indicators, they do not tell us everything.*

2.2 COMPARABILITY OF EXISTING RESEARCH

Before giving an overview of the ethnic partner choice patterns of immigrants and their descendants in Europe in the next chapter, it is beneficial to make several more general remarks about potential differences between studies that influence their generalizability, meaningfulness, and comparability. Studies apply various approaches, definitions, and measurements that impact their results on ethnic partner choice patterns:

While some studies only look at married couples (e.g., Carol 2016), others also include cohabiting couples (e.g., Topgül 2016). Others again look at couples who are dating but do not necessarily live together (e.g., Potârcă and Mills 2015; van Zantvliet et al. 2015). It is important to take this distinction into consideration and to bring to mind what is being investigated within a certain study. First and foremost, looking exclusively at marriages leaves many couples out since the share of unmarried cohabitation has increased in recent decades (Kalmijn 1998). Moreover, these different union types are associated with differences in other features. For example, ethnic and gender differences exist in the prevalence of cohabitation: While unmarried cohabitation is common among native Europeans, second-generation Turks – and particularly Turkish women – rather tend to get married. This is similar for second-generation Moroccans but to a lesser degree. Conversely, descendants of immigrants from former Yugoslavia are most likely to cohabit (Hamel et al. 2012). This pattern is also reflected in the union formation preferences of adolescents in the Netherlands: While over 80 percent of native boys and girls want to cohabit first and marry later, this share is lower among Turkish and Moroccan boys with 40 and 61 percent respectively. Moroccan and Turkish girls are less open to this concept of unmarried cohabitation than boys with 42 and 30 percent respectively and rather prefer marriage without cohabitation (de Valk and Liefbroer 2007a). Further, while cohabiting couples show a higher propensity of educational homogamy, they have a lower propensity of religious endogamy or age homogamy than marriages (Schoen and Weinick 1993). Additionally, married couples are less likely to be interethnic than cohabiting couples (Hartung et al. 2011; Muttarak and Heath 2010) or dating couples (Van Zantvliet and Kalmijn 2013).

Further, scientific studies differ in the ethnic groups they investigate. While some study the partner choice from the perspective of the majority, other look only at ethnic minorities and others again look at both. However, most studies only look at select ethnic groups. This selection is driven by restrictions of the available data, the size of the respective groups, or research interests. Additionally, samples differ in composition by generational status (e.g., first, second, and in-between) and age (e.g., adolescents, adults). However, not only the sample composition shapes the results but also the way the sample was put together. Several surveys, for example, apply onomastic sampling to select migrants from specific origins to attain a sufficient sample size of ethnic minority groups as well as to save resources. Therein, the respondents are drawn from (electronic) phonebooks by their first and last names, which are used as indicators of their ethnicity (see for example Carol 2013, for EURISLAM 2016; Carol, Ersanilli, and Wagner 2014 for SCIICS). While intermarriages of immigrant men are typically included, this is not necessarily the case for intermarriages of immigrant women. Their share is likely to be underestimated since wives often adopt their husbands' last names.

Moreover, studies also apply differing definitions and measurements of ethnicity. While some researchers cluster ethnic minorities in rather crude categories, others study individual ethnic groups. To give some examples of such clustering: Meng and Meurs (2009) distinguish only between African and Non-African immigrants. Behtoui (2010) differentiates between immigrants from within and from outside of North-Western Europe and North America. Lucassen and Laarman (2009) distinguish between immigrants from former colonies and guest worker countries with a European or non-European religion. Typically, national origin groups are considered as ethnic groups such as Turks or Moroccans rather than smaller ethnic groups (e.g. Kurds in Turkey or Berber in Morocco). This again results from the availability of appropriate data. Additionally, group sizes would often be too small to conduct multivariate analyses. Moreover, different ways are used to establish respondents' ethnicities. It is, for example, determined via the individual's current and possibly prior nationality and the parental current citizenship (Schroedter 2013) or via the respondent's nationality at the time of the interview and at birth and the mother's country of birth (Eeckhaut et al. 2011). Even more, some studies investigate partner choice based on nationality rather than ethnicity. This is also often owed to a lack of more detailed information within the data. This is typically the case with official register data (e.g., Collet 2015).

Further, calculated shares of a union type are not always directly comparable since some studies investigate only ethnically endogamous unions while other additionally include interethnic unions with natives and others again also study mixed unions with other ethnic minorities. The definitions of the various union types also tend to vary. Since these are often only minor differences driven by the availability of information, I will not go into more detail on the various operationalizations of union types here. However, it is important to consider such variations when comparing different studies. Also, transnational marriages are often measured differently. To give an example: While Carol et al. (2014) consider a marriage transnational if the spouse lived abroad at the time of the marriage, Schroedter (2013) only considers a marriage as transnational if additionally the respondent has been living in the survey country for at least a year.

Moreover, several studies investigate partner choice on the basis of data sets that are not representative (e.g., Hamel et al. 2012; Huschek et al. 2012; Topgül 2016); whereas others rely on representative data sets such as register or census data (e.g., Behtoui 2010; Qian and Lichter 2001; Schroedter 2013). Depending on the representativeness, the data sources are useful for diverging research interest. Other studies again apply qualitative interviews to investigate ethnic partner choice (see Casier et al. 2013 for transnational marriages; e.g., Collet and Santelli 2016; Sterckx 2015 for adults; Suleiman and Deardorff 2015 for adolescents). These studies are useful to identify the determinants and underlying mechanisms of partner choice processes. They are, however, not useful for quantifying mate selection patterns. Thus, I will refrain from presenting findings from qualitative studies in this chapter but will include them in the subsequent chapters that focus on determinants of ethnic partner choice as well as on culture-transmission processes.

2.3 ETHNIC PARTNER CHOICE PATTERNS

Most studies investigate ethnic partner choice from the view of immigrants and their descendants in Europe. Yet some also take the opposite viewpoint and study it from the perspective of the native in a mixed union (e.g., Collet 2015; Haug 2010). While the latter provide relevant information on this issue, they are not able to give information on the prevalence and magnitude of mixed marriages among immigrant groups, which strongly depend on the migration history and the size of the respective group. Thus, in the following, I will focus on studies that investigate ethnic partner choice from the viewpoint of the immigrant population of Europe. In doing so, only results from representative studies are presented in this short overview. While non-representative studies can inform about determinants of ethnic partner choice or its consequences, they are not ideal for the inspection of ethnic partner choice patterns and their developments. The latter is, however, the focus of this chapter.

Unions – both marriage and cohabitation – with a member of another ethnic minority are rather uncommon and account only for a few unions in total – mostly below 10 percent (Huschek et al. 2012; Kalmijn and van Tubergen 2006; Muttarak 2010). If at all, it is somewhat more common among cohabiting than married couples (Muttarak 2010; Muttarak and Heath 2010). In most ethnic groups, ethnically endogamous unions are most common and account for up to or even over 90 percent. Conversely, interethnic unions with natives are less common. They account for less than 10 percent of all marriages among many immigrant groups in Europe, such as among Turks and Moroccans (Eeckhaut et al. 2011 (BE); González-Ferrer 2006 (GE); Kalmijn and van Tubergen 2006 (NL); Lievens 1998 (BE)) or Pakistani, Bangladeshi, or Indians in GB (Muttarak 2010). They are more common among other groups and account for up to almost half of their unions (Kalmijn and van Tubergen 2006 (NL); Muttarak 2010; Muttarak and Heath 2010 (GB)). They are, for example, more common among immigrants from other European countries (Hannemann et al. 2018). Thus, all in all, great differences exist between origin groups in the propensity to enter mixed unions (see also Behtoui 2010 (SE); Çelikaksoy et al. 2010 (SE); Hannemann et al. 2018 (Europe); Meng and Meurs 2009 (FR)). The propensity of intermarriage is related to cultural similarity. Members from groups that are culturally closer to the majority with regard to religion, values, and language are more likely to intermarry than those that are

culturally more distant (Dribe and Lundh 2010, 2011). This relationship between cultural similarity and intermarriage could explain the ethnic differences found in the aforementioned studies. Interethnic unions are also more common among cohabiting than married couples (Çelikaksoy 2014; Muttarak 2010). In some ethnic groups, these differences between cohabiting and married couples are rather striking. For example, among Indian men in GB 92 percent of marriages are ethnically endogamous as compared to only 36 percent of cohabiting unions (Muttarak 2010; Muttarak and Heath 2010).

Regarding transnational partner choice, marriage migrants in Belgium come predominantly from the Mediterranean and Arab region and most of them from Morocco and Turkey (Timmerman and Wets 2011). This is in line with the high prevalence of transnational marriages within the Turkish and Moroccan population in Belgium (Eeckhaut et al. 2011; van Kerckem et al. 2013). Eeckhaut et al. (2011) have analyzed Belgian census and register data to study the marriages of immigrants and their descendants from Turkey and Morocco that were formed between 1988 and 1991. Not only are the great majority of marriages endogamous, but 87 percent of all marriages among Turks and 75 percent among Moroccans are formed with a partner who immigrated to Belgium due to the marriage, i.e., in transnational marriages. Baykara-Krumme and Fuß (2009) find lower rates of transnational unions among Turks in Germany with the Generation and Gender Survey, which may be due to the categorization as Turkish by nationality. Likewise among Dutch first- and second-generation Turks and Moroccans, most endogamous marriages are with a marriage migrant (Hooghiemstra 2001). Looking at the number of issued spousal reunification visas for Germany, most visas in 2008 were issued to foreign wives moving to foreign (36 percent) and German husbands (35 percent). The latter include both intra- and interethnic marriage migration. 19 percent of visas were issued to foreign husbands moving to German wives and 10 percent to those moving to foreign wives. The largest number of visas went to Turkish nationals. Typically, Turkish women are moving to Turkish men and Turkish men move to German women. The latter are predominantly naturalized women of Turkish origin and these unions are thus also endogamous (Haug 2010). Looking at the stock of marriages in Germany, transnational marriages are by far most common among Turkish nationals and least common among Italians and Spaniards; but the rates of Greeks and Ex-Yugoslavs are also not much higher (Schroedter 2013).

SEX DIFFERENCES

When looking at intermarriage rates in general (Dupont et al. 2017; Meng and Meurs 2009) as well as when looking at single groups, in most groups intermarriage is more common among men and endogamy more common among women (González-Ferrer 2006; Lucassen and Laarman 2009; Muttarak 2010). While this is true for most origin groups, there are also exceptions to the rule. For example, Chinese women in GB (Muttarak 2010), Ex-Yugoslav women in Germany (González-Ferrer 2006), or Moroccan and Argentinian women in Spain (Sánchez-Domínguez, de Valk, and Reher 2011) are more often in interethnic unions than their male peers.

With regard to transnational partner choice, women are more likely than men to come to Europe as marriage migrants on the global level. However, this pattern varies by ethnicity: While over 80 percent of marriage migrants from Southeast Asia and Eastern Europe are

women, this pattern is reversed among marriage migrants from the Maghreb states with slightly more than half of marriage migrants from this region being men (Timmerman and Wets 2011). However, studies that focus on the side of the marriage migrant do not give information as to whether they immigrate to autochthons or immigrants. Thus, it is imperative to take a look at the transnational partner choice of immigrants and their descendants residing in Europe: Among Turkish and Moroccan immigrants and their descendants in the Netherlands, men are more likely to marry someone from the (parental) country of origin than women (e.g., Baykara-Krumme and Fuß 2009 (GE)). In the Netherlands, for example, three quarter of Turkish and almost two thirds of Moroccan men in endogamous marriages have a transnational wife; this is the case for two thirds of Turkish and half of Moroccan women (Hooghiemstra 2001). While Lievens (1998, 1999) finds a similar pattern among Turks and Moroccans in Belgium, Eeeckhaut et al. (2011) can only confirm this sex differences for Moroccans but not for Turks. Baykara-Krumme and Fuß (2009) find the same gendered pattern for Germany. In chapter 2.5, I will give reasons for these gendered partner choice patterns.

GENERATIONAL DIFFERENCES

In the majority of immigrant groups in most countries, first-generation immigrants' propensity of ethnic endogamy decreases over the years since their immigration (Çelikaksoy et al. 2010; Meng and Meurs 2009). Moreover, the propensity of endogamy declines across generations. Thus, individuals who immigrated as children (in-between generation) and even more though descendants of immigrants who were born in the receiving country (second generation) are more likely to choose a native partner than first-generation immigrants (Çelikaksoy et al. 2010; González-Ferrer 2006; Lucassen and Laarman 2009; Schroedter 2013). However, the ethnic differences described above can also be found in subsequent generations (e.g., Behtoui 2010). Moreover, this generational change is stronger among some origin groups than among others: While the share of intermarriages increases a lot across generations in groups with a European religion, this development is less distinct for groups with a non-European religion. Especially among Turkish immigrant groups, the second generation is not always more likely to choose a native partner than the first generation (Lucassen and Laarman 2009).

This generational change in ethnic partner choice patterns is less pronounced and clear with regard to transnational partner choice. González-Ferrer (2006) and Hooghiemstra (2001) find no significant generational differences for Germany and the Netherlands respectively. Van Kerckem et al. (2013) as well as Lievens (1999) find that second-generation Turks and Moroccans are somewhat less likely to import a partner from their parental country of origin but still have quite a high share of transnational marriages. And Baykara-Krumme and Fuß (2009) find a gendered generational change among Turks in Germany where the probability of transnational marriage is lower among subsequent male generations but no significant generational differences can be found for women.

COUNTRY DIFFERENCES

No representative studies exist that investigate and compare ethnic partner choice across countries. Thus, I will draw on non-representative studies to describe country differences.

Accordingly, these results have to be taken with caution. Nonetheless, if results are biased similarly in all countries, the country differences should approximate the true differences. I will present results from two studies that rely on data from the TIES survey, which I will also use in my own research. These find country differences in intermarriage rates between origin groups. Huschek et al. (2012), for example, find that intermarriage rates of Turkish second-generation immigrants range among men from 11 percent in the Netherlands to 25 percent in France, and among women from 1 percent in Belgium to 17 percent in Sweden. The same is true for other groups. Hamel et al. (2012) find similar but somewhat different country variations due to diverging sample restrictions. Country differences can likewise be found in the ethnic partner choice of second-generation immigrants from former Yugoslavia and Morocco as well as natives (Hamel et al. 2012). And country differences are also present with regard to other partner choices such as local and transnational endogamy and interethnic unions with other minorities (Hamel et al. 2012; Huschek et al. 2012). Carol et al. (2014) investigate the endogamous partner choice among Turkish and Moroccan descendants of immigrants of the second or in-between generation in Europe on basis of the "Six Country Immigrant Integration Survey" (SCIICS). They find different patterns in the two origin groups: The share of transnational marriages within the Turkish group is quite high but varies between countries. It is lowest in Germany with 55 percent of endogamous marriages and highest in Sweden with 81 percent (NL: 73, France: 78, Austria: 68, Belgium: 71). When looking only at the Moroccan population, shares are lower across all countries but likewise the lowest shares are found in Germany with 24 percent and highest in the Netherlands with 51 percent (France: 42, Belgium: 43).

OVER TIME

Several studies investigate the development of ethnic partner choice patterns over time. Such trend studies rely almost entirely on official statistics such as marriage registers or visa statistics for transnational partner choice. Accordingly, the analyses are mostly based on the couple's nationalities rather than ethnic origins. Muttarak (2010) analyzes the partner choice of immigrants in GB between 1988 and 2006 on the basis of the General Household Survey. He looks at interethnic unions by the periods in which the unions started. He finds that across time the share of interethnic unions steadily increased. Haug (2010) finds that marriages between German women and foreigners has almost continually decreased since 1960, when they made up almost three quarter of all marriages involving foreigners. In the 2000s, they stabilized slightly below 40 percent. Conversely, marriages between German men and foreigners almost continually increased from less than 20 percent in 1960 and leveled off at around half of all marriages. The latter exceed the former since 1994. National endogamous marriages increased in the 1960s when the foreign population in Germany grew and its sex ratio became less skewed; starting off at around 5 percent. They were rather stable, around 20 percent, between 1970 and the mid-1980s and again fell to around 10 percent. Estimating marriage patterns on the basis of marriage registers entails several shortcomings that most likely result in an overestimation of mixed marriages: First, these statistics only capture marriages that were contracted in the respective country and exclude marriages contracted abroad. Getting married outside of the country of residence is especially common if the spouse lived abroad prior to the wedding, i.e., in transnational marriages which are predominantly endogamous. Especially in some

origin groups, such marriages contracted abroad make up a high share, such as among Turks (Haug 2010). Second, marriage registers such as most official statistics only capture a person's nationality and not the ethnic origin. For some couples these statistics show mixedness where it is not the case as, for example, if the native partner has the same ethnic origin as the foreign partner but became naturalized (Collet 2015; Schroedter 2013). This then leads to an overestimation of mixedness (Haug 2010). Third, marriage registers do not present the stock of existing marriages but only newly formed marriages (Collet 2015) and excludes unmarried cohabitation.

Schroedter (2013) takes a closer look at binational marriages. For this she uses the German Mikrozensus that is a representative sample of the German population drawn from population registers. The Mikrozensus does not focus on newly contracted marriages but the stock of existing marriages. Across all nationality groups, the shares of binational marriages with an autochthonous German have increased between 1974 and 2006 for both foreign men and women. However, shares vary by nationality with Turks having the lowest and Spaniards the highest intermarriage rates. On the basis of register data, van Kerckem et al. (2013) find a small increase in the overall rather low rate of intermarriages with natives among Belgian Turks of the second or in-between generation contracted between 2001 and 2008. The great majority of Turkish marriages are endogamous.

Regarding transnational marriages, van Kerckem et al. (2013) find that overall the share of newly formed transnational unions among Turks has decreased since 2004, from almost 60 percent to around a third of all unions among men, and slightly over 40 percent among women. The share of marriages with a local co-ethnic partner shows the opposite pattern and has increased from around a third to almost half of all unions. Due to this development, since 2007 male second-generation Turks more often form unions with a local co-ethnic than with a partner from the parental country of origin. This change can be observed for women in 2008 (van Kerckem et al. 2013). Overall, the number of issued spousal reunification visas for Germany has declined since 2002 and reached its lowest level in 2008.[7] Further, an increased heterogeneity in origin countries can be observed. Numerically relevant origin groups are spouses from the Russian Federation, Ukraine, Kosovo, Serbia, Montenegro, India, and Thailand. Spouses immigrating from the Russian Federation and Ukraine mostly join German partners, which include ethnic Germans (Haug 2010). As van Kerckem et al. found for Belgium, the number of visas for Turks in Germany is also receding (Aybek 2015; Haug 2010). On the other hand, the share of Turks joining German spouses increased. However, Aybek (2015) points out that the transition from previously predominantly Turks joining a third country member to more Turks joining German spouses does not reflect an increase in interethnic unions. This share remains overall rather low. The change is rather due to naturalizations of Turks who then appear as natives in the statistics (Aybek 2015). Schroedter (2013) also takes a look at transnational marriages in Germany on basis of the German Mikrozensus (1976-2004). When looking at marriage cohorts, the shares of transnational marriages are decreasing across marriage cohorts among foreign men. Merely among Ex-Yugoslav and Turkish men transnational marriages first become more common after 1968 and then declined in the 1970s. Among immigrant

[7] This reduction might in part result from the enlargement of the EU in 2004 and 2007 since EU nationals no longer require visas due to the freedom of movement.

women, the rates are overall lower but do not follow a clear trend (cf. also Kalter and Schroedter 2010). Within the stock of existing marriages, the shares of transnational marriages decrease for men of all national groups between 1976 and 2004. Among women, the shares are stable. Turkish women alone show first an increase and later a decline in transnational marriages, peaking in 1996. Across all groups, women have lower rates of transnational marriages than their male peers, both in the overall stock as well as by marriage cohort (Schroedter 2013).

To sum up, these studies show that endogamy is the prevalent form of partner choice for most immigrant groups in Europe. Conversely, intermarriages are usually less common. However, huge differences exist between origin groups. While some groups have higher shares of interethnic than endogamous unions, other groups have high share of endogamous unions. The latter is especially the case for Turks in Europe. Furthermore, a substantial share of endogamous unions is with a marriage migrant, i.e., a spouse who immigrates for the purpose of the marriage itself. This transnational partner choice is again more common among certain origin groups, such as Turks or Moroccans, and less common among others. As a side note, one should add that certain marriage migrants move to autochthonous Europeans which are then not endogamous but exogamous transnational marriages. Since the latter are not part of my research interest, I will not pay further attention to them and refer exclusively to endogamous unions when mentioning transnational unions. Further, this overview showed that sex, generational, and country differences exist in the ethnic partner choice patterns and vary between origin groups. Lastly, when looking at ethnic partner choice patterns over time, it becomes apparent that the share of mixed marriages and unions has increased. (Transnational) endogamous marriages seem to have declined but nonetheless remain an important union type for some groups. All the studies presented in this overview, as well as the majority of those concerned with the determinants of such ethnic partner choice patterns (which I will present later) are focused on the partner choice among adults. Only a few studies exist that take a look at ethnic partner choice among adolescents. I will now go into more detail on this gap in prior research in the following chapter.

2.4 VOID IN PRIOR RESEARCH: NEGLECT OF STUDYING ADOLESCENTS

Most studies on immigrants' ethnic partner choice investigate adults. Only very few studies are dedicated to the analysis of adolescents' ethnic partner choices. This dominant focus on adults is most likely owed to the lack of suitable data on adolescents' dating. In the following, I will briefly present what is known about partner choice patterns among adolescents in Europe. Subsequently, I will argue why it is relevant to fill this research void.

A non-representative sample of adolescents (mean age: girls: 17, boys: 18) in schools in two German cities gives an idea about the ethnic partner choice of adolescents with a migratory background. Within this sample, almost a third of the respondents had a boy- or girlfriend. Of those couples, 91 percent were endogamous unions of two Germans. Adolescents in interethnic unions were of various origins while almost two thirds of them included a native German partner (Bucx and Seiffge-Krenke 2010). Van Zantvliet et al. (2015) analyze the ethnic partner choice of adolescents with a migration background in Europe. They are

between 13- and 18-years old (mean: 14.8) and belong predominantly to the second generation. Depending on the survey country, between 18 and 37 percent of the adolescents in the original sample were dating someone at the time of the interview. Half of the adolescents who dated had a native boy- or girlfriend. The authors found that adolescent immigrant girls are significantly less likely to have a native boyfriend than their male peers. Further, members of the third generation are significantly more likely to date a native than members of the first generation while the second generation does not significantly differ from the first generation although the effect is positive. This generational effect seems to predominantly result from generational differences in the partner choice of girls where the probability of interethnic dating is higher among higher generations (van Zantvliet et al. 2015).

I argue for several reasons that it is important to look not only at adults' but also at adolescents' romantic relationships and – in the context of this dissertation project – specifically at their ethnic partner choice:

First and foremost, romantic relationships and dating are of central importance for the lives of adolescents and for their socio-psychological development. "Romantic relationships are a central part of most adolescents' social worlds" (Furman and Simon 2008:203) and they become more and more important as children grow into older adolescents and young adults. Romantic relationships in adolescence have received considerable public attention. But very little scholarly attention has been paid to the early partner choice in adolescence (Collins 2003; Furman and Simon 2008). Overall, much of the research interest is steered by available data sources. Thus, a large focus is also on the sexual development of adolescents (see Sassler 2010). Conversely, virtually no consideration has been given to homophily in these early romantic unions (Collins 2003; Furman and Simon 2008). This has started to change within the past decade (Furman and Simon 2008). Collins (2003) argues that this topic has been neglected by scholars since three myths were attached to adolescents' romantic unions which can however be debunked: The first myth is that adolescents' romantic relationships are supposedly "trivial and transitory" (Collins 2003:4). Yet, these early unions are not always as short-lived as has been suggested and they are certainly not unimportant. Early unions play a role in various aspects of adolescent development: They influence the formation of the identity and sense of self, the sexual development (Furman and Shaffer 2003), as well as the psychological development and functioning (Collins 2003). Next, they are related to the transformation of parent-child relationships, as well as relationships with other family members and peers (Furman and Shaffer 2003). Related to this, they are an important part of the life of adolescents and their partners occupy central positions in their social networks (Collins 2003). Furthermore, they are related to scholastic success and their career planning (Furman and Shaffer 2003). The second myth is that these early unions simply mirror other social systems which can be more easily investigated, such as the parent-child relationship. However, romantic relationships have been found to have independent effects on adolescents' development (Collins 2003). The third myth is that if romantic relationships deserve any attention at all, it is because they are related to negative outcomes such as various deviant behaviors (Collins 2003). This myth is mirrored in the abundance of studies on the negative correlates of adolescents' dating experiences and behavior such as dating aggression and partner violence (e.g., Arriaga and Foshee 2004;

Muñoz-Rivas et al. 2007) or deviant (e.g., substance abuse) or anti-social behavior (e.g., Aikins, Simon, and Prinstein 2010; Knight 2011).

Second, homophily within the ethnic partner choice in adolescence and adulthood are interrelated; however, different assumptions and findings exist regarding the manner of this connection. One scenario is that homophily increases with the seriousness of the union and is therefore higher in adulthood than in adolescence. The winnowing hypothesis states that, while endogamy can be found in all relationships, the strength of endogamy depends on the level of commitment. Thus, endogamy increases from dating over cohabiting to married relationships. This process might be steered by a lower likelihood of mixed couples entering the next stage of the relationship and the higher separation risk of mixed unions (Blackwell and Lichter 2004). Results on the winnowing process are mixed: Blackwell and Lichter (2004) find generally high degrees of educational homogamy as well as religious and racial endogamy across all three union types: dating, cohabitation, and marriage. Merely a slight increase in racial and religious endogamy can be seen. Joyner and Kao (2005) find that the openness of adolescents to date interracially decreases with age, which might be due to the fact that the transition to marriage is approaching with higher age. Similarly, several studies find that individuals have sexual or romantic relationships across ethnic or racial lines prior to marriage but choose to marry a co-ethnic partner since they attribute to members of their own ethnic group more spouse-like characteristics. This pattern is especially found for men (e.g., Buunk and Dijkstra 2017; Vasquez 2015; Yahya and Boag 2014). A second scenario is that homophily in adulthood mirrors the prior homophily in adolescence. It can be argued that since the adolescents of today are the adults of the future, the partner choice patterns of adolescents might yield information about future partner choice patterns (Emerson, Yancey, and Kimbro 2002). The third and last scenario is that homophily in adolescence increases homophily in adulthood. On a more general level of interpersonal relationships, it has been found that those who previously have had more interracial contact also have more racially diverse social ties later in life (Emerson et al. 2002). This relationship can also be found with regard to dating and partner choice across ethnic or racial lines: Previous experience with interracial or interethnic dating increases the openness to interracial or interethnic unions later in life. Individuals who date a member of a different race early in life are more likely to marry interracially (King and Bratter 2007). There are two ways in which early partner choice across ethnic or racial lines can have an influence on the adult ethnic partner choice: On the one hand, the adolescent union can have a direct effect if it is continued into adult life and the couple starts to cohabit or gets married. On the other hand, early experiences with ethnically mixed unions can have an indirect effect if they affect and change adult characteristics that play a role within the partner choice process. For example, experiencing a mixed union can lead to a breakdown of prejudices (van Zantvliet et al. 2015) and thus make the individual more open to enter a mixed union again later. Thus, the current ethnic partner choice among adolescents might not only yield information about future ethnic partner choice patterns but even shape these.

Third, it is unclear whether differences exist in the central driving forces of ethnic partner choice in adolescence and adulthood, i.e., partner preferences, third-party involvement, and structural characteristics (Kalmijn 1998, see also chapter 2.5), as well as differences in their influence on the partner choice process. With regard to partner preferences, homophily seems to be an almost universal principle of interpersonal relations (cf. McPherson, Smith-

Lovin, and Cook 2001) and adolescents – just as adults – prefer partners who are similar to themselves (Simon, Aikins, and Prinstein 2008). So, on the one hand, one could assume that preferences should be similar in adolescence and adulthood. On the other hand, one could also argue that adolescents and adults differ therein (cf. Furman and Simon 2008). Romantic relationships have a different meaning for adolescents than for adults, which might be reflected in who they prefer and choose as a partner. Even more, meanings of romantic relationships change from early to late adolescence. In early and middle adolescence, having a boy- or girlfriend in itself is important central rather than the qualities and characteristics of the relationship. These early unions are frequently a means of obtaining a higher status within the peer group, sexual experimenting, or recreation. Thus, preferences tend to circle around attractiveness and popularity (Bouchey and Furman 2008). These early unions can be considered as a learning context within which adolescents make various experiences, learn how to actually have a relationship, and within which they develop their preferences (Bouchey and Furman 2008; Sassler 2010). Having diverse partners could serve as a means of learning who they are and what they like in a relationship (Furman and Simon 2008:207). While affiliation and companionship are central to romantic relationships in early adolescence, mutual support and caring as well as trust are central to those in young adulthood (Bouchey and Furman 2008; Collins 2003). The preferences in a partner and expectations in a relationship are also dependent on what one expects from the relationship (Sassler 2010). If the meaning of romantic relationships and expectations changes with age, it is likely that the individual's preferences likewise develop. Next, third-party involvement might also differ between adolescents and adults. Especially parents can be assumed to have a greater influence on the partner choice of adolescents than on adults. Since almost all adolescents live with their parents, they are dependent on them. Through this immediate proximity, parents have a greater ability to control the behavior of their children (Rodríguez-García et al. 2016:531; Rosenfeld and Kim 2005). Autonomy increases with age (Huiberts et al. 2006) and especially with moving out of the parental home (Rosenfeld 2007). The more independent individuals are, the more likely they are to enter nontraditional unions such as those that cross racial or ethnic lines. Independence, however, not only relates to living alone but likewise to having a high educational attainment, being older, or being financially independent (Rosenfeld 2007), which is all related to adult life. Further, the influence of peers might also differ. Relationship formation in adolescence is to a great degree related to peer pressure (Suleiman and Deardorff 2015) and the wish for social status and prestige (Bouchey and Furman 2008). Also, adolescents often find their partners through friend networks. Since friendship networks are characterized by strong homophily (McPherson et al. 2001), these unions might be more prone to being endogamous. Thus, peers have a strong influence on the partner choice of adolescents (Suleiman and Deardorff 2015) which can be assumed to be even stronger than for adults. Lastly, the structural characteristics can also be assumed to vary. For students, the school context as well as peer networks are important dating markets which are very homogenous (Blossfeld and Timm 2003a).

To sum up, it is important to not only look at the ethnic partner choice in adulthood but also in adolescence. Several arguments have been brought forward to support this claim: First and foremost, romantic relationships are important for adolescents' lives and socio-psychological development. Second, the partner choice in adulthood is interrelated with the prior partner choice in adolescence for which scholars have identified various relations. Yet

it is not entirely clear how this interrelation looks. Lastly, it is unclear whether preferences, third parties, and structural characteristics have similar or divergent influences on partner choices early and later in life. Thus, within this dissertation project, I investigate not only the ethnic partner choice of young adults with a migratory background but also that of adolescents. While I will not be able to make claims regarding the interrelations between early and later relationships, I can compare the influences of the central factors of ethnic partner choices within these two age groups. Specifically, the focus will be on preferences and third-party influences. Within the next section, I will describe the aforementioned three driving forces of ethnic partner choice in more detail.

2.5 DETERMINANTS OF ETHNIC PARTNER CHOICE: SOCIAL STRUCTURE, PERSONAL PREFERENCES, AND THIRD PARTY INVOLVEMENT

Different accounts exist to explain the high prevalence of endogamy. While it might seem that only personal choices based on preferences govern these patterns, they are not the sole determining factor of ethnic partner choice. Three different social forces influencing ethnic partner choice decisions can be distinguished. These are personal preferences for certain attributes in a future partner, the influence of third parties and especially the individual's respective social group, as well as the structure of the marriage (or dating) market (Kalmijn 1998). However, selective dissolutions are also responsible for observed endogamy patterns (McPherson et al. 2001:436) since interethnic and transnational unions have higher divorce risks than intraethnic unions (Eeckhaut et al. 2011; Kalmijn et al. 2005; Smith, Maas, and van Tubergen 2015). In the following, I will explain in more detail the influences of structural factors, personal preferences, and third parties.

2.5.1 SOCIAL STRUCTURE

Everyday opportunities to meet, have contact, and interact are determined by the structural conditions of the society. Different approaches exist to describe and explain these interrelations: Several scholars emphasize the influence of a population's demographic composition, others on regional distributions of social groups, and still others on the importance of local marriage or dating markets. What they all have in common is the focus on contact opportunities. As Blau (1994:29) puts it:

> *The probability of social relations depends on opportunities of contact* […]*. The word depend is designed to emphasize that no social relations can occur without some contact opportunities as well as that the likelihood of social relations increases with growing contact opportunities.*

The more opportunities individuals from different social groups have to meet and interact with each other within various realms of everyday life, the higher are the chances and propensities to meet a potential partner from outside the own group and to enter a romantic relationship with him or her. I will go into more detail on each of these approaches below:

First, the composition of the population is decisive in structuring opportunities and constraints regarding associations with in- or out-groups, such as romantic relationships or marriage (Blau 1994:8–11). One of the most important characteristics is *group size*. The size of a group is negatively related to the probability of intergroup associations. Thus, the bigger a group is, the less likely are contacts and interactions with out-group members and the more likely are in-group associations (Blau 1977:35, 1994:30f; Blau and Schwartz 1984). This effect of group size has been empirically confirmed in various studies with regard to interethnic contacts in general (e.g., Martinovic, van Tubergen, and Maas 2009) as well as specifically with regard to immigrants' ethnic partner choice. Group size decreases the propensity of mixed unions (Çelikaksoy et al. 2010 (Sweden); Dupont et al. 2017 (Belgium); González-Ferrer 2006 (Germany); Kalter and Schroedter 2010 (Germany); Lievens 1998 (Western Europe); Safi 2008 (France); van Tubergen and Maas 2007 (Netherlands); Yinger 1994 (review of the US-literature)). Harris and Ono (2005) point out that especially the group size and composition of the local marriage (or dating) market has to be considered rather than the global composition to adequately represent the opportunity structure on site. However, using structural measures on the local and on the national level seems to lead to very similar results (cf. van Tubergen and Maas 2007). The group size is further negatively related to transnational endogamy (Dupont et al. 2017). This is most likely the case because the pool of potential co-ethnic partners already residing in the country of residence is larger. Next, the *heterogeneity* of a population is also relevant. Heterogeneity refers to the number of nominal positions within a society (Blau 1977, 1994). With regard to ethnicity, this means that an ethnically heterogeneous society consists of many different ethnicities. The more heterogeneous a society is the more likely are intergroup relations (ibid.). While heterogeneity seems not to be relevant to the choice of a co-ethnic partner from the origin country, it is negatively associated with the probability of intermarriage (Dupont et al. 2017). Yet, the opportunities to meet potential partners who are similar to oneself also depend on the composition of the own group. As Blau (1994) points out, the chances to find a suitable partner of the own ethnic group depends also on the group's *sex ratio*, i.e., the proportions of men and women within the group, as well as on its age structure.

> *The opportunity to establish ingroup relations, for instance, to meet a spouse whose religion is the same as your own, depends on the distribution of people in the place where you live. In the example, it is contingent on the proportion of unmarried persons of the opposite sex, of the right age, and with other appropriate attributes, as well as with the same religion as yours, relative to the proportion of your own sex with these attributes (except for the conventional age difference). If there are very few Muslim women in a community with the proper other attributes but many Muslim single men, the chances of a given Muslim man's finding an appropriate Muslim bride are slim* (Blau 1994:9).

The same line of thought applies to ethnically mixed unions. Several empirical studies confirm this relationship, i.e., that imbalanced sex ratios foster the formation of mixed unions. This results from a shortage of potential partners of the opposite sex within the own group (Çelikaksoy 2014; Çelikaksoy et al. 2010 (Sweden); González-Ferrer 2006 (Germany); Hwang, Saenz, and Aguirre 1997 (US); Kalmijn and van Tubergen 2006 (Netherlands); Safi 2008 (France); van Tubergen and Maas 2007 (Netherlands)). González-Ferrer (2006) further finds imbalanced sex ratios to also increase the likelihood of transnational unions

with a partner from the (parental) country of origin, while Muttarak (2010) does not find any significant influence of structural characteristics on transnational partner choice. Kalter and Schroedter (2010) can only confirm this relationship for women. Overall, the transnational partner choice of women seems to be more dependent on structural factors than that of men.

Second, the *spatial distribution* of the own ethnic group is also decisive in shaping the opportunity structure. Propinquity is the driving force here. People who move closely to each other on an everyday basis are more likely to meet and interact (Blau and Schwartz 1984; McPherson et al. 2001). A group's spatial concentration and segregation increase the propensity and rate of endogamous unions, whereas groups that are scattered in space have higher rates of mixed unions (Lieberson and Waters 1988; van Tubergen and Maas 2007:1076). Related to this, homogeneity in a residential area decreases the propensity and rates of mixed unions (Yinger 1994). This chain of argumentation is usually brought up in relation to the place of residence, i.e., the neighborhood or community. However, the structural characteristics of other places also matter, such as the workplace, schools and universities, or places of leisure. These are usually subsumed under the terms *local marriage markets* or *organizational foci***.** They powerfully shape meeting opportunities and constraints. If local marriage markets are homogenous in their composition they are likely to foster endogamous unions. If they are heterogeneous, they are more likely to promote mixed unions (Kalmijn 1998; McPherson et al. 2001). The educational system is considered one of the most important local marriage markets and has been studied the most extensively (see, for example, Blossfeld and Timm 2003b).

2.5.2 PERSONAL PREFERENCES

The previous paragraphs described how structural conditions constrain and foster ethnic partner choice by providing opportunities to meet in- or out-group members. However, partner choice is not only driven by structural factors. Within these structural conditions, individuals select partners on the basis of their personal preferences for certain characteristics in a potential partner.

Becker's (1974) *theory of marriage* applies economic principles to conceptualize and explain partner choice. He proposes the picture of a *marriage market* in which potential partners exchange certain goods such as socio-economic and cultural resources. Socio-economic resources relate to status and economic well-being, whereas cultural goods include similar opinions and values. Thus, Becker transfers the market concept to the realm of partner choice. Within the structural restrictions of the marriage market, individuals are assumed to try to maximize their utility of being single by finding a suitable partner. The utility is determined by the commodities the household produces after the union formation. These are very diverse and include recreational benefits, love, affection, children, or prestige among other things. This theory further acknowledges that individuals, in order to maximize their utility, search for potential partners who are similar with regard to certain characteristics and dissimilar with regard to others. Becker argues that *positive assortative mating*, i.e., looking for and choosing an akin partner, takes place for traits or characteristics in which the partners complement each other. Conversely, *negative assortative mating*, i.e.,

looking for and choosing dissimilarity in a partner, occurs with regard to characteristics that substitute each other (Becker 1974).

With the prominent exception of sex, negative assortative mating is very uncommon (Buss 1985). It has been argued that it is the case with regard to certain personality characteristics such as the disposition of dominance and subordination (Becker 1974). Conversely, positive assortative mating is commonly observed. It has been found in connection with diverse characteristics: demographic characteristics such as age, cultural characteristics such as ethnicity or religion, social attitudes and opinions, as well as physical location and, to a lesser degree, in connection with physical features such as weight or height as well as personality variables. It is strongest for age, educational attainment, race, religion, and ethnic background, followed by opinions and attitudes (Buss 1985; compare also Becker 1974). Positive assortative mating can be witnessed in the stated preferences for a similar partner (Byrne 1971), in the actual partner choice and in the higher rates of union dissolution or divorce among couples who are dissimilar in certain characteristics (Buss 1999:130).[8] The focus within the present dissertation lies on the preference for cultural similarity. After all, individuals prefer a partner who is similar to themselves, especially with regard to cultural resources. These cultural resources include such diverse things as tastes, attitudes, cultural literacy, beliefs, behaviors, worldviews, and styles in speech, values, norms and so forth. Cultural similarity increases the couple's likelihood of getting involved in the first place as well as of entering a permanent relationship. Moreover, cultural similarity fosters mutual understanding and ensures that personally held and shared values and norms are confirmed rather than challenged within the relationship. Further, similar interests and tastes provide the foundation for shared activities and stimulating conversations. This leads to less tension and conflict in the relationship as well as to increased attraction, affection, and love (Kalmijn 1994, 1998). In summary, "because cultural resources govern the way people interact with each other, they are of particular importance for the production of relational goods, such as affection and social confirmation, in marriage" (Kalmijn 1994:426). Various aspects of the shared life are facilitated and eased by cultural similarity. Among these are joint leisure activities, child-rearing, interpersonal communication, social approval, affection, and love, as well as decisions regarding life-style, purchasing, and others. Moreover, ethnicity and social status are connected to specific cultural resources, i.e., the tendency of holding certain worldviews, attitudes, values, and norms. Thus, preferences for cultural similarity do not only foster value endogamy and the like but, as a by-product, also ethnic or social endogamy (Kalmijn 1994, 1998). This can also be seen in friendship selection: Besides natives, (descendants of) immigrants prefer friends who have the same ethnic origin or pan-ethnic friendships, i.e., social relations with out-group members who are culturally similar to their own group. For example, Pakistani are more often friends with Indians than with Black Africans (Muttarak 2014).

But how far do personal preferences steer the choice between a local co-ethnic and a transnational partner? Transnational unions are frequently perceived as being formed by the families and that the individual has no say in this matter. While this might occasionally

[8] Preferences with regard to socio-economic resources are somewhat a special case since individuals prefer partners who are as resourceful as possible in this aspect (Kalmijn 1998), However, educational homogamy or homogamy by social status are widespread (cf. Blossfeld and Timm 2003a). Since this is not within the focus of my study, I will not consider it further.

be the case, most transnational union formations result from the preferences and decisions of the partners involved; this is true for self-organized as well as arranged unions. The future partners make these decisions based on their preferences. These arise from the expectations which potential partner – from the parental country of origin or local co-ethnic – better matches their own wishes and plans regarding the relationship and joint future (Heckmann et al. 2000). Individuals preferring a local co-ethnic partner typically wish for someone of the same ethnic, cultural, and religious origin who holds similar values and attitudes but is familiar with European society (Casier et al. 2013). They perceive individuals in the country of origin – especially those from rural areas – as holding very traditional and, thus, divergent attitudes and values. The potentially swapped role allocations of men and women in transnational unions is also perceived as difficult (van Kerckem et al. 2013). They assume a local intraethnic union to be of better quality and more stable due to the shared background of a common origin and childhood context when growing up (Casier et al. 2013). Conversely, transnational unions are commonly characterized by a high degree of traditionalism (Lesthaeghe and Surkyn 1995), the norms of marriage and virginity (Milewski and Hamel 2010), and a traditional division of labor in the household (Huschek, de Valk, and Liefbroer 2011). Moreover, young adults with a migration background in Europe sometimes also doubt whether the potential partner from the (parental) country of origin will come to live with them in Europe out of love. They dread that other motives, such as hopes for a brighter and richer future in Europe, might stand behind their partners' interest in them. Marriage migration has become one of the few remaining legal (and thus common) ways of entering and gaining residence in Europe among Turks and other origin groups. Further, several problems that come with transnational unions could compromise the chances of living a happy and successful union, such as unemployment or language problems (Timmerman 2008; Timmerman and Wets 2011).

Conversely, parents and individuals preferring a partner from the country of origin usually look for a person who maintains the cultural heritage and who is traditional, dependable, and respectable; such a person is thought to make an ideal partner and a good parent. Men additionally call for a traditional division of labor within the household (Hooghiemstra 2001; Küçükcan 2009). Potential partners from the origin country are often idealized and seen as being more authentic by immigrant communities. Contrariwise, local co-ethnics are perceived negatively. They are seen as unsuitable as a future partner as they are supposedly too modern or too European (Casier et al. 2013; van Kerckem et al. 2013; Timmerman 2008). Moreover, choosing a partner from the country of origin helps to strengthen the own ethnic identity within the European environment (Timmerman 2008). On a different note, transnational unions have been found to be desirable for young women in Europe because of their promise of independence. Parents-in-law usually stay in the country of origin which restricts their control and power over the young couple and especially over the wife (Lievens 1999; Timmerman 2008). Additionally, women can gain more power within the household since they have the advantages over their husbands of speaking the local language and knowing more about European society, culture, and economy (Lievens 1999).

2.5.3 THIRD PARTIES

As we saw in the previous paragraphs, individual partner preferences play an important role in the ethnic partner choice process. However, individuals are rarely completely free to choose a partner. The partner choice is not only predetermined by structural factors but also shaped by the influence of so-called *third parties*. Third parties are social groups, or members of such groups, who control and steer the partner choice process (Georgas 2006; Pettigrew 1998).

> *No society lacks a system of marriage. In no society is the selection of a marriage partner unregulated and indiscriminate. The choice, whether by the contractants themselves or by other delegated persons or groups, is subject to regulation by diffuse cultural controls and sometimes by specific social agencies. These regulations vary in many respects: in the degree of control – permission, preference, prescription, proscription; in the social statuses that are thus categorized – for example, kinship, race, class, and religion; in the sanctions attached to the regulations; in the machinery for carrying the rules into effect; in the degree to which the rules are effective* (Merton 1976).

The third parties regulate the mate selection process by setting up social norms that stipulate whether contact between groups is acceptable and to what degree (Georgas 2006; Pettigrew 1998). Liefbroer and Billlari (2010:289) "define norms as statements: (a) related to the necessity (prescription), possibility (permission) or impossibility (proscription) of undertaking certain behaviours. (b) Characteristics of a certain group of actions. (c) Sustained by sanctions". Regarding partner choice, groups usually promote endogamy norms since endogamous unions foster while exogamous unions threaten the social cohesion, integrity, and homogeneity of the group (Buunk, Pollet, and Dubbs 2012:362f; Kalmijn 1998). Further, endogamous unions strengthen the group solidarity and solidify the social distances as well as differences between groups. Unions that follow social norms and rules of partner choice are described by the term *agathogamy* while those that deviate from them are captured by the term *cacogamy* (Merton 1976). Commonly, unions crossing group boundaries are forbidden or disapproved of (proscription) while some are also allowed (permission) whereas endogamous unions are encouraged or even demanded (prescription). The latter are unions within the own group as, for example, unions within the own religion or denomination or within the own ethnic group (Poortinga and Georgas 2006). Liefbroer and Billari (2010) challenge the widely held notion within demography and sociology that with increasing individualization and de-institutionalization, social norms nowadays play only a minor role if any for individual decision-making processes. The authors investigate norms regarding demographic behavior. They show that, even in such an individualized country as the Netherlands, individuals have clearly internalized social norms concerning the appropriate age, quantum, and sequencing of demographic behaviors such as marriage or childbearing. Individuals further hold norms regarding inappropriate behavior, such as becoming a parent while being single. Naturally, certain norms are more agreed upon than others. Further, individuals also expect social sanctions by parents and the general public for people behaving in opposition to these norms. The expected sanctions, however, vary depending on the type of inappropriate behavior (Liefbroer and Billari 2010). This study shows the importance of norms for partner choice behavior.

Third parties use two mechanisms to enforce endogamy norms: Instilling group identifications within their members as well as administering group sanctions (Kalmijn 1998). First, children are brought up within their social group and are taught to identify with it. According to the social identity theory (Tajfel 1981; Tajfel and Turner 2008), individuals maintain their positive self-concept and self-worth through their belonging to their social group. To achieve this, they rate their own (e.g., ethnic) group positively and favorably in comparison to other groups. As a result of their social belonging and identification, persons hold more positive views towards in-group members and negative views and attitudes towards out-group members. They consider their fellow group members as superior to others. This in-group favoritism also extends to partner choice so that ethnic identification and belonging lead to the preference for a partner from the own group (Billig and Tajfel 1973). This theory has been confirmed in several studies. Ethnic identity is related to more positive and less negative psychological outcomes (Roberts et al. 1999). And indeed, a stronger affiliation with the own group (in-group bias, intergroup anxiety, group identification) decreases the likelihood of dating across ethnic or racial lines and increases endogamy (e.g., Levin, Taylor, and Caudle 2007; Mok 1999). Second, fellow group members penalize behavior that is not norm-conforming through sanctions (Cavalli-Sforza and Feldman 1981:63f; Kalmijn 1998). These can take the form of social, material, or legal sanctions. The latter are related to legal prescriptions or proscriptions and are enforced by governments. Social sanctions can vary in severity from mild social sanctions, such as being teased, to severe social sanctions, such as ostracism. Material sanctions can, for example, be the loss of financial support. All in all, the severity of sanctions is usually guided by the degree of norm transgression and the norm's societal importance (Liefbroer and Billari 2010). However, sanctions cannot only take the form of external punishment but can also come from the norm-breaking individual themselves, as is the case with guilt and shame. However, internal sanctions are also dependent on third parties as they rely on the internalization of norms. The sense of guilt and/or shame are shaped both through formal schooling as well as parental education (Posner and Rasmusen 1999). Internal social sanctions depend on group identification and how thoroughly the respective group norm has been internalized.

The most important social groups sanctioning inappropriate mate selection choices are the family, the church, and the state (Kalmijn 1998). Overall, the direct third-party influence has diminished over time and is now less determining for ethnic partner choice than previously (Kalmijn 1998; Yinger 1994). Nevertheless, third parties are not irrelevant to the partner choice process nowadays (see for example Liefbroer and Billari 2010). In the following, I will go into more detail on the aforementioned three most important third-party influences, i.e., the state, the church, and the family, and their influence on ethnic partner choice:

State The strongest sanctions can be applied by states, if they choose to do so. Many states used to explicitly forbid certain types of marriages such as mixed marriages. But they have also indirect ways of steering ethnic partner choice: Unwanted unions can be made undesirable and wanted unions can be made attractive. States can, for example, achieve this by granting or withdrawing citizenship rights in the course of a legal wedding (de Hart 2015). Overall, the modern state still has a substantial influence on the partner choice in general, as can be seen in the often limited or even completely denied equal rights for

homosexual couples. But the state also still has a profound influence on ethnic partner choice. On the one hand, this is true for mixed unions. While laws used to aim at preventing mixed unions, such unions are becoming more accepted as they are nowadays perceived as the promise of successful integration of the immigrant spouse. Thus, current laws reflect this rather positive attitude (de Hart 2015). Nevertheless, mixed couples sometimes face bureaucratic hurdles, such as having to complete additional forms or needing additional documentation (Thode-Arora 1999:320–24). On the other hand, the state has a major influence on transnational partner choice. Modern legislation aims at preventing transnational marriages (Kraler 2010; Kraler and Kofman 2009; Morokvasic and Catarino 2006). The following reasons stand behind this: First, transnational unions are perceived as a threat towards modern societies and as a hindrance for the integration of immigrants (Casier et al. 2013; Kraler and Kofman 2009). They are seen as being conjoined with the ethnic closure of immigrant communities (Kraler 2010; Sterckx 2015). Second, transnational marriages are perceived as potential fake unions, so-called marriages of convenience, which have the sole aim of gaining access to and a resident permit for Europe (Kontos, Haferburg, and Sacaliuc 2006; Kraler 2010; Timmerman 2006). Sometimes they are also seen as being related to forced marriage (Casier et al. 2013; Kraler 2010). Third, transnational marriages are associated with patriarchalism and thus the disadvantaged positions of women (Kraler and Kofman 2009). Many European states thus try to limit the number of transnational unions by binding the immigration and resident permit for the incoming spouse on certain legal prerequisites which need to be met (see Casier et al. 2013 for Belgium; Kontos et al. 2006 for Germany; Kraler and Kofman 2009 for Europe in general; Morokvasic and Catarino 2006 for France; Sterckx 2015 for the Netherlands).[9] These conditions vary between countries (Kraler and Kofman 2009) but usually entail having a sufficient income to sustain the family without requiring social benefits and having enough housing space to accommodate the partner. Further, legislation and restrictions were issued to identify and punish the aforementioned "marriages of convenience" as well as forced marriages. Thus, such unions are eventually investigated for fraud and minimum age restrictions were issued in some countries (see Kontos et al. 2006 for Germany; Kraler and Kofman 2009 for Europe in general; Morokvasic and Catarino 2006 for France). Moreover, transnational unions are characterized by the arriving spouse's high degree of dependence on the residing partner by law (Kontos et al. 2006; Kraler and Kofman 2009; Morokvasic and Catarino 2006). Rather new restrictions are integration requirements for the immigrating spouse, such as mandatory language tests in the country of origin before being granted the right to immigrate (Aybek 2015; Kraler and Kofman 2009; Sterckx 2015). These prerequisites vary between origin countries and the legal status of the residing partner (Kraler and Kofman 2009). Such restricting legislation is argued to be issued to ensure successful integration and to protect young girls and women, when they actually aim at restricting immigration (Kraler 2010). Legislative regulations and changes are in part responsible for the ethnic partner choice patterns described in chapter 2.3.

[9] I describe these prerequisites with regard to co-ethnic transnational unions. Naturally they also apply to a certain degree to interethnic transnational unions. Since these are not the focus of this study, I will not go into more detail on them. The requirements diverge by the legal status of the residing spouse as well as the country of origin of the migrating spouse (cf. Kraler and Kofman 2009).

Church Churches impose norms regarding traditional demographic behavior such as the norm of marriage or the norm of being married when having children (Liefbroer and Billari 2010). Further, essentially all religions also entail the norm of religious endogamy, i.e., that partners should be chosen within the own religion or denomination. This is the case for Christian (Gordon 1964; Schöpsdau 1995; Thode-Arora 1999) as well as Islamic denominations (e.g., Esposito 2003). The function of this religious endogamy norm is to retain current members and not to lose them and their future children to other churches or religions, as well as to ensure the attachment of future generations (Kalmijn 1998). This becomes, for example, apparent in the fact that Protestant churches have often vehemently opposed interfaith marriages with Catholics. This is guided by the fact that the Catholic church approves of such unions as long as a vow is given that the couple raises the children as Catholics (Gordon 1964). Thereby, the couple and its future offspring would be 'lost' to the Protestant church. However, the influence of the church on union formation has diminished over time (Kalmijn 1998; Yinger 1994:160). I will go into more detail on the churches' norms and influence on ethnic partner choice in chapter 4.2.

Family Native families in Europe or in Western countries generally have rather limited ways of influencing their children's partner choice. Yet in other countries and among ethnic minorities in Europe, families often play an important role in the partner choice process and have strong sanctioning opportunities (Güngör 2008; van Zantvliet et al. 2014). Parents have several options to interfere in the partner choice process: "They set up meetings with potential spouses, they play the role of matchmaker, they give advice and opinions about the candidates, and they may withdraw support in the early years of the child's marriage" (Kalmijn 1998:401). Parents get involved in the partner choice process and try to promote endogamy not necessarily for the sake of the community's cohesion but especially to protect the integrity of the own family (Casier et al. 2013). I will elaborate on these direct ways of parental involvement in the partner choice process in more detail in chapter 3.1. Nowadays, the family is seen as unimportant since direct involvement decreases. However, I argue that the actual influence parents can have on their children's partner choice process is greatly underestimated if only the direct ways parents get involved are regarded (e.g., sanctions). This view neglects the even stronger indirect influence parents take on their children's partner choice through intergenerational cultural transmission. Parents have a great influence by teaching their children implicitly and explicitly, as well as intentionally and unintentionally, social norms, values, attitudes, and other cultural contents. Further, parents steer the partner choice process by shaping their children's opportunity structure as well as preferences by channeling them into certain social positions. Additionally, I argue that, while the influence might be decreasing among the European majority, this is not necessarily the case within the immigrant population and especially some ethnic groups, as I will show in the subsequent chapters. Chapter 3 illustrates in great detail the direct and indirect ways of parental influence and their working mechanisms.

3. THEORETICAL FRAMEWORK: PARENTAL INFLUENCE ON THE ETHNIC PARTNER CHOICE

As the previous chapter has shown, partner choice is not merely the result of the preferences and decisions of two individuals. Rather, personal preferences are, on the one hand, restricted by the social structure which shapes the opportunity structure, and on the other hand, influenced by third parties. In the context of this dissertation, I am especially interested in the influence of the family.

Many different definitions exist with regard to what family is and who its members are. In Western societies the term *family* usually refers to the nuclear family, meaning two parents and one or more children. With the rise of single-parent families, this definition has been challenged to also include families with only one adult and one or more dependents. In other societies, family relates to the community of parents and children as well as other relatives such as uncles, aunts, cousins, grandparents, etc. and occasionally non-relatives. Another view on families is to apprehend them as social institutions that fulfill several social functions; besides reproductive, social, and economic functions, they also fulfill educational or socialization functions (Georgas 2006:4ff). In this research project, I am especially interested in the *nuclear family*, i.e., parents and their offspring, and its socializing function. I will investigate the direct as well as indirect influence parents have on the ethnic partner choice of their children. Direct influence in this realm means that parents get actively involved in their children's search for and choice of a suitable partner. Parents can get involved to various degrees. It ranges from low interference, i.e., when stating their opinion about a partner, to the highest involvement of marriage arrangement. I will describe the various ways of direct involvement in chapter 3.1. But parents also indirectly steer the partner choice process through the process of cultural transmission. Therein, parents pass on their cultural heritage, including norms, values, and attitudes to their children. Through this, they determine their offspring's cultural characteristics. These subsequently shape their partner choice. I will expand on the process and theory of cultural transmission in more detail in chapter 3.2.

3.1 DIRECT PARENTAL INFLUENCE

Parents can get directly involved in the partner search process in order to steer it to their desired direction. However, direct parental involvement in the partner choice varies. Differences therein arise from two factors: The offspring's type of union and the parental opportunities to get involved. First, parental approval of out-group contacts of their children depends on the intimacy of the union. Essentially all parents accept that their offspring hang out with members of other cultural or religious groups. But they are increasingly bothered by out-group relationships the closer these become. Parents thus most strongly resist the closest type of unions, i.e., marriages across group boundaries. This is the case for all ethnic groups; however, ethnic differences prevail in the degree of parental opposition (Munniksma et al. 2012). Adolescents are usually not yet looking for a marriage partner or a serious union. They are merely dating or sometimes not even involved in the partner choice process yet. Thus, it could be argued that the direct parental influence is lower among

adolescents than among adults. It should, however, increase with the offspring's age and the seriousness of their romantic relationships. Second, parents' ability to get directly involved in the partner choice process depends on the child's dependence on them. Generally speaking, as they become older, children become increasingly independent from their parents and gain autonomy (Huiberts et al. 2006). Thus, parents have more opportunities to influence the partner choice of their adolescent than that of their adult children. Adolescents' dependence on their parents especially results from co-residing with their parents. Due to this spatial closeness, parents have a greater ability to control the behavior of their children (Rodríguez-García et al. 2016:531; Rosenfeld and Kim 2005). It diminishes once the child moves out of the parental home. But the offspring's independence not only relates to spatial distance but also to other aspects of adult life, such as financial independence, higher education, and being older. Individuals are more likely to enter nontraditional unions – their parents might not approve of such as interethnic ones – the more independent they are from their family (Rosenfeld 2007). Thus, parents not only have various desires but also diverging opportunities to get directly involved in their offspring's partner choice. But it does not stop there. In line with the varying dependency of their children, parents also have different mechanisms at hand.

In the following, I will first describe the measures parents use to steer and control their adolescent offspring's dating behavior, such as dating rules as well as monitoring and supervision. Second, I will go into more detail on those measures that are applied to both the partner choice of adolescent and adult children, such as giving advice, social approval, as well as using social sanctions or social pressure. However, these measures are not necessarily applied in the same degree to the two age groups. Lastly, certain mechanisms aim specifically at the long-term partner choice of adult offspring, such as marriage arrangement or matchmaking.

First and foremost, *behavioral control* is a main strategy for parents to regulate their adolescent offspring's conduct. This behavioral control encompasses setting behavioral rules and their assertion, as well as monitoring actions. However, both too little as well as too much behavioral control results in negative outcomes with regard to the child's conduct (Grusec and Davidov 2007). One measure of behavioral control is that parents can instate *dating rules* for their adolescent offspring. These rules can be related to supervision, restriction, or prescription. Rules of supervision require adolescents to inform their parents about their dating activities, such as having to introduce their date to them. Restrictive rules are those that confine the dating activity, such as not being allowed to have sex or not dating during the week. Conversely, prescription rules are those that contain parental expectations on how the adolescent should act, such as being a gentleman or leaving a date if one does not feel comfortable. In the USA, the majority of parents set up rules for their offspring's dating activities (Madsen 2008). To my knowledge, no study has yet investigated this matter within the European context. Thus, it is not known to what extent dating rules are instated by families in Europe. With regard to ethnic partner choice, restrictive norms are then related to one, several or all out-group relationships. Conversely, prescriptive rules can be rules of religious or ethnic endogamy. But supervision also plays a role. Next to installing explicit supervision rules, parents can more generally supervise and *monitor* their offspring's behavior. Parental monitoring behavior is negatively related to romantic involvement (King and Harris 2007) as well to having one's first sexual experiences

(Longmore, Manning, and Giordano 2001). However, King and Harris (2007) find the effect of parental monitoring on adolescents' dating propensity to be reversed among immigrant families. They argue that immigrant parents might not be familiar (enough) with the dating contexts of adolescents in the residence country (King and Harris 2007). Reinders (2004) investigates the interethnic friendships of native and immigrant adolescents in Germany. He finds that both, leisure time-monitoring and ethno-monitoring, i.e., monitoring of the offspring's ethnic out-group relationships, negatively impact their offspring's likelihood of having interethnic contacts and friendships. These effects are mediated through the adolescents' social environmental leanings and cultural openness respectively. While Reinders' study investigates friendships, this association is very likely similar for romantic relationships. Nauck and Steinbach (2014) find parental monitoring to have no significant influence on adolescents' orientations towards social status or social esteem within their partner choice. Orientation towards social esteem therein refers to a search for parental approval of the union and for religious or ethnic endogamy (Nauck and Steinbach 2014). Dating rules and monitoring is possible through the dependence of adolescents on their parents and thus predominantly restricted to the partner choice of adolescents.

The following mechanisms are applied to influence the adolescent as well as adult partner choice: giving advice, social approval, sanctions, and pressure.

Second, parents can *give advice* during the partner selection process of their children. They can state their opinions about suitors and partners as well as about their perception of the future prospect and quality of the match (Edmonds and Killen 2009; Kalmijn 1998; Topgül 2015; Vasquez 2015). Often, parents' advice seems to be important to their children and valued by them (Casier et al. 2013; van Kerckem et al. 2013). Also, even if parents are not involved in the partner choice process, *parental approval* of the partner and the union is very important to immigrant descendants (e.g., Boos-Nünning and Karakaşoğlu 2004; Topgül 2015). Many young immigrant girls from different ethnic groups in Germany state that they would only enter an interethnic union with a native partner if both families, their own as well as that of their partner, approve of the union. Among Turkish girls especially, the approval of the own parents seems to be essential (Boos-Nünning and Karakaşoğlu 2004). Particularly marginalized relationships, such as mixed unions, face social disapproval more often (Lehmiller and Agnew 2006). How important parental approval can be becomes especially apparent in the consequences it can have for the relationship: Unions receiving approval by the families have a higher relationship quality, i.e., stronger love for each other, higher satisfaction, and more commitment to the relationship. It can further increase the stability of the relationship (Sprecher and Felmlee 1992). What's more, the decisions regarding the future of the relationship are influenced by the perceived approval of parents, friends, and acquaintances, as for example, the decision whether to cohabit first and marry later or to marry straightaway (Liefbroer and de Jong Gierveld 1993). To ensure the approval of their parents, some young adults plan ahead and choose a partner that they are a priori sure their parents will not oppose (Gopalkrishnan and Babacan 2007) or they sometimes break up with someone to circumvent family conflict. They then adapt their partner choice in accordance with the parental preferences and wishes even if they do not share them (Santelli and Collet 2012; Yahya and Boag 2014). This can also be a rather subconscious process in the pursuit of parental approval (Topgül 2015). Children, however,

not only adapt to their parents' wishes to please them or to prevent conflict but also to avoid social sanctions by the family or community (Casier et al. 2013).

This leads the way towards a third practice to steer partner choice: *sanctions* (cf. also chapter 2.5). Sanctions are used to penalize behavior that is not norm-conforming (Cavalli-Sforza and Feldman 1981:63f; Kalmijn 1998). Regarding ethnic partner choice, sanctions are used to punish individuals who do not follow the group norms, as for example, the norm of ethnic or religious endogamy (Casier et al. 2013; Kalmijn 1998). Such negative sanctions are brought into action if norms are not fully internalized and acted upon. They can vary by severity and intensity. Milder social sanctions can, for example, take the form of gossip or adverse passing remarks (Liefbroer and Billari 2010). Conversely, (temporary) exclusion from the family or community or the forfeiture of support are examples of strong, strict social sanctions (Casier et al. 2013; Triandis 1989). Sometimes parents even break off contact with their children if they do not agree with their partner choice (Rodríguez-García et al. 2016:528f). But positive sanctions are also possible to encourage and support norm-conforming behavior (Liefbroer and Billari 2010). If group norms are internalized, internal sanctions by the deviant individuals themselves are possible, too. These internal sanctions take the form of guilt or shame (Posner and Rasmusen 1999).

A fourth measure of parental interference is the use of *pressure* (Topgül 2015). The use of social pressure seems to be related to the importance parents ascribe to the preservation of their cultural heritage. It is then typically directed against cross-cultural or interfaith unions (Yahya and Boag 2014). This parental pressure can be negative, i.e., pressure not to enter into a union or pressure to separate. Alternatively, it can come in the form of encouragement to choose someone specific. A study on the partner choice of second-generation Turks in France found that a fifth experienced pressure to separate, and a fourth were strongly encouraged to enter a union by their own family or in-laws (Milewski and Hamel 2010). Encouraging as well as discouraging pressure can be witnessed across all types of partnerships: interethnic, local intraethnic, and transnational intraethnic unions. The share of those who experienced pressure to renounce a union is higher among those in mixed unions though (Hartung et al. 2011). The more parental pressure young adults perceive, the less likely they are to enter a union across cultural or religious lines (Yahya and Boag 2014). Social pressure does not always prevent union formations but relationships experiencing social pressure suffer. They are characterized by the partners' lesser commitment to and lesser investment in the relationship (Lehmiller and Agnew 2006).

These previous paragraphs show that parents have many different channels available through which they can directly interfere in their offspring's partner choice. Two related mechanisms are however limited to the ethnic partner choice of adults: marriage arrangement and matchmaking. The strongest instrument of parental influence is *marriage arrangement* (Straßburger 2003). In arranged unions, parents choose the partner. Hence, they are also called family-initiated unions, as opposed to couple-initiated unions, i.e., unions with a self-selected partner (Hortaçsu and Oral 1994; Lesthaeghe and Surkyn 1995). The marriage arrangement follows a prescribed, fixed procedure (see e.g., Hense and Schorch 2013; Straßburger 2003, 2006). Regarding arranged marriages, a distinction can and has to be made between consensual arranged and forced arranged marriages. In forced

unions, the individual has no say in the partner choice process and has to submit to the will of the family (Hense and Schorch 2013). Yet, arranged unions are typically not opposed to the individual's agency (Topgül 2015). Indeed, the rules of arranged unions are explicitly designed in such a way as to prevent forced union formation. In arranged unions, the parents choose a potential partner for their son or daughter. The couple has time to get to know each other and to agree to the union or to make use of their veto power (Hense and Schorch 2013; Straßburger 2006). Arranged unions are uncommon within the European majority and usually frowned upon. However, they are a common practice in some immigrant groups in Europe such as among Turks (Baykara-Krumme 2014, 2017) or Pakistani (Charsley 2006). Arranged marriages also seem to still be a common practice for transnational unions, i.e., those with a partner from the parental country of origin (Beck-Gernsheim 2007). Yet overall, the share of arranged marriages is declining and marriage arrangement is experiencing change from within (Baykara-Krumme 2017). In migrant communities in which arranged unions is a major mechanism of partner choice, a transition can be observed from arranged unions solely determined by the parents to greater decision power, independence, and freedom of the offspring of immigrant families (Baykara-Krumme 2014; Gopalkrishnan and Babacan 2007; Lesthaeghe and Surkyn 1995; Topgül 2015). This change seems to be the result of an intergenerational adaptation process specific to the migration context accompanied by a more general global social and cultural change. However, differences within ethnic groups exist in their propensity for marriage arrangement, as for example, by the parental educational background (Baykara-Krumme 2017). A milder version of marriage arrangement is when parents play *matchmaker*. Herein they search for suitable potential partners and introduce them to their children. Also, they can arrange an adequate setting in which the potential partners can meet and get to know one another without any strings attached. This can, for example, be at a family celebration or a cultural event as well as during holidays in the parental country of origin (Kalmijn 1998; Topgül 2015). While traditional marriage arrangement becomes less common and popular, completely independent partner choice is still the exception among members of Turkish and Moroccan families in Europe (e.g., Straßburger 2003). The majority of the second generation within these groups meet through the family (Hamel et al. 2012; Milewski and Hamel 2010).[10] Accordingly, couple-initiated unions with parental approval or family-initiated unions with the approval of the offspring are customary (Abdul-Rida 2016; Lesthaeghe and Surkyn 1995). But partner choice decisions without parental interference in these origin groups are also common (Abdul-Rida 2016). Conversely, among native Europeans and second-generation Yugoslavs, the dominant way of meeting a partner is through friends. Parental interference in these groups is far less common (Hamel et al. 2012; Milewski and Hamel 2010).

Lastly, it needs to be noted that parental influence varies strongly between origin groups. Native and Ex-Yugoslav immigrant families in Europe show low levels of parental involvement and control within the partner choice process, whereas Turkish or Moroccan immigrant families in Europe show relatively high levels (Hartung et al. 2011; van Zantvliet et al. 2014). Overall, freedom and independence in the partner choice is especially prevailing in individualistic countries or in immigrant communities originating from such

[10] Next to being introduced by the parents, meeting through the family includes meeting at family gatherings, while on vacation in the parental country of origin, or through the family network.

countries. Opposed to that, collectivism is related to more parental control and interference (Buunk et al. 2010; Kağitçıbaşı 2005).[11] All in all, parental control over their children's partner choice process has decreased and offspring have become increasingly independent in the partner choice (Gopalkrishnan and Babacan 2007; Kalmijn 1998; van Kerckem et al. 2013; Lesthaeghe and Surkyn 1995). This change can, for example, be seen in the decline in arranged marriages among Turks (Baykara-Krumme 2014). Nonetheless, parental approval of the partner and relationship is still of great importance to most adolescents and young adults (Boos-Nünning and Karakaşoğlu 2004; Casier et al. 2013; Gopalkrishnan and Babacan 2007; Topgül 2015).

All in all, parents have different channels available through which they can steer their offspring's partner choice. Parental interference is not uncommon and not always unwelcome in immigrant families (e.g., van Kerckem et al. 2013). Parents can arrange unions, play matchmaker, help in finding a suitable partner, voice their opinions or give advice, implement social sanctions, or put pressure on their children. Parents can further establish and enforce dating rules for their offspring as well as monitor their (dating) behavior. These latter two instruments are likely to be especially applied to adolescents' romantic relationships. Due to the restrictions of the data sets I use within this dissertation, I am unfortunately only able to investigate two direct ways of parental influence: parental monitoring behavior with regard to the partner choice of adolescents within the CILS4EU survey, and parental pressure for adults within the TIES survey.

I hypothesize that ethnically endogamous couples are less likely to experience pressure to separate than ethnically mixed couples (hypothesis 1a). Within endogamy, I assume that parental pressure to separate is more strongly related to local than to transnational unions (hypothesis 1b).

Further, I assume that parental monitoring increases the probability of choosing a co-ethnic partner and reduces the probability of choosing a native partner (hypothesis 1c).

3.2 INDIRECT PARENTAL INFLUENCE: CULTURAL TRANSMISSION

While the previous section outlined the direct ways parents can get involved in the partner choice of their children, this section will take a look at indirect parental influence through the shaping of their children's preferences and opportunities within the process of cultural transmission. I will first introduce the topic of cultural transmission with some preparatory remarks.

Cultural transmission has been conceptualized as a counterpart and supplement to the concept of biological transmission. Within the biological transmission process, (biological)

[11] Kağitçıbaşı and Ataca (2005) distinguish between the family model of total interdependence and the family model of independence. The former is, among other things, characterized by parental control in all realms of life and is common in collectivistic societies such as Turkey. The latter appears in individualistic societies and is built around the agency and independence of the offspring. A hybrid model of psychological interdependence can be found in more developed and urban regions within collectivistic societies. It is characterized by high emotional dependence but low material dependence and thus entails both dependency as well as agency (Kağitçıbaşı and Ataca 2005).

parents transmit genetic material to their children. Within the culture-transmission process, cultural information is transmitted from one or both parents or other transmission agents to the child (Berry et al. 2011:15; Cavalli-Sforza and Feldman 1981). Cultural transmission takes place within enculturation and socialization processes. While enculturation means the mere enfolding of the individual within the culture, socialization refers to deliberate teaching and instruction. Both biological and cultural transmission consequently shape the child's characteristics and behavior (Berry et al. 2011). However, the distinction between biological and cultural transmission is an analytical one since these processes are interdependent (Berry et al. 2011:15). While I do not deny the importance of genetic factors, I will not be able to explore them. Therefore, I focus exceptionally on cultural transmission in my theoretical and empirical considerations.

Cultural transmission is used to describe the conveyance of cultural information from one generation or group to the next as well as from person to person (Schönpflug 2009b). This dissertation's research interest does not lie on the macro level, i.e., on differences between cultural groups and the average values they hold or on societal cultural value change. Rather, I am interested in the intergenerational transmission from parents to the child. Thus, I restrict the following theoretical considerations on cultural transmission on the micro level and bring in the meso or macro level if necessary.

Parents play a central role in the culture learning of their offspring (Gordon 1964).

> *The first group in our lives is always the family into which we are born. Culture learning starts in the family; families are minimodels of society to which children learn to adapt. The society is thus a product of its families, but families are also a product of their society"* (Hofstede 2001:225).

While I designate the parental influence through the process of cultural transmission as an indirect influence, this does not mean that it is unintentional. Rather, parents both intentionally as well as unintentionally pass on their cultural heritage as well as various attitudes, values, and norms to their children (Gordon 1964).

The conception of this indirect parental influence through intergenerational transmission is not new. Studies that have previously considered it, however, did not test the proposed mechanism of intergenerational transmission. Rather, they tried to capture it through various indicators and proxies. These include ethnic origin as a measure of family interdependence (de Valk and Liefbroer 2007a), parental ethnic endogamy and educational homogamy as indicators of a stronger group identification (Çelikaksoy et al. 2010), or low parental education, large family size, children's religious upbringing, and rural origin as indicators of traditional family attitudes and their intergenerational transmission (Huschek et al. 2010, 2012). Similarly to the latter, de Valk and Liefbroer (2007a) use parental religious affiliation, mother's non-participation in the labor force, low parental educational attainment, constituting a two-parent family, and parental ethnic endogamy as indicators of traditional attitudes. Van Zantvliet, Kalmijn, and Verbakel (2015) rely on measures of the parental integration into the host country as indicators of their direct and indirect influence.

Within this chapter, I will first present the theory of cultural transmission in minorities by Mchitarjan and Reisenzein (2013c). A central component of this theory is the *culture-transmission motive* which promotes the successful conveyance of the own culture within

minorities. This assumption is challenged with opposing arguments by Schönpflug (2001). Subsequently, these opposing assumptions will be confronted with empirical evidence (cf. chapter 3.2.1). Next, I will differentiate various processes of cultural transmission, namely enculturation, socialization, and acculturation (section 3.2.2) as well as vertical, horizontal, and oblique transmission (section 3.2.3). In sections 3.2.4 and 3.2.5 I will introduce the two stages of cultural transmission – awareness and acceptance – and present the factors (or *transmission belts*) that shape the effectiveness of cultural transmission. Section 3.2.6 then describes the mechanisms through which parents can pass on their culture to their children, i.e., observational learning, pedagogical knowledge transfer or teaching, as well as social status inheritance and channeling. I end this chapter with a short summary of the most important features of cultural transmission (section 3.2.7).

3.2.1 THE CULTURE-TRANSMISSION MOTIVE AND CULTURAL TRANSMISSION IN MINORITIES

A central postulation in Mchitarjan and Reisenzein's (2013c) *theory of cultural transmission in minorities* is that all socio-cultural groups inherently have a so-called *culture-transmission motive*. This term describes "an appreciation of their culture and the desire to preserve it and transmit it to the next generation" (Mchitarjan and Reisenzein 2013c:186). It does not mean that individuals or groups have the aim to pass on every aspect of the cultural heritage. The culture-transmission motive can be thought of as an accumulation of smaller motives to pass on specific aspects of the own culture, such as the common language or certain religious beliefs. Also, just like everyone can have internalized cultural contents to diverging degrees, individuals can have more strongly or weakly internalized the culture-transmission motive or even not at all. Members of both – majorities as well as minority groups embedded within majority societies – hold this motive. The culture-transmission motive is, however, not constantly active. It rather gets activated if the successful transmission of one's cultural heritage is perceived as, or actually is, under threat. This is, on the one hand, the case if the customary modes of transmission are not available (anymore) or only to an attenuated degree. This especially regards the socialization and enculturation by other members of the own culture as well as central institutions within the society such as the school. On the other hand, it can be that external, foreign cultural influences obstruct the cultural transmission (Mchitarjan and Reisenzein 2013c). Thus, as most immigrant groups face a more or less opposed cultural context compared to their origin culture, they should be especially motivated and active in passing on their cultural heritage (Bisin and Verdier 2000; Mchitarjan and Reisenzein 2013c).[12] As a result, the culture-transmission motive can explain the continuity of many minority cultures over generations. The majority population is assumed to have the same culture-transmission motive as minority groups. However, as their cultural transmission is not threatened by competing cultural influences,

[12] Bisin and Verdier (2000) come to the same conclusion – that immigrant parents must be especially motivated and diligent to pass on their culture to their children to counter assimilation tendencies. They, however, come to this assumption by taking a different approach to cultural transmission, namely an economic and thus rational choice approach.

they have no need to put additional emphasis on and efforts into their own culture-transmission process (Mchitarjan and Reisenzein 2013c).[13]

Schönpflug (2001) argues against the concept of a culture-transmission motive and its assumption that efforts towards a successful cultural transmission are fostered by the migration context. Her position is that intergenerational transmission within the family becomes less effective in the migration context. Children might, on the one hand, be less ready to accept the cultural contents parents try to convey to them which is, however, one of the main prerequisites for a successful transmission process (e.g., Grusec and Goodnow 1994, compare chapter 3.2.4). On the other hand, parents might be less inclined and motivated to transmit their own culture to their offspring as they foresee the discrepancy between the upholding, transmission, and thus preservation of the origin culture on the one side and a successful adaptation and integration into the new society on the other. Cultural transmission would thus prevent an effective functioning in the receiving society. This discrepancy between transmission and adaptation increases the greater the difference between the two cultures. A successful cultural transmission would thus lead to segregation from the culture and society of the receiving country. In her view, the parental decision about engaging in cultural transmission thus boils down to a decision between segregation and adaptation (Schönpflug 2001). "Therefore, parents living in the context of their culture of origin should transmit their value orientation more intensively than parents living in a migration context" (Schönpflug 2001:176).

In summary, the theory of cultural transmission in minorities assumes the migration context to have an intensifying effect on the intergenerational cultural transmission efforts as well as success in immigrant families. This should be even more the case the more opposing the origin and host culture are (Mchitarjan and Reisenzein 2013c). Conversely, Schönpflug (2001) assumes the opposite effect. She argues that transmission efforts and success should be less prominent in the migration context as immigrants realize the hindering effect cultural transmission and preservation has on their adaptation process to the new culture and society. This is even more the case the more dissimilar the cultures are.

So, which position is supported by empirical results? In a comparative analysis of Turkish families in Turkey and Germany, Schönpflug herself does not find any proof for her assumption: She finds no significant differences in the intergenerational transmission processes between these two groups. Neither can, however, these results be interpreted as corroboration for the opposite notion that the migration context enforces transmission efforts and success. These results point in the direction of intergenerational cultural transmission being neither affected by migration nor by a continued cultural context (Schönpflug 2001). A shortcoming of Schönpflug's reasoning is that she perceives successful intergenerational transmission and adaptation to the receiving society as contradictory. At this, she dismisses the fact that they can occur simultaneously. Studies, for example, show that parents are successful in transmitting values to their children while at the same time

[13] Not only are the efforts of the minority towards cultural transmission relevant but also the position of the majority culture or society and to what extent they support and enable or conversely obstruct the transmission endeavors of the minority. The majority can either pursue the strategy of support or the strategy of non-support (Mchitarjan and Reisenzein 2013c).

social value change takes place. The younger generation experiences a collective shift in their values but their relative positions with respect to each other persist (Idema and Phalet 2007:79; Min, Silverstein, and Lendon 2012:119). In a comparison of Muslim immigrants with their native peers in the receiving society and their co-ethnic peers in the home country who did not migrate, it can be seen that family, religious, and conservative values remain the same after migration whereas immigrants adapt in values that are acquired later in life through secondary socialization. Accordingly, cultural retention can occur simultaneously to cultural adaptation in other spheres. Moreover, immigrants can also take an intermediate position between natives and co-ethnics in the origin country, as is the case with religious behavior (Pettersson 2007).

Conversely to Schönpflug's findings and in concordance with their theory, a main finding of a review of the literature on cultural transmission by Mchitarjan and Reisenzein (2013b) is that intergenerational cultural transmission overall works just as well and often even better within minority groups in comparison to the majority (cf. also, Nauck 2001a; Sam and Virta 2003; Vedder et al. 2009). Accordingly, Nauck (1994) finds intergenerational concordance and thus transmission to be stronger in Turkish families who migrated to Germany than among Turkish families still living in Turkey. As the *theory of cultural transmission in minorities* states, minority groups perceive the cultural influences from the majority as threats towards the preservation and survival of their own culture. Thus, they take up measures to ensure the success of their culture-transmission process. And immigrant parents seem to indeed be able to compensate for the missing cultural and social environment of the origin country that would typically be auxiliary in the socialization process (Nauck 1994). Furthermore, Mchitarjan and Reisenzein (2013b) see proof for their postulation of the culture-transmission motive in the usually strong ethnic identification among immigrants and their descendants. Verkuyten (1995) accordingly finds that adolescents belonging to ethnic minorities identify more strongly with their own ethnic group and evaluate it more positively than Dutch majority adolescents. A further confirmation of the culture-transmission motive is the finding that parental motivation shapes the success of the culture-transmission process (Schönpflug and Bilz 2009). Parental motivation is founded in their concern for their children's welfare which depends on their membership in and acceptance by the group and the prevention of their exclusion. This can be achieved through the conveyance of the culture and all the norms, values, habits, etc. it entails (Grusec and Davidov 2007; Mchitarjan and Reisenzein 2013b). While this does not constitute a complete review of the literature, the results seem to better support Mchitarjan and Reisenzein's (2013c) theory and concept of the culture-transmission motive rather than Schönpflug's (2001) claim.

Further, the *theory of cultural evolution* can be integrated into the theory of cultural transmission in minorities. It provides the explanation as to why cultural groups should be interested in the transmission of their cultural heritage in the first place: Congruent to biological selection, it assumes a selection process between cultural groups. As cultural groups are defined by their cultural heritage, such as language, norms and values, social practices and beliefs, etc., they need to pass on these cultural contents to as many members of the younger generations as possible to ensure the 'survival' of the group. Groups that do best in terms of intergenerational cultural transmission are in an advantageous position. Groups thus put additional effort into transmitting those cultural elements that are most

important for the maintenance and survival of the own culture: The norms and values of the group in conjunction with the group-identity as well as the characteristics that make members easily identifiable by fellow members as well as by outsiders, such as a common language (Mchitarjan and Reisenzein 2013c). And indeed, immigrants place special emphasis on the retention of their ethnic language as well as on religious education. Language depicts a large part of the common culture, enables in-group and out-group members to identify group membership, and works as the medium for cultural transmission. Religious education, on the other hand, is an important mode to pass on norms and values (Mchitarjan and Reisenzein 2013b). Additionally, the authors find corroborating evidence for the theory of cultural transmission in minorities and especially for the culture-transmission motive in two online surveys among immigrants (Mchitarjan and Reisenzein 2013a, 2015).

3.2.2 SUB-PROCESSES OF CULTURAL TRANSMISSION: ENCULTURATION, SOCIALIZATION, AND ACCULTURATION

Cultural transmission consists of three separate sub-processes: Enculturation, socialization, and acculturation. Within the processes of enculturation and socialization, the individual successively learns all the aspects that are important to their cultural group such as cultural norms, traditions, rituals, language, and the like. The difference is that *enculturation* takes place without deliberation but simply by being engulfed by the own culture and by being surrounded by its members. Conversely, within the *socialization* process, individuals are deliberately and directly instructed and taught about their culture. Not only parents but also peers and other members of the cultural group participate in the socialization process (Berry et al. 2011:41–45; Berry and Georgas 2009).[14] Both enculturation and socialization are responsible for "the development of behavioral similarities within cultures and behavioral differences between cultures. They are thus the crucial cultural mechanisms that produce the distributions of similarities and differences in psychological characteristics at the individual level" (Berry and Georgas 2009:104). In the end, the individual is familiar with, as well as competent in, his or her culture. In opposition, *acculturation* refers to the cultural transmission by cultural out-group members who hold different attitudes, values, and norms and show other behaviors. Acculturative influences can be both deliberate as well as unintended (Berry and Georgas 2009:95–105). Since individuals are in general first socialized into the cultural group they originate from and only later experience a socializing influence by members of other cultural groups, acculturation is sometimes also termed *resocialization* or *secondary socialization* (Berry 2007:543). While the parents are the main agents of socialization and enculturation, acculturative influences especially come from peers, institutions, and adults outside of the own group (Phalet and Schönpflug 2001a). Within this dissertation, I focus especially on socialization and enculturation efforts by parents. At the same time I acknowledge that, especially in the immigration context, acculturating influences play an important role.

[14] Socialization processes can also occur from child to parent. However, the impact of parents on their children is much stronger (e.g., Vollebergh et al. 2001:1196).

3.2.3 MODES OF CULTURAL TRANSMISSION: VERTICAL, HORIZONTAL, AND OBLIQUE TRANSMISSION

Cavalli-Sforza and Feldman (1981) join evolutionary biological concepts and explanations with existing explanations of cultural transmission to, among other things, better explain the processes of cultural transmission and cultural change (see also Campbell 1975). Following epidemiological terminology, they are the first to distinguish three different modes of cultural transmission: vertical, horizontal, and oblique transmission (see also Berry et al. 2011:41f). *Vertical transmission* describes the transmission from the parents to their children. *Horizontal transmission* captures the transmission originating from members of the own generation. The agents of this transmission mode can be siblings, friends, or other peers within or outside of the own family. Lastly, *oblique transmission* denotes the transmission from members of the parental generation other than the parents. These can be other adult family members, family friends or acquaintances, teachers, institutions, or even mass media (Cavalli-Sforza and Feldman 1981).[15]

Parents' socialization influences in early childhood are especially important determinants of the attitudes, values, orientations, and so forth in adulthood (Cunningham 2001; Min et al. 2012). Value orientations formed within this primary socialization, i.e., early in life and mostly by the parents, are more stable than those formed within secondary socialization, i.e., later in life and typically within oblique and horizontal transmission processes (Hofstede 2001; Parsons 1964; Pettersson 2007). Vollebergh et al. (2001:1196) find …

> *… that late adolescence should be seen as the formative phase for establishing cultural orientations. It is not before late adolescence and early adulthood that a firm organization of attitudes – expressed in substantial longitudinal stability over 3 years' time was achieved. In addition, parental influencing – controlling for the impact of socio-cultural determinants – declined in the course of adolescence. No parental influence was found in the oldest group of adolescents.*

To all three modes of cultural transmission, i.e., vertical, horizontal, and oblique transmission, as well as all three sub-processes, i.e., socialization, enculturation, and acculturation, pertains that the transmission process is more successful the more frequent and more intense and close the contact between agent and recipient is (Berry et al. 2011; Cavalli-Sforza and Feldman 1981).

Within this dissertation project, the focus lies on the vertical transmission of culture from parents to their children. Parents are the central socialization agents within the culture-transmission process (Grusec and Davidov 2007; Mchitarjan and Reisenzein 2013b; Starrels and Holm 2000). On the one hand, parents have the best access to influence their offspring; after all, they typically reside in a common household during childhood and adolescence. Thereby, parents can most easily reach and shape their children, as opposed to other members of their group. Co-residence supplies sufficient time for the process of cultural

[15] While vertical transmission typically entails enculturating and socializing influences and thus conveyance of the origin culture, horizontal and oblique transmission can entail both enculturating/socializing and acculturative influences. Therefore, an additional distinction can be made between horizontal and oblique transmission originating from members of the own culture versus that originating from members of other cultures. Regarding immigrants, the latter are mostly members of the receiving society.

transmission. On the other hand, the welfare of their children is of far greater importance for the parents than for others. Their welfare, however, depends greatly on being part of the group and on not being excluded. Thus, parents put additional efforts into conveying their culture to their children. Accordingly, parents have the strongest motive for engaging in the culture-transmission process. Due to the competing influence of the majority culture this is especially the case in immigrant families, as argued above (Mchitarjan and Reisenzein 2013b:144f; cf. also Grusec and Davidov 2007). However, it should be noted that parents do not have to be an equal part of the transmission process. Due to the internal organization and labor division in the household, some cultural contents are transmitted by one parent and some by the other. However, they can also contribute together to the transmission of certain contents (Cavalli-Sforza and Feldman 1981:55f).

3.2.4 STAGES OF CULTURAL TRANSMISSION: AWARENESS AND ACCEPTANCE

Cultural transmission can be conceptualized as a two-stage process consisting of awareness and acceptance. First, the child has to be *aware* of the transmission process. It receives signals or messages either through observation or through direct instruction or teaching (see chapter 3.2.6 for more information) (Cavalli-Sforza and Feldman 1981:62f). The recipient then needs to perceive them accurately with all entailed characteristics, such as the content of the message or the intention of the socialization agent. Herein lie two potential pitfalls: Either that the child does not take in the message or that it does so inaccurately (Grusec and Goodnow 1994:14f). In the second stage, the child needs to *accept* the transmission content. The recipient can decide whether to accept and thus learn the modeled behavior or the taught cultural feature or to reject it. This second stage is sometimes also called adoption or learning. Accordingly, the individual can choose to adopt or learn a certain behavior, belief, norm or the like or to refute it (Cavalli-Sforza and Feldman 1981; Grusec and Goodnow 1994).

From this point of view, children can be seen as active agents within the socialization process and not merely passive recipients of parental messages and teachings. They actively engage in the socialization process by interpreting the parental messages and by deciding whether to accept what their parents try to convey to them or not (Grusec and Goodnow 1994). Thus, cultural transmission is a bi-directional process as it is not merely the parents conveying their culture to their offspring – the children also get actively involved and contribute to the success of the transmission process (Trommsdorff 2009). However, as mentioned in chapter 3.1, individuals face social sanctions from their group if they behave in opposition to group norms. Thus, the individual is pushed to learn and accept social norms to prevent sanctions such as negative remarks or exclusion from the group. Thus, the individual sometimes has either no choice or merely a restricted one and must accept the cultural content (Cavalli-Sforza and Feldman 1981:63); to avoid social sanctions it might be sufficient to pretend to accept the cultural content though. Nonetheless, the outcome should be the same, i.e., the individual seems culturally socialized and behaves accordingly (at least as long as witnesses are present). Moreover, according to the evolutionary perspective, children are intrinsically motivated to accept and adopt their in-group's cultural contents such as their traditions, rules, or customs. They have a predisposition of not wanting to be left out of the group (Grusec and Davidov 2007).

If both stages, awareness and acceptance, are fully operational, internalization takes place. For this, the child thus needs to correctly perceive the message or signal of the parent or other socialization agent as well as to accept the behavior or cultural content (Cavalli-Sforza and Feldman 1981:62f; see also Grusec and Goodnow 1994: 14f). Grusec and Goodnow (1994:4) define *internalization* as "taking over the values and attitudes of society as one's own so that socially acceptable behavior is motivated not by anticipation of external consequences but by intrinsic or internal factors".

Knafo and Schwartz (2009) tested this proposition that intergenerational transmission is mediated by the recipient's awareness, the accuracy of the perception, and acceptance of the content. Overall, they found support for this theoretical model and its assumptions. Over three quarters of the correspondence between parental and offspring's values could be explained by the accurateness of perception, acceptance, and the interaction of the two. Yet they conclude that perception accuracy (awareness) and acceptance cannot be the only sources of parent-child value similarity. Parental values are moreover related to and can be inferred from their socio-demographic position or group memberships. Religious affiliation is, for example, related to tradition values. This resemblance between parental cultural characteristics and their social positions fosters the accuracy of the perception. It further increases the acceptance as it gives the parental values a greater legitimacy (Knafo and Schwartz 2009). Chapter 3.2.6 will go into more detail on the interrelation of social positions and cultural contents and its role within the culture-transmission process. Schönpflug and Bilz (2009) likewise empirically confirm the importance of the child's acceptance of the transmission content for the transmission process to be successful. They also point out the importance of the parents' motivation to transmit. This motivation can be understood as the aforementioned culture-transmission motive (cf. chapter 3.2.1). The authors argue that the motivation to transmit and the acceptance of the transmission content function as filters in the transmission process. Vollebergh et al. (2001) find that adolescents' attitudes and cultural orientations stabilize when they get older, which constitutes empirical support for the internalization of parental orientations. Yet internalization and learning can also take place without the explicit stages of awareness and acceptance, as is often the case within enculturation. The recipient thus receives and internalizes cultural features without registering it. Language learning is one example where awareness and acceptance merge to a single stage (Cavalli-Sforza and Feldman 1981).

The fact that children have the option to reject the messages they receive implies that cultural transmission from one generation to the next is never absolute. Indeed, effective cultural transmission generally does not represent a full transmission from one generation to the next. It rather falls short of an exact and complete transmission. This is necessary since a society or cultural group would otherwise not be able to experience change or to integrate novel aspects into their culture which is necessary to adjust to new surroundings (cf. Berry et al. 2011; Berry and Georgas 2009:104f). Schönpflug (2009c) describes this as a *relative transmission.* Therein, parents and children are similar in many characteristics due to cultural transmission but nonetheless differences prevail between them.

3.2.5 FACTORS SHAPING THE EFFECTIVENESS OF CULTURAL TRANSMISSION

Different factors influence the process of cultural transmission and determine its outcome. Schönpflug (2001) labels these factors *transmission belts*. Many transmission belts are factors or conditions that foster the transmission process. Thus, attention lies on the enhancement of cultural transmission, but the relationship can also be the other way round. Certain conditions or factors can also undermine the culture-transmission process (Schönpflug 2001). Whichever influence these factors have, they can be categorized into the agents involved in the transmission process, the relationship between them, the contents of the transmission process, and the context within which the transmission takes place (Trommsdorff 2009).

First, the *persons involved in the culture-transmission process* are the socialization agent and recipient. As mentioned before, first and foremost the recipient needs to accurately perceive the message and decide to accept and learn it for the transmission process to be successful (cf. Cavalli-Sforza and Feldman 1981; Grusec and Goodnow 1994). The success of the culture-transmission process thereby depends on the developmental phase the offspring find themselves in, i.e., childhood; early, middle, or late adolescence; or early adulthood. Transmission seems to be more successful early in life and contents become more thoroughly established during late adolescence and early adulthood (Min et al. 2012; Schönpflug 2001; Vollebergh et al. 2001). The socialization agents are parents within the vertical transmission, other members of the parental generation in the oblique, and siblings or other peers in the horizontal transmission (cf. for example Berry et al. 2011). Just like the recipient who needs the competence to correctly perceive and accept the message, the socialization agents also need certain skills for transmission to take place and for it to be successful. These are, for example, communication skills: Parents need to formulate and convey clear and coherent messages which their children can easily understand and will not misinterpret (Trommsdorff 2009). Moreover, they need to be able to assure their offspring of the importance and legitimacy of transmitted contents and to foster their internalization. This also translates into the competence of using an empathetic parenting style (Schönpflug 2001). Generally speaking, each agent and recipient has different characteristics, preferences, abilities, beliefs, and so forth that decide over the course and the outcome of the transmission process (Trommsdorff 2009).

Second, characteristics of the *relationship between the child and the respective transmission agent* are decisive for the success of the transmission process. As this dissertation project focuses on vertical cultural transmission from parents to their children, in the following section I will only consider the parent-child relationship in detail. However, relationships to other transmission agents must likewise meet certain requirements similar to those of the parent-child relationship to ensure successful transmission, such as having close and frequent contact (Berry et al. 2011; cf. Cavalli-Sforza and Feldman 1981). Within families, the parenting style and quality of the parent-child relationship are decisive for the outcome of the transmission process: Empathetic (Schönpflug 2001; Schönpflug and Bilz 2009) and supportive parenting styles as well as a positive and warm parent-child relationship show a positive effect (Bandura 1969; Knafo et al. 2009; Myers 1996). Further, (perceived) parental acceptance functions as a moderator for the intergenerational transmission (Bao et al. 1999) and increases the successful internalization of cultural contents (Trommsdorff 2009).

Conversely, the withdrawal of love by the parents has a hindering effect on the acceptance of perceived parental values and thus on the intergenerational transmission process and outcome (Knafo et al. 2009). Moreover, children need to perceive their parents as acceptable models (Trommsdorff 2009).

Third, the transmission process and its outcome depend on the respective *content*. Certain contents are more easily and more strongly transmitted than others. Others again are not transmitted at all (Cavalli-Sforza et al. 1982). To give some examples: While individualistic values are only transmitted to a small degree, intergenerational transmission processes are especially effective and important for the transmission of collectivistic values (e.g., Phalet and Schönpflug 2001b; Schönpflug 2001). Further, religious beliefs are more strongly transmitted and consequently more stable than gender role attitudes (Min et al. 2012). This varying strength of the intergenerational transmission is at least in part also related to the *importance ascribed to the respective transmission content* by the cultural group, transmission agent, and recipient. Contents "can be related to more or less deep-rooted, important, widely shared, consistent, and well-integrated traditional values, cultural knowledge, and practices" (Trommsdorff 2009). Parents will, on the one hand, try to convey those cultural contents that are central for the conservation of the culture and the survival of the group. These include, for example, the group's shared norms and values (Mchitarjan and Reisenzein 2013c). Further, parents will teach their children those things that they themselves consider to be important to pass on to their offspring (Trommsdorff 2009). For example, the determination to integrate the offspring into the culture of origin and ethnic group increases the child's ethnic identity affirmation (Sabatier 2008). Further, parents are more likely to teach their children about their ethnic background if they have a strong ethnic identity, consider this background important, and have a strong desire to pass on their ethnic identity to their offspring (Alba 1990:194–200). The varying strength of transmission and its relation to the content's importance is also in line with the theory of cultural transmission in minorities: The culture-transmission motive is geared to those cultural contents that are imperative for the functioning and preservation of the group as well as those that constitute signals about the affiliation and belonging to the respective group, both for members of the in-group as well as for out-group members (Mchitarjan and Reisenzein 2013b:144, 2013c:191f).

Fourth, the *context* in which the transmission takes place is likewise relevant. The context influences how accurately parental messages are perceived as well as the levels of acceptance of these transmission contents (Knafo and Schwartz 2009). It can further both directly influence the aforementioned transmission belts and mediate their influences on the transmission process. Both the immediate as well as the wider cultural and socio-economic context matter (Trommsdorff 2009). Regarding this dissertation project, the most important context is the migration context. As argued by Mchitarjan and Reisenzein (2013c) and as explained in more detail in section 3.2.1, the culture-transmission motive is activated in the migration context. Cultural transmission becomes threatened by the opposing culture of the host society and its members such as majority peers and others (cf. also Kwak 2003). Thus, motivation and efforts to pass on their cultural heritage to their offspring are especially strong among minority parents. But the majority's position and behavior are also important for the success of the cultural transmission of minorities. It can tend towards the strategy of support or towards the strategy of non-support (Mchitarjan and Reisenzein

2013c). Boehnke (2001, 2004) additionally stresses the relevance to take the zeitgeist into consideration (see also Vedder et al. 2009). "Zeitgeist […] means that both parents and offspring (when they are surveyed at the same time) are influenced in their ratings by the particular value climate of the historic time at which they are asked to give their preference ratings" (Boehnke 2004:110). Related to this, contexts are rarely stable and continuous but rather change and develop and thus, their influences on the transmission process also change (Trommsdorff 2009).

3.2.6 MECHANISMS OF CULTURAL TRANSMISSION

Parents have different mechanisms at their disposal to convey cultural contents to their children (Gordon 1964:39f). The most important mechanisms are observational learning, pedagogical knowledge transfer or teaching, social status inheritance, and channeling. In the following, I will describe these mechanisms in more detail. While I consider especially these mechanisms, this does not exclude the possibility that further mechanisms exist and are applied within the socialization process, such as conditioning.

OBSERVATIONAL LEARNING

A first important mechanism is *observational learning* or *behavior modeling*, which is a type of social learning. Albert Bandura first identified this form of learning within his social cognitive learning theory. He explicates that – with the exception of reflexes – individuals need to learn behavioral responses. They can learn these either through direct experience or through modeling. *Direct experience* refers to the case where individuals keep up or change their behavior according to the consequences they experience. Acts with positive consequences are chosen and repeated. Acts with negative effects are altered or ruled out. Conversely, behavior modeling refers to the social learning process in which individuals learn appropriate responses through observing and remembering the behavior of others and the consequences it evokes. At a later point at time they can recall the observed behavior and imitate it (Bandura 1971, 1977).[16] "Because people can learn from example what to do, at least in approximate form, before performing any behavior, they are spared needless errors", which they would have to make when relying on direct experience (Bandura 1977:22). A major advantage of this form of social learning is that, other than direct instruction (see next subchapter), it does not involve the potential of conflict between the socialization agent and the observer (Grusec and Davidov 2007:297f).

The scope of modeling influences can go beyond the actual modeled behavior. This is termed *abstract modeling*. Herein, individuals repeatedly observe different behavioral acts that all follow a particular rule or pattern. They detect this principle, memorize it, and recall it later to apply it. They can then act in accordance with this rule in different circumstances.

[16] Also in social learning, as within other mechanisms of cultural transmission, parents are not the only socialization agents. Children are also influenced through behavior modeling by peers, teachers, the media, and other adults. If the majority of all models exhibit similar behavior, it is not possible to establish which modeling influence determined the learning process and reproduction of the modeled behavior or the behavioral principle (Bandura 1969).

These are not necessarily the same or even similar to the contexts of the modeled behaviors. Likewise, the behavior can be completely different from the one observed, but it will follow the same principle. The behavior then reflects the behavior the model would presumably show if he or she were in this exact situation (Bandura 1969, 1977).

Social learning theory has been especially used by psychologists to explain the learning of various behaviors as diverse as sexuality (Hogben and Byrne 1998), moral judgments (Bandura and McDonald 1963), identification (Bandura 1969), or aggressive behavior (Bandura, Ross, and Ross 1961). In recent years, sociological research has also increasingly adduced observational learning theory as an explanation of various social phenomena. Scholars have applied it to explain the intergenerational transmission of various attitudes, beliefs, and behaviors such as attitudes about the division of labor within the household (Bernhardt, Goldscheider, and Goldscheider 2007; Booth and Amato 1994; de Valk 2008), attitudes towards the ideal timing and importance of marriage (Willoughby et al. 2012), religious beliefs and various aspects of religiosity (Arránz Becker, Lois, and Steinbach 2014; Bao et al. 1999; Kapinus and Pellerin 2008; Maliepaard and Lubbers 2013), group identity (Grusec and Davidov 2007), out-group friendships (Smith et al. 2015), family-life trajectories (Liefbroer and Elzinga 2006), and intermarriage attitudes (Huijnk and Liefbroer 2012). The difference between psychological and sociological studies herein is that the former are able to directly capture the observational learning mechanism while the latter rather assume transmission through this channel. They are empirically not able to show that it is indeed social learning rather than other mechanisms at work or to differentiate them empirically.

PEDAGOGICAL KNOWLEDGE TRANSFER, TEACHING

While observational learning is a useful mechanism, it is not always sufficient or even applicable. Behavior often entails information that cannot be inferred from observation such as its objectives or important background knowledge. Additionally, people also have the desire to pass on non-observable and more general knowledge (Csibra and Gergely 2006). Accordingly, individuals convey knowledge not only via modeling behavior but also via direct teaching (Bandura 1977; Glass, Bengtson, and Dunham 1986). Csibra and Gergely (2006) term this *pedagogical knowledge transfer*. They define *pedagogy* as the

> *(1) explicit manifestation of generalizable knowledge by an individual (the 'teacher'), and (2) interpretation of this manifestation in terms of knowledge content by another individual (the 'learner'). In other words, pedagogy, in the sense that we use this term, is a specific type of social learning achieved by a specific type of communication* (Csibra and Gergely 2006:253).

In opposition to similar theories, pedagogical knowledge transfer does not require for the learner to rehearse and internalize the knowledge and for the teacher to monitor this process. Csibra and Gergely (2006) assume this mechanism to be especially employed within vertical transmission, i.e., from parents to their children. Indeed, direct parental instruction and teaching are important mechanisms of the intergenerational culture-transmission process within families (Cavalli-Sforza et al. 1982; Mchitarjan and Reisenzein 2013c). Accordingly, such purposeful teaching also constitutes a central part of the theory of cultural transmission in minorities (cf. chapter 3.2.1). The theory considers it of great

importance for the success of the culture-transmission process (Mchitarjan and Reisenzein 2013c).

Studies show that the frequency and intensity of parent-child communications are decisive for the success of the culture-transmission process: The more parents and children talk, exchange, and discuss about a topic, the more intense is the intergenerational transmission within the family (Fend 2009; Martin, White, and Perlman 2003). Fend (2009) finds support for this relationship with regard to political attitudes within a German sample of adolescents and their parents. Stronger intergenerational correlations were found within families whose parents had a high political interest and who frequently talked with their children about political issues. This correlation was low among families in which this was not the case. This association could be found with regard to various political attitudes such as xenophobia. Further, regular talks and conversations with parents about political issues in adolescence increase the interest in politics in adulthood. Similarly, Sabatier (2008) finds that the frequency of mother-child conversations about cultural and intergroup topics is related to the offspring's higher propensity of ethnic identity exploration within immigrant families in France. While positive emotional bonds between parent and child also support the transmission process (Fend 2009; Sabatier 2008), conversations and exchanges within the family seem to be more important (Fend 2009). Moreover, Fivush et al. point out the importance of parent-child conversations about family narratives for the development of the self and the connection of this self to experiences of previous generations (Fivush et al. 2011; Fivush, Bohanek, and Duke 2008). Besides passing on their own culture, parents also use this socialization mechanism for other purposes such as preventing acculturating influences. Parents prevent opposing influences by preparing their children for such situations and teaching them to disregard negative statements by third parties that stand in opposition to their own values (Goodnow 1997).

Parents teach their offspring through verbal communication which behavior they look for and which they would approve of. And they instruct the child in the ways of employing this behavior (Bandura 1977). Additionally, parents try to teach their offspring their own attitudes, values, and beliefs as well as societal norms (Glass et al. 1986). This also extents to other knowledge such as traditions or customs and enables their transmission to subsequent generations (Csibra and Gergely 2006). A study by Alba (1990) as well as a review of the literature by Hughes et al. (2006) take a closer look and paint a clear picture of how this mechanisms works with regard to ethnic-racial socialization in the USA: While less than a third of American parents with a European background claim to teach their children about their ethnic origin (Alba 1990), the majority of ethnic minority parents implements at least some cultural socialization practices (Hughes et al. 2006).[17] Nonetheless, majority and minority parents make similar efforts which can take various forms: They teach their children about the history of the own family as well as about the history of their ethnic group and country of origin. Further, they teach their offspring about ethnic traditions, customs, or holidays. Physical culture also plays a role: Parents introduce their children to

[17] The reason for this difference might be that those with a European background are predominantly later immigration generations and thus might not identify as strongly with their ethnic origin. Moreover, European immigrants are not perceived as ethnic minorities. Thus, the cultural transmission does not seem threatened. The cultural transmission remains inactive (Mchitarjan and Reisenzein 2013c, 2013b).

ethnic music, artefacts, foods, and books. Moreover, parents – if they have the knowledge – often try to teach their children their ethnic language (Alba 1990; Hughes et al. 2006). Parents who teach their children about their ethnic background are also more likely to keep up ethnic customs, know and speak their mother tongue, attend ethnic celebrations, and eat ethnic food at home than those who do not engage in ethnic teaching. This can likewise have a socializing effect on their children (Alba 1990:194–200). And also in Europe, research confirms the intergenerational transmission of ethnic identity (e.g., Nauck, Kohlmann, and Diefenbach 1997). As I pointed out beforehand, parents do not merely pass on their culture to their offspring but children get actively involved and contribute to the success of the cultural transmission (Trommsdorff 2009). Children can either actively ask their parents for advice and information or merely accept the elaborations their parents provide (Glass et al. 1986). Also in the latter case, children have to partake. Herein, they actively engage in the socialization process by interpreting the parental messages and by deciding whether to accept what their parents try to convey to them or not (Grusec and Goodnow 1994). While this fact is less obvious with regard to observational learning, it becomes clearer with regard to pedagogical knowledge transfer. Other than within observational learning, pedagogical knowledge transfer also requires the teacher's active participation in this process (Csibra and Gergely 2006). Goodnow (1997) points out from her review of the literature that parental messages are often ambiguous and vague. Accordingly, values are communicated in rather indirect ways as, for example, through legends, stories, or sayings. This way, they are perceived as a more general truth and less likely to be questioned or challenged. While clear and direct formulations are more likely to be perceived correctly by the children, a substantial part of parental messages is nonetheless articulated in an indirect way (example: "What's the magic word?" when the kid is supposed to say "Please"). Cultural transmission always entails the potential for flawed, incorrect, or missing transmission, independent of the transmission mechanism. However, the potential for failure can be assumed to be smaller within the process of pedagogical knowledge transmission since teachers can transfer additional information that helps the learner to understand and make the correct inferences (Csibra and Gergely 2006).

However, this mechanism is not restricted to conversations but also includes shared activities. One does not have to assume that a parent and child sit at opposite ends of a table and have a stern talk about the transmission content. Rather, parents also situate their children – both with or without purpose – in contexts and situations which reflect the ethnic heritage, such as taking them to festivities of their ethnic group (Alba 1990; Hughes et al. 2006). This is related to the channeling mechanism which I will describe in more detail within the next subchapter. Thus, pedagogical knowledge transfer can take place virtually at any time and place and within various situations (e.g., Boyatzis and Janicki 2003).

This mechanism of pedagogical knowledge transfer carries many different names and is not always made explicit in empirical studies. Nonetheless, various studies refer to it implicitly or explicitly. This is, for example, the case with regard to religious socialization (e.g., Boyatzis and Janicki 2003), ethnic identity and the passing on of the own ethnic heritage (Alba 1990; Hughes et al. 2006; Sabatier 2008) and political attitudes (Fend 2009).

SOCIAL STATUS INHERITANCE AND CHANNELING

The influence of the social structure on the ethnic partner choice of adolescents and young adults of immigrant descent has previously been identified in chapter 2.5. However, it also becomes relevant within the parental indirect influence on ethnic partner choice. The social structure herein affects the mate selection process through the mechanisms of social status inheritance and channeling.

Social status inheritance refers to the fact that the children are automatically exposed to social environments that are contingent on the social positions of their parents. The parents' social statuses and positions determine the experiences the children make and thus shape the attitudes, opinions, and values they hold. Over time, as children grow up, they occupy similar social and cultural positions to their parents (Glass et al. 1986). Social attitudes then do not originate from the direct parental socialization endeavors of the parents. Rather, they are correlates and results of the parental (and later the offspring's own) social statuses and positions. The more similar parents and children are in their social status, the more likely they hold similar attitudes and values as well. In the most 'extreme' case, attitude similarity might even exclusively result from status similarity (Glass et al. 1986).

On the one hand, social status inheritance can be an unconscious mechanism. On the other hand, it can likewise be an additional parental socialization mechanism, which parents are aware of and in which they can actively invest. Parents can actively and intentionally utilize this mechanism to support their socialization efforts and increase their outcomes.

> *Parents can take advantage of their children's desire to be like others by exposing them to favorable role models, limiting their access to negative ones, and managing their activities to encourage emulation of pro-social behavior and the acquisition of socially acceptable routines and rituals" (Grusec and Davidov 2007:300).*

Accordingly, they can *channel* their children into settings and environments which will reinforce the parental messages and teachings and thus support parental transmission efforts and have a continual effect into adult life (Himmelfarb 1979). Such channeling often brings along further channeling that results directly from the previous channeling. For example, sending children to religious schooling simultaneously channels them into further religious environments such as religious homogenous peer networks (Himmelfarb 1979, 1980). However, social positions or settings need to stand in relation to the specific domain in order to back up the parental socialization efforts. Specific social positions affect opinions, values, and attitudes on issues that are affiliated with them but not necessarily others. The stronger this connection is, the more thorough will be the additional socializing effect (Glass et al. 1986; Vollebergh et al. 2001).

However, both unconscious social status inheritance and conscious channeling not only increase the number and extent of socialization agents and contexts outside of the family. Additionally, they also have an influence on the opportunity structure in which the offspring lives and moves and which determines who they get to meet and interact with (Kalmijn 2010). Smith, Maas, and van Tubergen (2015) find support for this notion. They find that parents, dependent on their preference for cultural conservation and their socio-economic status, channel their children into ethnic homo- or heterogeneous schools, which in turn determine their opportunity structure to make friends outside the own group.

The effect of the intergenerational transmission of social status within the family on the offspring's attitudes or orientations has empirically been confirmed for various outcomes: political, gender, and religious ideology (Glass et al. 1986), cultural orientations such as ethnocentrism or the tolerance toward alternative lifestyles (Vollebergh et al. 2001), as well as intermarriage attitudes (Huijnk and Liefbroer 2012). Status inheritance also fosters similarity in family life trajectories between parents and children (Liefbroer and Elzinga 2006).

3.2.7 SUMMARY: INDIRECT PARENTAL INFLUENCE

To sum up, parents strongly impact their children's ethnic partner choice indirectly through the intergenerational cultural transmission. Herein they pass on their own culture to their children and the various aspects it entails. The theory of cultural transmission in minorities by Mchitarjan and Reisenzein (2013c) takes a pivotal place in my theoretical considerations thereon. A central element of this theory is the so-called culture-transmission motive. According to this, everyone inherently has an intention to pass on their own culture to their offspring. Since cultural transmission typically takes place in a homogenous environment without too much parental effort, this motive is only activated if the culture-transmission process is threatened. This is especially the case in the immigration context. Thus, according to this theory, immigrant families put additional efforts into conveying their culture to the next generations.

However, parents are not the only agents within the culture-transmission process. Next to vertical transmission, i.e., from parents to children, horizontal and oblique transmission processes also take place. The former relates to the transmission from peers and oblique transmission from members of the parental generation other than the parents. However, horizontal and oblique transmission influences do not always come from the own cultural group, as is the case with socializing and enculturating influences. Rather, they can also come from members of other cultural groups and are then referred to as acculturative influences. Cultural transmission, however, only takes place if the two stages of awareness and acceptance are fulfilled. This means that the transmission content needs to be correctly perceived and accepted. The success of the transmission process is, furthermore, determined by various factors: the persons involved, i.e., the transmission agent (parent) and recipient (child), the quality of their relationship, the transmission content and its ascribed importance, as well as the transmission context. Lastly, various mechanisms exist to convey cultural contents. First, children can learn from their parents through observing and imitating their behavior. This is referred to as 'observational learning' or behavior modelling. Second, parents can also directly teach their children, pass on their knowledge, and instruct them on various aspects such as appropriate behaviors and the like. This is referred to as pedagogical knowledge transfer or simply teaching. Third, children tend to take over the social and cultural positions of their parents as they grow up. At first the parental and later their own positions are critical in shaping their attitudes, values, and so forth. This is termed social status inheritance. Related to this, parents can also consciously channel their children into certain positions or settings that they consider as having a supportive influence on the outcome of the transmission process.

3.3 HOW CULTURAL TRANSMISSION SHAPES BEHAVIOR

While the previous section went into detail on the process of cultural transmission and its theoretical and conceptual components, I will here describe how the contents of cultural transmission relate to behavior in general and specifically to ethnic partner choice. For this, I refer to the *theory of reasoned action* by Ajzen and Fishbein (1980).

Every situation presents a person with various possible options of how to behave. According to the theory of reasoned action, the individual's choice of behavior is directly shaped by his or her intention to act in a certain way and not differently. The behavioral intention again is determined by two components which can concur or oppose each other: The person's attitudes and subjective norms (Ajzen and Fishbein 1980). "An attitude toward any concept is simply a person's general feeling of favorableness or unfavorableness for that concept" (Ajzen and Fishbein 1980:54), i.e., his or her evaluation of this concept. Hereby the theory focuses on attitudes towards behaviors. With regard to the topic at hand, these are, for example, attitudes towards interethnic partner choice. These attitudes result from diverse beliefs about the behavior and expectations about its consequences (Ajzen and Fishbein 1980). While many *beliefs about the behavior* might exist, only those that are salient shape the attitude towards the behavior. Nonetheless, usually several beliefs are salient at any one time. Behaviors which are believed to have predominantly adverse outcomes are met with unfavorable attitudes. Attitudes that are associated with positive outcomes are seen as favorable (Ajzen and Fishbein 1980). For example, attitudes towards interethnic unions indicate whether a person considers such unions positively or negatively. A favorable attitude can result from beliefs such as 'cultural differences can make living together more exciting'. An unfavorable position can be based on beliefs such as 'mixed unions inevitably bring along misunderstandings and conflicts'. The opposite applies to attitudes towards endogamy. Similarly, positive attitudes towards transnational unions can result from the belief that 'by choosing a partner from my parents' country of origin, I will gain a partner who is not spoiled and tainted'. A negative attitude could result from beliefs such as 'he/she will probably just want to marry me to get a European passport' (compare chapter 2.5 for an overview of the motivations and preferences regarding ethnic partner choice).

Next to the person's attitude towards a behavior (resulting from beliefs and outcome expectations), *subjective norms* shape individual behavioral intentions. This concept captures third parties' social pressures on the individual's behavior. It refers to the perception that others who are important to the individual will think that he or she should display a certain behavior. The term subjective norm illustrates that perceived social pressures are not necessarily congruent with the actual expectations of others. They rather reflect what the individual perceives as being expected of them. These subjective norms result from normative beliefs (Ajzen and Fishbein 1980). Getting back to my example of ethnic partner choice, this would, for instance, be the belief that 'my parents want me to choose a partner from our own ethnic group/from our country of origin'. Regarding subjective norms, the internal and external incentives to actually meet these (perceived) expectations are also important. If the own attitude and the subjective norm correspond, the person will have the intention to behave accordingly. But if attitude and subjective norm do not match, the individual will form an intention that is consistent with the factor that carries more subjective importance, and act in accordance with the dominant element. The relative importance varies by person and behavior (Ajzen and Fishbein 1980).

External variables such as demographic characteristics influence the behavior if and only if they are related to one of the components of this theoretical model at hand. This means that external variables might be related to the person's beliefs, the outcomes he or she expects from displaying a behavior, or the subjective norms (Ajzen and Fishbein 1980). With regard to this research project at hand, it could be assumed that immigrants who are more egalitarian are more likely to have the belief that 'by choosing a native partner, I will more likely achieve an egalitarian relationship than with a co-ethnic partner', in comparison to immigrants who are more traditional. Accordingly, they will hold more beliefs in this direction and thus be more likely to have the intention to enter an ethnically mixed union and are more likely to indeed do so. Another example relates to the influence of external variables on the subjective norm. For example, Muslim girls are more likely to have the normative belief that 'my parents want me to marry a Muslim' due to the gendered endogamy norm within Islam which allows men to marry Christian or Jewish women but allows Muslim women only to marry Muslim men (Becher and El-Menouar 2014; Esposito 2002). According to the theory of reasoned action, this will influence their intentions and subsequently their behavior towards a co-ethnic partner.

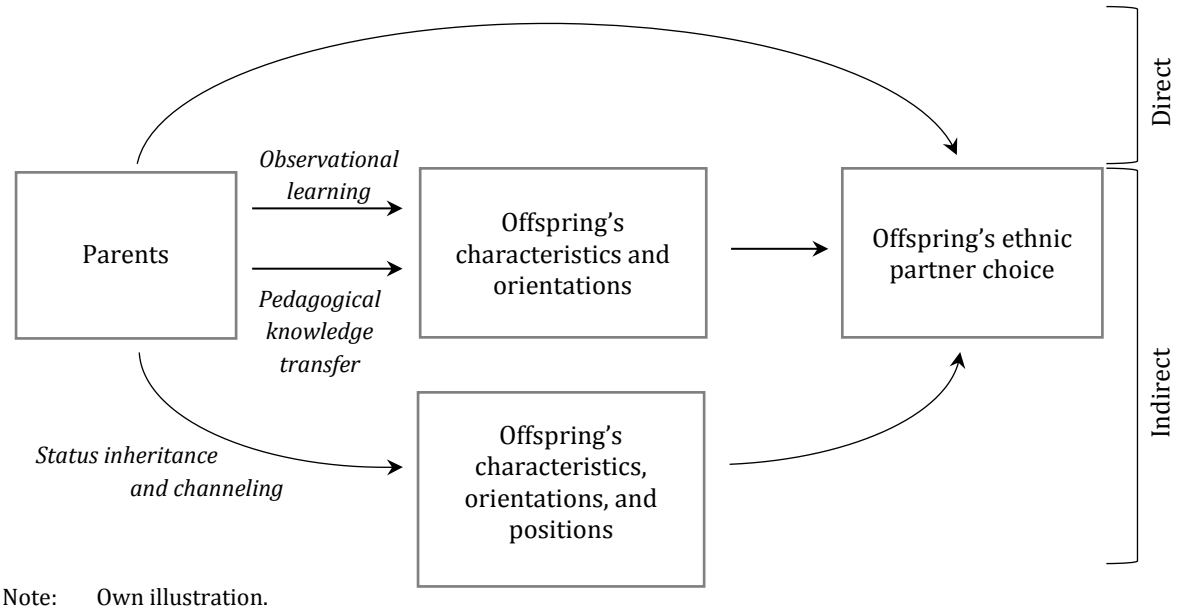
Ajzen and Fishbein specify their theory of reasoned action around behavior within a precise situation that is dependent on a specific time, place, and target of the behavior, and thus around very specific beliefs, attitudes, and subjective norms that are related to the behavior in this specific situation. However, they point out that this theory can also be applied to more general beliefs, attitudes, subjective norms, and behaviors which are not restricted to a single situation as, for example, discrimination against members of ethnic minorities (Ajzen and Fishbein 1980:245f). The authors apply and test their theoretical model with several empirical examples and find support for it with regard to such diverse behaviors as weight loss, women's occupational orientations, family planning behaviors, consumer behavior, and voting behavior (Ajzen and Fishbein 1980:Part 2).

3.4 SUMMARY AND THEORETICAL MODEL: PARENTS' INFLUENCE ON THEIR CHILDREN'S ETHNIC PARTNER CHOICE

The theoretical considerations and insights from prior research that have been presented and considered above are summarized in a theoretical model of the parental influence on offspring's ethnic partner choice. This model is illustrated in Figure I.3.1. As described in more detail in chapter 3.1, several ways exist for parents to get directly involved in their children's partner choice process. These options of direct influence are summarized and illustrated by the arrow on top of the figure which directly connects parents (on the left) to their offspring's ethnic partner choice on the right. The remaining figure depicts the indirect parental influence via the intergenerational cultural transmission that has been covered in detail in chapter 3.2. As part of the socialization process, parents pass on the central elements of their culture to their children. This transmission from parents to their children is termed vertical transmission and thereby differentiated from horizontal and oblique transmission processes, i.e., formative influences by peers and other members of the parental generation (Cavalli-Sforza and Feldman 1981). The latter influences can originate from the own cultural group in the case of enculturation or socialization, or from out-group members in the case of acculturation (Berry et al. 2011:41–45; Berry and Georgas 2009).

These other influences are also relevant to an individual's development and ethnic partner choice. They exist next to the parental influence. Since the focus of this dissertation lies, however, clearly on intergenerational cultural transmission within families, these other influences are deliberately not depicted within the theoretical model (cf. Figure I.3.1).

FIGURE I.3.1 OVERVIEW OF FULL THEORETICAL MODEL OF PARENTAL INFLUENCE ON THEIR OFFSPRING'S ETHNIC PARTNER CHOICE



Note: Own illustration.

Parents shape their offspring's characteristics and orientations by functioning as role models. Children observe and internalize the parental behaviors. This is especially the case the more often this behavior is observed and the more relevant it appears. Moreover, the closeness and cohesion within the parent-child relationship promotes learning of the observed behavior. This mechanism is called observational learning. It also works more generally: Children can learn universal patterns of behavior that are not situation-specific. For this, they observe and internalize the underlying common rule of these behaviors (Bandura 1971, 1977). The offspring's characteristics and orientations are further shaped by pedagogical knowledge transfer from parent to child. While observational learning can be utilized consciously by parents as well as be an unintended by-product of family life, pedagogical knowledge transfer relates to conscious teaching acts by the parents. Therein parents instruct their children on and teach them about desirable behaviors and other elements of their culture. They do so by talking to their children but also by involving them in customary or traditional behaviors such as praying with them or attending cultural events and celebrations together (Csibra and Gergely 2006). A third mechanism through which parents shape not only their offspring's characteristics and orientations but also their social positions within society is called status inheritance. By growing up in environments that are shaped by their parents' social and cultural positions, the children gradually occupy similar positions. These environments and resulting positions mold the offspring's attitudes and values so that they will mirror those of their parents (Glass et al. 1986). Parents can

consciously employ this mechanisms to shape the characteristics and orientations of their children by channeling them into specific environments and settings that are supportive of their own socializing efforts (Himmelfarb 1979, 1980). The different mechanisms through which parents pass on cultural contents to their children are described in more detail in chapter 3.2.6.

Several factors determine the success of the culture-transmission process within the family that are not included in the theoretical model of this dissertation. These include the necessity of the child's awareness of the transmission process and the acceptance of its contents (cf. section 3.2.4); likewise the characteristics of the persons involved in the transmission process, i.e., parent and child, the relationship between them, as well as the transmission context matter (cf. chapter 3.2.5). These factors are deliberately not included in the theoretical model. On the one hand, they are for the greatest part not included in the underlying data sources of this dissertation. On the other hand, including them would make the theoretical model very complex and thereby complicate the analyses or render them impossible. One last important factor has not been mentioned yet: The content that is being passed on. The respective contents are likewise decisive for the effectiveness and success of the culture-transmission process. To recapitulate, contents are passed on to diverging degrees (Cavalli-Sforza et al. 1982). This depends on the importance the cultural group, parents, and children ascribe to it (Trommsdorff 2009). The intergenerational transmission of those cultural contents that are most relevant to the functioning and survival of the group, and those that act as signals of belonging to this respective cultural group are of particular great relevance (Mchitarjan and Reisenzein 2013b:144, 2013c:191f). Accordingly, this dissertation focuses on the intergenerational transmission of cultural contents that fulfill these pivotal roles for the group and that are furthermore of central importance for the ethnic partner choice. These are intermarriage attitudes and more general views on out-groups, religion and religiosity, collectivistic orientations, and language. These cultural contents, their intergenerational transmission, and their relation to the ethnic partner choice process will be portrayed in more detail in the next chapters.

4. CONTENTS OF CULTURAL TRANSMISSION

While I introduced the theory of cultural transmission and its components in detail in chapter 3, so far relatively little has been said about the contents of cultural transmission. Yet these are what the entire process is all about. They are at the center of the transmission process. Within this dissertation, I focus on those cultural contents that are of central importance for the ethnic partner choice process of immigrants. These are intermarriage attitudes and more general views towards out-groups, religion and religiosity, collectivistic orientations, and language. Each content has its own dedicated section and will be explained in more detail. The general organization of the sections is similar. After some introductory remarks, I will first delineate the respective content's association with the process of ethnic partner choice and subsequently elaborate on the process of the intergenerational transmission of the respective cultural content.

4.1 INTERMARRIAGE ATTITUDES AND VIEWS TOWARDS OUT-GROUPS

Intermarriage attitudes relate to the individual's favorable or unfavorable views on mixed unions. Thus, researchers usually ask respondents how far they would approve or disapprove of a hypothetical interethnic, interracial, or interreligious marriage or union of a close relative (e.g., Carol 2013) or of their child (e.g., Perry 2013). Others ask about their preference for ethnic endogamy (e.g., Carol 2014). These questions do, however, not relate to the own partner choice. Thus, I will refer to them as *global* or *general intermarriage attitudes* as opposed to *personal intermarriage attitudes* or *personal preferences*. Global attitudes concern the behavior of others whereas personal attitudes relate to the own partner choice (Herman and Campbell 2012). Despite including the word 'intermarriage', they can also refer to non-marital relationships. Nonetheless, most research has been done on marriages.

So, which intermarriage attitudes prevail in Europe? Not many studies investigate the intermarriage attitudes of the native European population. Just a few studies exist which investigate this issue in the Netherlands (e.g., Huijnk and Liefbroer 2012; Huijnk, Verkuyten, and Coenders 2013; Munniksma et al. 2012). Studies on ethnic minorities are limited and mostly investigate the Turkish immigrant population (e.g., Carol 2014). On average, the native Dutch have rather neutral or indifferent views on the idea of their child choosing a partner from an ethnic minority (Huijnk and Liefbroer 2012; Huijnk et al. 2013). Cumulated attitudes thus represent a normal distribution, i.e., most have neutral or indifferent (or undecided) views while few have extreme accepting or opposing views (Tolsma, Lubbers, and Coenders 2007). Generally, native Dutch are more accepting of a potential mixed union of their child than Turkish-Dutch (Munniksma et al. 2012). This result reflects the prevailing endogamy preference within the population of Turkish origin in Europe (Carol 2014, cf. also Bayram et al. 2009 for Sweden). While the patterns of general intermarriage attitudes are similar within the first and second generation (Huijnk and Liefbroer 2012; Huijnk et al. 2013), the parental generation displays a stronger endogamy preference than that of their children. This is true both for the native majority as well as for the Turkish minority (Carol 2014; Huijnk and Liefbroer 2012; Huijnk et al. 2013).

Yet general attitudes towards interethnic unions or endogamy do not necessarily represent personal preferences. The latter relates to the individual's openness to enter a mixed union or his or her preference for ethnic endogamy. Thus, it is imperative to distinguish between general and personal attitudes. Being accepting of others' interethnic unions does not mean that one is open to date across ethnic lines. Similarly, saying that endogamy is important does not have to mean that one would not still be open to enter an interethnic union. Thus, several studies investigate personal preferences rather than general attitudes. Across countries and origin groups, the majority of adolescents and young adults claim to be open to the idea of choosing a partner from a different ethnic group (Bernhardt et al. 2007; Boos-Nünning and Karakaşoğlu 2004; Carol and Teney 2015; Osanami Törngren 2016). However, differences in the openness to engage in such a relationship exist between ethnic groups (e.g., Boos-Nünning and Karakaşoğlu 2004). Especially adolescents whose parents are from Muslim countries show on average a lower approval. Ethnic differences seem to result from differences in parental control, sexual conservatism, and religiosity between these groups and the Belgian majority (Carol and Teney 2015). Also in other countries, the Turkish group in particular sticks out with its reluctance to intermarry as compared to other ethnic groups

(Bernhardt et al. 2007; Nauck 2001b). Girls and women across origin groups are often less open to engage in an interethnic relationship than boys or men (Bernhardt et al. 2007; Carol and Teney 2015).

Potârcă and Mills (2015) analyze online dating profiles of majority and minority members in Europe. Therein personal preferences are directly measured within the actual partner search process. This information is given anonymously and thus, most likely not impaired by issues of social desirability. Among other things, the customers of the online dating platform are asked which ethnicity or origin they prefer in their partner. For this, they can choose one or several broad origin categories. Across all groups, the most often stated preference is a native partner followed by a partner of the own origin among minorities. Of the minorities, rather few want to meet someone from another minority. These results thus show a great openness to date natives as well as a preference for endogamy among ethnic minorities. These preferences might, however, reflect a certain selectivity of online daters and thus be biased. Members of a minority who prefer a co-ethnic partner are probably less likely to search for a partner on a big dating platform since their chances of finding a suitable co-ethnic partner there might not be too great (Potârcă and Mills 2015).

Further, majority and minority members hold ethnic hierarchies within their general (Huijnk and Liefbroer 2012; Huijnk et al. 2013; Tolsma et al. 2007) and personal intermarriage attitudes (e.g., Potârcă and Mills 2015). This means that they hold more open intermarriage attitudes with regard to certain ethnic out-groups and more unfavorable attitudes towards others. For example, within a Swedish study, respondents were most open to dating or marrying a Scandinavian, Western, or South European partner, followed by someone from Central or Eastern Europe or Latin America. The middle position occupy potential partners from South-East Asia. Those from Africa and the Middle East are favored least (Osanami Törngren 2011, 2016). Such ethnic hierarchies are likely to reflect the cultural distances to the respective groups and can also be found in the actual intermarriage rates: Immigrants from culturally more distant countries are less likely to intermarry with native Europeans (Lucassen and Laarman 2009).

Moreover, general intermarriage attitudes vary depending on the closeness and intimacy of the relationship. While most parents do not oppose their child hanging out with members of other ethnicities, this acceptance decreases from hanging out over friendship and romantic relationships to marriage (Munniksma et al. 2012). Similarly, personal attitudes and preferences might vary depending on the commitment and seriousness of the union. Most research on attitudes towards mixed unions has focused on marriages (Herman and Campbell 2012). It is not implausible to assume though that people have different preferences when considering dating, cohabiting with, or marrying an ethnic out-group member. According to the winnowing hypothesis, homogamy increases from dating over cohabitation to marriage; Blackwell and Lichter (2004) find empirical support for this. The authors explain this by the lower stability and greater fragility of mixed unions while homogamous unions are more likely to persevere (Blackwell and Lichter 2004). However, it might likewise be the case that the importance ascribed to homogamy increases the more committed and serious unions become. Ethnic minority men, for example, engage in mixed unions while they are dating but search for a co-ethnic partner for cohabitation and marriage (Gopalkrishnan and Babacan 2007; Vasquez 2015). Further, the willingness to enter relationships crossing ethnic or racial lines decreases with age (Joyner and Kao 2005)

and with the transition to more serious relationships, i.e., from dating, over cohabitation, over marriage to parenthood (Cila and Lalonde 2014; Herman and Campbell 2012). Hence, it is important to take into account the type of relationship that is being considered.

To sum up, with regard to mixed unions, one can distinguish between general intermarriage attitudes and personal preferences. The former represent views on mixed unions in general or on the mixed unions of close relatives or one's own children. Personal preferences relate to an individual's openness to enter such a union themselves. Overall, various studies show a substantial openness towards such unions – both generally as well as personally. However, ethnic differences exist in these attitudes. Particularly Turks show a greater reluctance or disapproval. Furthermore, ethnic hierarchies exist within these global attitudes and personal preferences. This means that interethnic unions with culturally closer groups are viewed more positively than unions with members of culturally more distant ethnic groups. Lastly, global attitudes and personal preferences become more disapproving of interethnic relations with the intensity and closeness of the social relationships under consideration.

4.1.1 INTERMARRIAGE ATTITUDES AND ETHNIC PARTNER CHOICE

As the previous paragraphs have shown, individuals hold general as well as personal attitudes regarding ethnically mixed unions. Especially personal preferences then shape the ethnic partner choice, together with third-party influences and structural characteristics (Kalmijn 1998, cf. chapter 2.5). Several studies empirically investigate the relationship between partner preferences and interethnic and transnational partner choice and find support for this association. However, these studies almost exclusively measure partner preferences indirectly. Personal preferences are, for example, measured by age, origin, immigrant generation, years since immigration, and years of education (Çelikaksoy et al. 2010), religiosity (Carol et al. 2014; van Zantvliet et al. 2015), or cultural conservatism (traditional gender roles, conservative family values and religiosity) (van Zantvliet et al. 2015). With such a measurement, Çelikaksoy, Nekby and Rashid (2010), for example, find that personal preferences contribute the most to the explanation of ethnic endogamy. Structural factors explained only about a fifth of the variation and third party involvement less than 10 percent. Personal preferences accounted for 23 to 29 percent of the variance in the probability of ethnic endogamy. Though age, educational attainment, and immigration history most likely capture not only partner preferences but other factors as well.

The study which comes closest to actually inspecting the postulated relationship was conducted by Weißmann and Maddox (2016) who investigated the ethnic partner choice of adolescents with a migratory background in Germany. They find that adolescents' ethnic endogamy preferences have a strong positive association with their probability of actually choosing a co-ethnic partner. Moreover, perceived parental preferences were also measured. This allowed for the investigation of the influence of the intergenerational transmission of endogamy preferences. Parental preferences were likewise positively associated with ethnic endogamy and their effect was almost fully mediated by the adolescents' own preferences (Weißmann and Maddox 2016). However, due to the study's cross-sectional design, causal inferences are not entirely reliable. Carol (2016) likewise inspects the postulated association, although she investigates the influence of global

intermarriage attitudes rather than personal preferences for the ethnic partner choice of natives and Muslim immigrants in Europe. She finds that holding more negative general views towards religious intermarriage reduces Muslim immigrants' likelihood of being liaised with a native partner (Carol 2016).[18] Two further studies find that endogamy preferences are negatively (Carol 2014) and favorable out-group attitudes positively related to interethnic friendship contacts. While these studies investigate friendship formation, their results should be transferable to ethnic partner choice. This is especially the case as the preferences studied by Carol (2014) do not refer to intergroup contact per se but rather directly to endogamy preferences. Moreover, ethnically mixed friendship networks constitute favorable opportunity structures for meeting potential partners from other ethnic backgrounds, while ethnic homogeneous networks inhibit interethnic contact. And, as just mentioned, the ethnic composition of friendship networks seems to be related to intermarriage attitudes.

However, not only attitudes and preferences that directly relate to endogamy seem to matter but also more general out-group views and in-group favoritism. A strong ethnic identification is related to stronger endogamy preferences among adolescents with migratory backgrounds in Europe (Weißmann and Maddox 2016). Levin et al. (2007) find that group attitudes before starting college influence interethnic and interracial dating experiences in college: Across racial groups, students who were more biased towards their own group felt more anxious in interactions with out-group members. Those who identified more strongly with their own group before college were less likely to date across ethnic or racial lines in college. Intergroup dating experiences then again shaped students' group attitudes. Individuals who dated across ethnic or racial lines in college showed less in-group bias and less intergroup anxiety later on. Thus, a feedback loop seems to exist between group attitudes and interethnic dating. Similarly, Yinger (1994) finds in a review of the US literature that "individual attitudes, values, prejudices related to other ethnic groups affect the intermarriage rate, often in a way that corresponds rather closely to a scale of 'social distance'" (Yinger 1994:160). This review showed that intermarriage attitudes as well as general out-group views are related to and shape the ethnic partner choice. Next, I will take a closer look at the transmission of such attitudes within families.

4.1.2 INTERGENERATIONAL TRANSMISSION OF ATTITUDES TOWARDS INTERETHNIC UNIONS

The family is a central agent in the formation of the intermarriage attitudes and preferences of adolescents and young adults. Huijnk and Liefbroer (2012) investigate this familial influence by analyzing siblings in the Netherlands. They find that almost a third of the variance in intermarriage attitudes originates from the family in which one grows up. This family influence takes place through different channels such as the intergenerational conveyance of such attitudes or the intergenerational inheritance of social and cultural positions (Huijnk and Liefbroer 2012). This shows that, as is the case with most contents,

[18] Carol (2016) does not find the same effect for natives. The reason might be that the two measures account for different things. Interethnic partner choice is not necessarily related to religious out-marriage among natives. Yet, this is the case for marriages between Muslim migrants and native Europeans.

cultural transmission within the family does not work through a single mechanism. Usually several are at work simultaneously. The same is the case with regard to attitudes and preferences regarding ethnic partner choice as well as views towards the own ethnic group and out-groups. Parents influence these attitudes by directly instructing and teaching their children, by passing on their own statuses, or by channeling their children into certain positions or environments, as well as by acting as role models with their own behavior.

First, parents can actively deliver messages about ethnic partner choice. They can instruct their children on various aspects related to romantic relationships such as endogamy or exogamy and/or what to look for in a partner. They can teach them reservation or openness towards other ethnic groups, ethnic identity, and so forth. Accordingly, it has been found that parents pass on their own attitudes towards interethnic unions to their children within the socialization process. The more open parents are to the idea of their child marrying a partner from outside the own ethnic group, the more open are the views of their children in this matter. Conversely, the more parents seek ethnic endogamy for their children, the more their offspring adheres to ethnic endogamy (Carol 2014; Huijnk and Liefbroer 2012). Also, the children's endogamy preferences and perceived parental preferences are closely related (Weißmann and Maddox 2016). Parents can also convey their reservation towards out-group relationships or their preference for endogamy through the establishment of restrictive or prescriptive dating rules (cf. Madsen 2008). However, it is not sufficient for parents to talk to their children about their own views on interethnic unions or endogamy. Children need to internalize these parental messages for them to influence their own partner choice later in life. Casier et al. (2013) and Topgül (2015) find support for the assumption that children learn partner preferences from their parents and internalize them so that they become their own. Parents voice their opinions, views, and expectations in general as well as when their offspring is getting romantically involved. Little is known about the specific form of these parental messages. One US study investigates the parental influence on the ethnic partner choice of adolescents. Adolescents were asked how their parents had previously influenced their cross-race relationships. Among other ways, they described parental statements relating to their positive or negative attitudes towards members of other races, forbidding or restricting certain relationships, as well as emphasizing the wrongness or social consequences of such connections. Further, parents showed their negative feeling more directly if it concerned cross-race dating rather than friendships (e.g., stating that those unions are wrong or a betrayal of their race). The authors explain this with the stronger salience and intimacy of dating across racial lines (Edmonds and Killen 2009). This is in line with the finding by Munniksma et al. (2012) that parents hold less favorable views towards their child's interethnic relations the more intimate the respective relationship is.

Second, parents also pass on their social positions and channel their children into certain environments which then shape their attitudes towards ethnic partner choice. Nauck et al. find that among immigrants in Germany, the higher the share of co-ethnics in the parental networks, the more likely it is that their children will similarly have more intraethnic relationships. This intergenerational transmission of networks is partly mediated through the parental ethnic identification (Nauck 2001a; Nauck et al. 1997). In return, among both parents and children, ethnically endogenous networks strengthen the ethnic

identification.[19] These interrelations become apparent in all origin groups but vary in strength (Nauck 2001a). Similarly, other studies find that parents shape their children's ethnic contacts both through their own network composition as well as indirectly through the intergenerational transmission of intermarriage attitudes. Parents with a stronger endogamy preference pass this on to their children which subsequently positively affects the ethnic homogeneity of their networks (Carol 2014; Smith et al. 2015). Ethnic homogenous networks are then related to stronger endogamy preferences. In opposition, more contact with native Europeans relates to lower endogamy preferences (Carol and Teney 2015; Maliepaard and Lubbers 2013 for religious endogamy preference). These studies show that intermarriage attitudes, ethnic identification, and ethnic network compositions seem to be interrelated and to mutually reinforce each other. The ethnic compositions of the parents' and the children's networks have three effects on ethnic partner choice: First, as mentioned before, it influences the openness towards ethnically mixed unions and reduces ethnocentristic attitudes (Carol and Teney 2015; Nauck 2001a). Second, it shapes the ethnic composition of the opportunity structure, i.e., the chances of meeting out-group members (Kalmijn 2010). Third, it shapes the exposition to additional native or co-ethnic transmission agents an experiences which can reinforce or obstruct parental cultural transmission efforts (Glass et al. 1986).

Lastly, children can adopt intermarriage attitudes through the process of observational learning (cf. chapter 3.2.6). According to the theory of observational learning, behavior modeling refers to a social learning process. Therein, individuals learn appropriate behavior by observing and remembering the behavior of relevant role models and its consequences. They are then able to recall the observed behavior and act in the same fashion (Bandura 1971, 1977). Willoughby et al. (2012:227) apply Bandura's theory of observational learning to the topic of marriage and accordingly argue on the basis of this social learning theory that …

> *… as children, adolescents, and young adults observe their parents' marital relationship, they begin to develop their own perceptions and beliefs about what marriage is like and what it entails. As children observe the quality of their parent's marriage they will form their own beliefs and values about marriage based on the relational model provided by their parents.*

The authors make this claim to explain attitudes towards marriage such as the importance ascribed to marriage as well as marital timing (Willoughby et al. 2012). A similar argumentation can be made with regard to ethnic partner choice. While children typically do not observe the parental union formation itself, they observe the act of living together in an ethnic endogamous or exogamous union. And the actual marriage and communal life of the couple is far more important and decisive; it is what partner choice comes down to. Thus, the actual long-term relationship should be by far more influential for the children's attitudes than its formation. Children start to observe the parental behavior from a very early age on. Repeated observations lead to a more thorough learning result. Even more, parents are – especially in the early life stages – typically the first and most influential socialization agents. Their important role as socialization agents originates from the very

[19] Next to the preference for an ethnic first name for children, ethnic identification in this study is measured through global intermarriage attitudes.

frequent, close, and intimate contact between parents and children. These relationship characteristics strengthen the observational learning process (Bandura 1969, 1977).

According to the concept of abstract modeling (see chapter 3.2.6), the reach of observational learning can go beyond the actual modeled behavior. Individuals again and again observe diverse behaviors in various situations that all follow a certain rule or pattern. They detect this principle, memorize it, and recall it later to imitate it. The behavior itself, as well as the situations in which they apply this learned behavioral rule, are not necessarily the same or even similar to the modeled behavior or its context. The individual's behavior then reflects the behavior the model would show if he or she were in this exact situation (Bandura 1969, 1977). Applying this idea of abstract modelling to the context of ethnic partner choice could take the following form: Parents might, for example, be open and welcoming towards out-group members, talk to them, help them, show interest in their cultural heritage, and so on. They will very likely show this openness in their friendships, when interacting with neighbors or strangers. The children will then pick up on these positive attitudes and adopt them in their own interactions with out-group members without being explicitly taught to behave in such a way. Children can learn to be open and accepting merely by observing their parents in their everyday interactions. As a consequence, these children will be generally more open towards out-group members and, thus, also more likely to enter a romantic relationship with an out-group member.

The claim for parental role modeling with regard to ethnic partner choice is supported by several studies. These found that the parental union type has an influence on the offspring's partner choice attitudes and behavior. Having ethnically mixed parents has a strong positive effect on holding positive attitudes towards interethnic unions. Indeed, this effect was so strongly predictive of these attitudes in one study that it had to be dropped from the model (Bernhardt et al. 2007). Similarly, parental intermarriage is further related to a higher likelihood of entering an interethnic rather than an ethnically endogamous union. Children of ethnically endogamous parents, on the other hand, are more likely to choose a co-ethnic partner (Çelikaksoy 2014; Çelikaksoy et al. 2010; Kalmijn et al. 2006; Muttarak 2010; Muttarak and Heath 2010; Yinger 1994:160). This effect is significantly larger for women (Çelikaksoy et al. 2010). The effect of the parents on their children's partner choice can not only be found for the partner choice of adult offspring but already for interethnic dating in adolescence (Van Zantvliet and Kalmijn 2013; van Zantvliet et al. 2015). Further, children of ethnically endogamous parents are more likely to choose a transnational over a local co-ethnic partner than children from ethnically mixed families. This effect is not significant though. Muttarak argues that this higher propensity of transnational unions might result from a stronger preservation of the culture and customs of the country of origin in ethnic homogeneous families as well as stronger ties to the origin country (Muttarak 2010). While many psychological study designs enable the identification of actual observational learning processes, this is typically not the case for sociological studies and their interests such as the ones at hand. The latter are not able to distinguish observational learning processes from other mechanisms of cultural transmission. While the mechanism of observational learning is a suitable explanation for the positive effects of parental intermarriage on the offspring's interethnic unions, also pedagogical knowledge transfer, intergenerational status inheritance, and channeling are different between ethnically endogamous and exogamous families. Thus, part of the explanation of the positive effect of parental intermarriage on

both the attitudes towards mixed unions and actual out-partnering is the following: Ethnically endogamous parents are more efficient in intergenerational cultural transmission since they share a common culture (Bisin and Verdier 2000:957). Accordingly, it is argued that the "more homogenous the background of the parents, the stronger the identification to the group which also implies less variation in the groups that children socialize into. A strong sense of group identification makes it harder to cross social boundaries in the marriage market" (Çelikaksoy et al. 2010:71). Two processes are responsible for this relationship: On the one hand, ethnically endogamous couples are more eager to teach their children about their ethnicity (Alba 1990:194–200). On the other hand, children with one immigrant and one native parent experience less exposure to the foreign origin culture and a greater exposure to the native European culture and its prevalent attitudes than children with endogamous immigrant parents. This, on average, results in less traditional and conservative views among children from ethnically mixed families than is common among children from ethnically homogeneous families (Bernhardt et al. 2007; Röder and Mühlau 2014). Accordingly, cultural aspects might, on the one hand, play a smaller role for children from mixed families in the partner selection process. On the other hand, cultural similarity might still matter but be more easily found with a native partner rather than a co-ethnic partner. Whichever effect the reduced transmission of the minority's culture might have, both ways predict a lower likelihood of ethnic endogamy as compared to children of ethnically endogamous couples. Lastly, ethnically mixed couples also pass on their social positions to their children, which diverge from those of ethnically endogamous couples. For example, children of interethnic couples typically meet and interact with natives more frequently than children from ethnically endogamous families (Kalmijn 2015; Muttarak 2010).

To summarize, parents pass on intermarriage attitudes through various mechanisms. Parental intermarriage is in particular a suitable and often used indicator of the intergenerational transmission of intermarriage attitudes. The type of parental union affects mate selection by forming partner preferences within the socialization process and by shaping the opportunity structure of meeting potential partners (Kalmijn 1998, Kalmijn et al. 2006). As a consequence, children of ethnically mixed parents are also more likely to intermarry whereas children of ethnically endogamous parents are more likely to choose a partner within the own ethnic group as well.

4.1.3 SUMMARY AND HYPOTHESES

This section illustrated how individuals hold 'general intermarriage attitudes' that relate to the behavior of others and 'personal preferences'. These attitudes and preferences vary between groups. Especially Turkish and other Muslim immigrant groups display a stronger fondness for endogamy and a lower openness towards mixed unions. Moreover, all ethnic groups display ethnic hierarchies in their intermarriage attitudes and preferences, i.e., they prefer certain out-groups over others. Personal preferences regarding endogamy or intermarriage, but also global intermarriage attitudes and even out-group views per se, are clearly related to the ethnic partner choice. Those favoring endogamy are more likely to

choose a co-ethnic partner and those with a greater openness towards interethnic unions are more likely to enter one themselves.

Parents pass on these general and personal intermarriage attitudes to their children through all three mechanisms of cultural transmission. Children observe their parents' union type and internalize it. Parents talk to their children about their out-group views and intermarriage attitudes. And, lastly, children 'inherit' their parents' ethnic network compositions which shape not only their opportunity structure but also bring in additional socializing or acculturating influences. These mechanisms are difficult to discern empirically. Yet parental intermarriage has been shown to have a substantial influence on the offspring's intermarriage attitudes and ethnic partner choice. All mechanisms are summarized within this indicator. Thus, I will likewise use the type of parental union as a proxy for the intergenerational transmission of intermarriage attitudes within immigrant families.

Accordingly, I assume that children of ethnically mixed couples are less likely to choose a co-ethnic and more likely to choose a native partner than children of ethnically endogamous couples (hypothesis 2a).

Parental intermarriage has no influence on the choice between transnational and local endogamy (hypothesis 2b).

The effect of parental intermarriage on ethnic endogamy is mediated by the offspring's current feelings of belonging and the ethnic composition of the friendship network (hypothesis 2c). [20]

4.2 RELIGION AND RELIGIOSITY

While religion is not relevant in all instances and domains of everyday life, its salience increases with the closeness of social relationships (Niederdorfer and Yağmur 2015). Thus, religion plays a small role for loose relationships but a big role with regard to close relationships such as close friendships, romantic relationships, and marriages (McPherson et al. 2001; Niederdorfer and Yağmur 2015). I will first describe the relevance of religion to the ethnic partner choice in chapter 4.2.1. Subsequently, section 4.2.2 will describe the intergenerational transmission of religion and religiosity in immigrant families. Lastly, section 4.2.3 will summarize this section's most central arguments and insights and derive hypotheses therefrom.

4.2.1 RELIGION AND ETHNIC PARTNER CHOICE

There are two ways through which religion becomes relevant for the ethnic partner choice process: The norm of religious endogamy as well as the personal preference for similarity in a partner (cf. van Tubergen and Maas 2007:1070). On the one hand, virtually every religion

[20] The mediating effect of the offspring's characteristics for the parental measure is tested through feelings of belonging and friendship network composition. This approach is chosen due to data limitations. Both surveys used in this dissertation do not contain information on the respondents' intermarriage attitudes and general out-group.

entails a norm of religious endogamy, i.e., the norm to choose a partner of the same religious or even denominational belonging. This norm is complemented by the norms of marriage and virginity. I will describe these norms and their relevance to the ethnic partner choice process in section 4.2.1.1. On the other hand, ethnic partner choice is also driven by the wish for similarity in a partner. Regarding religion, this desire is not only tied to similarity in religious characteristics, such as beliefs or religiosity, but also similarity in non-religious features which are related to religious affiliation and religiosity matters, such as worldviews or family-life values. I will describe this wish for similarity in section 4.2.1.2. Afterwards, section 4.2.1.3 will describe in what way the institutionalization of religion in Europe reinforces religion as a bright boundary and thereby consolidates the relevance of religion to the ethnic partner choice. Next, section 4.2.1.4 will present a review of previous studies that empirically investigated the relationship between religion and ethnic partner choice. Herein, I will pay special attention to the religious endogamy norm and personal preferences for religious similarity. Section 4.2.1.5 will then summarize previous findings on the relationship between religiosity and ethnic partner choice.

4.2.1.1 NORMS OF RELIGIOUS ENDOGAMY, MARRIAGE, AND VIRGINITY

NORMS OF RELIGIOUS AND DENOMINATIONAL ENDOGAMY AND THEIR PURPOSE [21]

Religious authorities and communities divide the pool of potential partners into those who are proscribed, those who are tolerated, those who are permitted, and those who are preferred as (marriage) partners (Perry and Whitehead 2016; Yinger 1994:160). These classifications run in accordance with the *norm of religious endogamy*, i.e., the norm to choose a partner from within the own religious (e.g., Cavan 1970) or even denominational group (Gordon 1964; Schöpsdau 1995). Conversely, all major religions reject inter-religious marriages or at least consider them problematic (see Esposito 2003 regarding Islam; Gordon 1964 and Schöpsdau 1995 regarding Christian Churches). Marriages with non-believers or persons who previously seceded from the religious group are also typically seen as mixed unions (Schöpsdau 1995). However, religious groups differ in the narrowness and strictness of these endogamy rules as well as the sanctions they use to enforce them (Merton 1976).

The norm of religious endogamy has two purposes: On the one hand, communities want to make certain that their members do not enter the wrong path spiritually. Mixed marriages are seen as putting the individual's spiritual welfare at stake (Cavan 1970; Gordon 1964). On the other hand, they want to ensure that the couple will bring up their children within their religion and that religious values, beliefs, and practices will be thereby imparted to subsequent generations (Cavan 1970). The overlapping goal is to make certain that no member, current or future, is lost to the religious community (Cavan 1970; Gordon 1964). Accordingly, endogamy rules aim at preserving the community's social cohesion, permanence, and homogeneity (Gordon 1964; Kalmijn 1991, 1998) or, to express it more drastically, to safeguard its survival (Cavan 1970). Consequently, the norm of religious endogamy is often executed less strictly if the church member's continued religious

[21] In the following, I will present a description of the norms of the biggest religious communities under study in this dissertation project, i.e., Catholic, Protestant, and Orthodox Christianity, as well as Islam.

affiliation and practice is ensured, if the other partner converts (Schöpsdau 1995),[22] and/or if the mixed couple promises to raise their children within the respective religion (Cavan 1970). However, usually two religious groups are involved in an interfaith wedding – with the exception of unions with a non-believer. Thus, one religion might get these conditions satisfied and be accepting of the mixed union. But, the other will likely oppose this union. Priests of both the Catholic as well as Protestant churches have the option to officially marry their parishioners to a member of a different religion under certain conditions although the wedding process is less straightforward then. The Christian Orthodox churches are stricter regarding interfaith unions.[23] Their canon law does not allow its members to marry heretics, i.e., individuals whose beliefs stand in opposition to those of the Orthodox Church. Mixed marriages are only allowed as exceptions (Schöpsdau 1995). In Islam, differing religious rules exist for men and women regarding religious endogamy. While women are requested to marry a Muslim spouse, men are also allowed to choose a wife belonging to one of the so-called 'book religions', i.e., Judaism or Christianity (Esposito 2003:139, 193; Schöpsdau 1995:90). One can assume that the importance of religious endogamy remains strong among Muslim immigrants since for many, Muslim identity has gained importance in recent years due to the "marginalization of Muslims on local levels and their victimization on a global level" (Küçükcan 2009:81) as well as due to negative views on Muslims in Europe (e.g., PEW Research Center 2008).

But there is also endogamy on a smaller level. Each religion consists of various denominations and sects. They usually agree on the basic notions of the common religion but have diverging beliefs and practices. The most relevant Christian denominations in Europe and its immigrant population are Roman Catholic, Protestant, as well as Orthodox Christianity. Inter-denominational unions between Catholics and Protestants used to be met by disapproval or even condemnation from their churches for a long time (Gordon 1964; Schöpsdau 1995). But the churches have moderated and lessened their strong opposition (Kalmijn 1998; Schöpsdau 1995; Yinger 1994). This is mirrored in the decrease in denominational in-marriages and increase in marriages across denominational lines in Europe in the 20th century (Hendrickx, Lammers, and Ultee 1991). The supposed reasons for the Christian Churches' reduced strictness regarding endogamy rules are that intermarriages have generally become more accepted in society and that they bring on the threat of losing members to other churches or religions (Kalmijn 1991). Currently, the Catholic Church allows inter-denominational marriages with non-Catholics under certain conditions.[24] Since the 1970s, the Protestant Churches no longer reject inter-denominational marriages (Schöpsdau 1995:70ff). According to the Orthodox canon law, only marriages between an Orthodox and a Roman-Catholic are allowed and perceived as

[22] Within the distinction of bright and blurry boundaries, as described in chapter 1, conversion relates to the possibility of individual boundary crossing (Alba 2005; Bauböck 1995).

[23] The Orthodox Churches are generally independent of each other but share the Orthodox canon law. It contains agreements and rulings on various matters such as out-marriages (Schöpsdau 1995).

[24] These conditions are: The non-Catholic partner needs to have a valid baptism. Further, the marriage requires either a dispensation, i.e., an official exemption, or to be conducted within the Roman-Catholic form (Schöpsdau 1995:73–86). Moreover, the couple needs to assure that children resulting from this marriage will be raised as Catholics (Gordon 1964; Kalmijn 1991; Schöpsdau 1995:73–86).

valid since the Roman Catholic Church is perceived as merely schismatic rather than heretic. The Roman-Catholic Church has the same view on these intermarriages. Under certain conditions, other mixed marriages are allowed by the Orthodox canon law as exceptions. But they need to be conducted within an Orthodox ceremony (Schöpsdau 1995:68–70).[25] This shows that within the Christian churches, differences exist in the acceptance of inter-denominational marriages: While Protestant Churches (in Europe) are most accepting, the Roman Catholic Church is stricter. The Orthodox Churches are the strictest when considering inter-denominational marriages. However, marriages between Orthodox and Roman-Catholics are approved of by both sides.

Just as the Christian faith, Islam also consists of various branches. The two main denominations within Islam are Sunni and Shia.[26] Both Sunni and Shia Islam are again subdivided into several branches (Ameli and Molaei 2012; Esposito 2002, 2003; PEW Research Center 2012).

> *In addition to the widespread conviction that there is only one God and that Muhammad is His Prophet, large percentages of Muslims around the world share other articles of faith, including belief in angels, heaven, hell and fate (or predestination). While there is broad agreement on the core tenets of Islam, however, Muslims […] differ significantly in their levels of religious commitment, openness to multiple interpretations of their faith and acceptance of various sects and movements* (PEW Research Center 2012:7)*.*

To my knowledge, no uniform Muslim legislation regarding marriages within Islam but between sects exists.[27] Thus, Muslims' perceptions of other sects might at least give an idea on this issue. Dependent on the perception of differences between Muslim sects, marriages of members between two sects can be regarded as Muslim endogamy or as out-marriage. Views on other sects are mixed. On the one hand, in large parts of the world, Muslims do not know the differences between different Muslim denominations or do not mind them. In line with this, many do not see themselves as belonging to a specific Muslim sect but rather simply as Muslim. On the other hand, differences are more visible and emphasized in North

[25] Children from these mixed marriages are in many cases expected to be raised in an Orthodox tradition. Getting married outside the church is perceived as an act against the church and faith and cannot be united with membership within the Orthodox Church (Schöpsdau 1995:68–70).

[26] The Muslim community split into these two groups due to differing views on the rightful successor of the Prophet Muhammad. They have in common that the Quran is their most important religious book and they both believe in the same fundamental religious principles of monotheism, Prophethood, and the Day of Judgement. However, they differ in certain interpretations of the Quran as well as in rituals and practices (Ameli and Molaei 2012; Esposito 2002, 2003; PEW Research Center 2012).

[27] Islamic law is generally guided by the Quran and the 'Sunnah of Mohammad'. The Quran contains moral instructions by which individuals and communities should orient their behavior. The 'Sunnah of Mohammad' contains information about the prophet's life. It extents and explains the Quranic rules. Additionally, Sunnis recognize the consensus of religious scholars and 'analogical reasoning'. In the latter, real-life situations are compared to similar sections of the Quran and instructions are transferred to the present situation. Shias recognize, next to the Quran and Sunnah, the assembly of traditions of important religious leaders who they consider authorities. Overall dissent exists as to whether Islamic law should remain unchanged or whether it should in part be revolutionized. Regarding outmarriage, Islamic law only specifies the ideal of Muslim endogamy, the rejection of women's inter-faith marriages, and the possibility for men to marry a Christian or Jewish wife (Esposito 2002).

Africa and the Middle East. In Morocco, for example, half of Sunni respondents do not consider Shias to be Muslim (PEW Research Center 2012). Further, a substantial Muslim minority in Turkey are Alevi. They are a branch of Islam that joins "elements from Shia Islam and Sufi traditions" (PEW Research Center 2012:112) and which is often seen as a branch of Shia Islam (Esposito 2003).[28] However, 17% of Muslims in Turkey do not consider Alevi to be Muslims (PEW Research Center 2012). Martinovic and Verkuyten (2016) find that both Sunnis as well as Alevi Turks in Germany and the Netherlands perceive each other less positively than Christians who they both perceive rather neutrally (Martinovic and Verkuyten 2016). All in all, …

> *… a proper understanding of Muslim communities in Europe depends upon the analysis of multiple 'Islams' as perception and interpretation of a universal religion, rather than looking at 'Islam' as a static, fixed and monolithic faith which is resistant to social change* […]. *The Muslims in diaspora display a great diversity in their perceptions and practices of Islam as well as the ways in which they relate their faith to the larger society* (Küçükcan 2004).

Yet, due to limited information on relationships between Muslim sects among immigrants in Europe, it is difficult to make claims concerning unions between Muslim denominations and their perception by Muslim believers, communities, and institutions.

NORMS OF RELIGIOUS AND DENOMINATIONAL ENDOGAMY AND ETHNIC PARTNER CHOICE

The norm of religious and denominational endogamy affects partner choice through various channels: First, religious communities and families often expect compliance with the norm. To ensure it, some parents try to get involved in their offspring's partner choice (Kalmijn 1991). In cases of defiance, the community or family can enforce this norm through the threat or use of sanctions (Hense and Schorch 2013; Kalmijn 1991, 1998). Second, individuals tend to know or anticipate whether the norm is salient in society, their community, or family. Thus, they conform to this rule without necessarily adhering to it themselves. They do so to prevent opposition to their partner choice, confrontation, and negative repercussions (see e.g., Yahya and Boag 2014). Third, the endogamy norm can be internalized as a part of the religion within the process of cultural transmission. This way it acts similar to a personal preference for religious endogamy. Then, sanctions and other forms of control do not need to be used. Such internalization can be read in the qualitative work by Casier et al. (2013:468) who observe that …

> *… marrying someone with the same religious background is most often considered self-evident. The women and men in our study grew up with the belief of marrying another Muslim or Sikh. It is something that their parents attach great importance to, but which is equally merited by the participants themselves.*

[28] Sufi is a "mystical movement in Islam that encompasses a set of rituals, such as euphoric worship, as well as certain beliefs, such as the existence of saints and the possibility of gaining direct knowledge of God" (PEW Research Center 2012:116).

RELATED NORMS: NORMS OF MARRIAGE AND VIRGINITY

Since religious rules explicitly aim at marriage, it is less obvious how religious communities stand towards cohabitation across religious or denominational boundaries. However, further norms exist that are related to this issue. First, Christianity and Islam assert the *norm of marriage*. Unmarried cohabitation is depreciated or even forbidden (see Esposito 2002; Hense and Schorch 2013 for Islam; e.g., Vignoli and Salvini 2014:1082f for Christianity). Accordingly, religiosity is generally related to a greater opposition towards unmarried cohabitation per se (Liefbroer and Billari 2010). A further important religious norm, which is also related to the norm of marriage, is the *norm of virginity*, i.e., the rejection of sex before marriage. The virginity norm is part of both Christianity (Becher and El-Menouar 2014) as well as Islam. In the latter, it applies especially to women (Becher and El-Menouar 2014; Esposito 2002). This can also be seen in Muslim girls' lower preference for sexual relations than for marriage, as compared to boys (Buunk and Dijkstra 2017). Girls and women are expected to behave in accordance to this norm. For example, they are expected not to interact with men who are not family members and to have a modest demeanor (Timmerman 2008). As a result of increasing secularization and liberalization, European Christians do not attribute much importance to it and often do not follow it. However, Christian immigrants adhere more to it than native Europeans (Becher and El-Menouar 2014). The same development can be presumed for the adherence to the marriage norm among Christians. But, to my knowledge, no research or academic review exists thereon. Conversely, within Islam, the virginity norm has not experienced the same trend. Most Muslim immigrants, and especially women, adhere strongly to this norm. They expect women in particular, and to a lesser extent men, to remain virgins until they get married. (Becher and El-Menouar 2014:56f, 69ff). The religious origin of this norm can be seen in the fact that, among Christians and Muslims, religiosity is clearly associated with stronger support for entering into marriage as a virgin. Yet very religious Muslims adhere more strongly to this norm than very religious Christians (Becher and El-Menouar 2014:74f). Religious endogamy might thus not only result from the norm of religious endogamy but additionally from the norms of marriage and virginity. Members of the own religion are more likely to have similar views on these issues. Sex before marriage and marriage in itself are thus two additional points of potential conflict preventing inter-religious unions. But this conflict does not only have to come up within the couple but can also include family members or the religious community if they support this norm. Again, sanctions or other third-party involvement can become an issue.

RESEARCH ON THESE NORMS AND ETHNIC PARTNER CHOICE

Research confirms the importance and relevance of the norm of religious endogamy, although a clear lack of scholarly attention directly related to this norm becomes evident.

Taking a look at global attitudes towards interfaith unions allows a reckoning of the strength of the religious endogamy norm. Respondents are typically asked to what extent they would approve of a close family member entering a union or marriage across religious lines. These attitudes do not mirror personal preferences since they would only be affected indirectly by the partner choice. Rather, it can be assumed to reflect the norm of religious endogamy. Both predominantly Christian natives as well as Muslim immigrants across

various European countries and ethnic groups have overall rather negative attitudes towards a family member marrying a member of the other group (Carol 2013; Tillie et al. 2012:83ff, 103). With three quarters rejecting religious intermarriage, Muslim immigrants and Christian natives hold, on average, similar attitudes (Carol 2013). However, Muslims differ in the attitudes by ethnicity: Muslim immigrants from former Yugoslavia hold the most positive views towards religious intermarriage comparable to those of natives. And while Turkish immigrants do not significantly differ from natives in their intermarriage attitudes, Moroccans and Pakistani hold more negative attitudes (Carol 2013; Tillie et al. 2012). However, these studies investigate the opposition towards other groups rather than the preference for the own group. A different study investigates the partner choice among adolescents in Israel and Germany. It finds that Muslim adolescents are significantly more likely to value parental approval as well as religious and ethnic endogamy in their partner choice (Nauck and Steinbach 2014). All in all, religious endogamy seems to be largely preferred. But it is not discernable whether this is motivated by endogamy norms or personal preferences; it is likely that both are at play.

Several studies investigate the norm of religious endogamy more directly: Within an Austrian research project, Muslim respondents are asked how important they consider it in principle that the spouses of Muslims are also Muslim themselves. Overall, a great majority esteems religious endogamy and considers it important. Muslims from Turkey more strongly support the norm of religious endogamy than Muslims from former Yugoslavia. However, in both origin groups, the second generations regard religious endogamy less important than the parental generation. This survey, however, is not based on a representative sample and hence does not necessarily allow more general inferences to be drawn (Schnell 2014). The norm of religious endogamy is stricter for women within Islam (cf. section 4.2.1.1). This is reflected in the attitudes and behaviors of Muslim girls and women: In accordance with the stricter endogamy norms, Muslim women are less open towards interethnic (Carol and Teney 2015; Osanami Törngren 2011) and interfaith dating and marriage (Cila and Lalonde 2014) than their male counterparts. Collet and Santelli (2016) identify three ideal types that, among other things, relate to the way individuals handle endogamy norms: In the first type of 'inherited endogamy', young individuals follow this norm without attempting to defy it. The parents play an important role during union formations or even arrange them. In the second type of 'elective endogamy', young adults again do not disobey the endogamy norm in their partner choice. However, they adhere to the norm by their own choice and select partners freely. The last type of 'denied endogamy' comprises individuals who challenge and oppose the endogamy norm. This can be in accordance with or in opposition to their parents' preferences. While the authors are not able to assert the ideal types' quantitative importance, they find all three within their interviews with descendants from North Africa, Sahelian Africa, and Turkey in France (Collet and Santelli 2016).

The norm of religious endogamy also becomes apparent in parental attitudes and behaviors towards their children's partner choice: Worldwide, the clear pattern emerges that most Muslim parents would oppose their child's marriage with a Christian; while three quarter of Muslims in Albania and 40 to 50 percent in Russia would be comfortable with their children entering such a union, only a minority of Muslim respondents in other countries and regions feels that way. The acceptance in the latter is often within a single-digit margin and usually

does not exceed a quarter of the population (PEW Research Center 2013). Similarly, adult children within Muslim and Sikh immigrant groups in Belgium perceive their parents as having a strong, immutable endogamy preference. This parental preference relates to their fear that the cultural and religious heritage might get lost across generations and that their children and grandchildren might get estranged in the case of intermarriage (Casier et al. 2013). Thus, the general pattern is that most parents oppose religious intermarriage of their children. The anticipation of parental disapproval is thus one of the main difficulties young Muslims see in relation to dating a non-Muslim. This is especially a central concern among those who have dated across religious lines before, most likely because they experienced such disapproval themselves (Cila and Lalonde 2014). Also, the gender-specificity of the endogamy norm within Islam is paralleled by the attitudes towards a potential religious intermarriage of their child among Muslim parents. Within Muslim populations in virtually all countries, studied parents are less open towards their daughter entering a religiously mixed union than towards their sons doing so. This shows again the stronger norm of endogamy for women (PEW Research Center 2013). These diverse acceptance levels of sons' and daughters' interfaith unions show that the parental attitudes are rather related to the religious endogamy norm than to more general reservations towards Christians since the latter would be equal for boys and girls in the latter case.

To my knowledge, no research relates to the norm of denominational endogamy. Research on inter-denominational unions seems to be limited to North America (e.g., Lehrer 1998) or relies on old data that do not provide information about the current situation (e.g., Hendrickx et al. 1991). Only one study is more recent and relates to Muslim immigrants in Europe. It finds that all marriages of Sunnis, Ahmadis, and Sufis within a German sample are within the same sect. This is the case for three quarters of all Shias' and 56 percent of Alevi's marriages with fellow Muslims (Haug, Müssig, and Stichs 2009).

The norms of marriage and virginity are also relevant and play an important role in the partner choice. A third to almost a half of second-generation immigrants from Morocco and Turkey plan to marry without cohabiting first as compared to 10 percent of Dutch adolescents. These shares are even larger among girls in these groups (de Valk 2006:47fff). Likewise, in a German sample of adolescent second-generation girls, Turkish girls especially want to get marry before living with a partner. But the other girls are also open to this scenario (Boos-Nünning and Karakaşoğlu 2004). Further, adolescents whose parents are affiliated with any religion favor getting married without prior cohabitation significantly more than adolescents who come from a family with no religious affiliation. This shows the religious origin of this preference for marriage (de Valk 2006:47fff). And also the norm of virginity plays an important role: While the majority of immigrant girls and young women in Germany accept premarital sex, there are great differences between religious groups: Over half of those affiliated with Islam adhere to the norm of virginity and a further 20 percent are indecisive. However, Turkish Muslim girls support the norm of virginity more strongly than Bosnian Muslims. Conversely, less than 20 percent of girls affiliated with a Christian denomination or no religious affiliation support this norm. Only members of other non-Christian religions adhere to this norm even more strongly than Muslims (Boos-Nünning and Karakaşoğlu 2004:358–62). Such sexual conservatism is negatively associated with adolescents' openness to date across religious and cultural lines and can explain ethnic differences therein, especially for Muslim groups (Carol and Teney 2015). This shows that

the norm opposing premarital sex stands in contrast to the idea of dating an out-group member among Muslim immigrant groups.

To sum up, religion influences ethnic partner choice through the norms of religious and denominational endogamy. Every religion entails the norm of religious endogamy, i.e., the rule that one should choose a partner from the own religious group. This norm often also extends to the norm of denominational endogamy. While this norm is not enforced too strictly among Christians nowadays, it still exists and steers individual partner choice. Among Muslims it continues to be an important and salient norm. The norm of religious endogamy is complemented by the norms of marriage and virginity which likewise affect ethnic partner choice. These norms prevent an individual from entering cohabitation as well as from the engagement in premarital sex. They might thus deter potential partners from more lenient religious communities or someone who is less religious.

The norm of religious endogamy can either be internalized within the intergenerational transmission of religion or enforced externally by the family and others through the use or threat of sanctions. But also the mere threat of potential sanctions can encourage compliance with the endogamy norm.

4.2.1.2 PERSONAL PREFERENCE FOR RELIGIOUS SIMILARITY

THE PERSONAL PREFERENCE FOR RELIGIOUS ENDOGAMY AND ITS RELATION TO ETHNIC PARTNER CHOICE

Besides the norm, individuals themselves also have an inherent preference for religious endogamy. This results from the more general preference for a similar partner. According to Becker (1974), positive assortative mating, i.e., looking for similarity in a partner, takes place for traits or characteristics in which the partners complement each other. Positive assortative mating is markedly more common than negative assortative mating and is also typically the case with regard to religion. With regard to religion, partners complement each other. This means that individuals prefer (potential) partners who have the same religious affiliation as themselves. But why should, and indeed, why do individuals have this preference? First, being members of the same religious group increases the odds that the couple holds similar religious beliefs (Hendrickx et al. 1991; Schöpsdau 1995). One does not need to explain one's faith and the different elements it entails, such as practices or convictions. This prevents religious differences and conflicts within the relationship (Casier et al. 2013). In relation, religious endogamy gives the prospect and opportunity of a joint participation in religious activities, such as visiting religious celebrations together (Casier et al. 2013:468; Lehrer 2004). A shared religious background, however, not only ensures a harmonious shared religious life but also similarity in characteristics outside the immediate religious realm. Partners who share the same religious and cultural background are more likely to hold similar attitudes, beliefs, and values. This is perceived to enhance mutual understanding and communication and thus the stability and quality of the union (Casier et al. 2013).

> *Religion* […] *affects a large number of activities in which both spouses are involved, as a couple, beyond the purely religious sphere. These include the education and upbringing of the children, the allocation of time and money, the cultivation of social relationships, and often even the place of residence. As a result, there is greater*

> *efficiency in a household if husband and wife share the same religious beliefs. The other side of this argument is that a difference in religion between the partners would be a destabilizing force within a marriage* (Lehrer 2004:2).

Sherkat (2004:609f) summarizes this relation very well:

> *Marital relations envelop nearly every aspect of a person's social life* […]. *People desire a spouse who projects a particular image to others, who will share their fertility expectations and childrearing goals, and who has similar taste in music, food, religion, and other cultural commodities. If spouses differ in their values and tastes, it prevents them from maximizing their enjoyment – and if they differ sharply this can thwart spouses from benefiting from certain pursuits.*

This shows that the personal preference for religious endogamy does not merely result from the desire for a similar partner with regard to religious beliefs, practices, and behavior. While this is also important and enables the couple to share their religious lives, religious endogamy also promises similarity and therefore harmony in many other aspects of the shared life as a couple. These aspects are diverse and can be found in almost every sphere of life, such as views towards childrearing, leisure time activities, or social relationships.

RESEARCH ON THE PREFERENCE FOR RELIGIOUS ENDOGAMY

Within a sample of adolescents and young adults of Arab origin in Canada, the majority (almost two thirds) expressed that it is very important to them to marry a member of the own religion. The rest split almost evenly between holding the ideal of religious endogamy but not considering it obligatory for themselves and not aiming for religious endogamy. This pattern was similar for Christians and Muslims (Eid 2003). But is this preference also prevalent in Europe? In a study of adolescents with a migratory background in Germany, personal preferences for religious endogamy varied substantially between origin groups. 'Only' 17 percent of adolescents from Southern Europe considered it fairly or very important for them, followed by adolescents originating from the former Soviet Union or Central Eastern European countries. Conversely, it was important for over half of adolescents from former Yugoslavia and two thirds of Turkish adolescents (Weißmann and Maddox 2016). For the majority of almost two thirds of Muslim girls in a German survey, their future spouse's religious affiliation matters. Almost half can hardly imagine living in an interfaith union, and about half consider it important or very important that their potential future spouse is religious. These things matter less to Orthodox girls, followed by Catholics and subsequently Protestants. However, significant variations by the country of origin exist within religious groups, except among Muslim girls (Boos-Nünning and Karakaşoğlu 2004:313–16, 501ff). Further, each a fifth of those who could imagine marrying a German man stated that their spouse would have to have the same religious affiliation or that he should convert. This was especially important for Turkish girls (Boos-Nünning and Karakaşoğlu 2004:316ff). Similarly, some – especially highly educated – young Muslim women blur several ethnic boundaries in their perception of an ideal spouse, such as language or origin, and thus do not attribute much importance to them. But one boundary these young women seem unwilling to cross is religion. They would accept a partner from an ethnic out-group as long as he is Muslim (Casier et al. 2013). In qualitative interviews Nierendorfer and Yağmur (2015) also identified religion as the most salient boundary

between Dutch and Moroccan-Dutch. It was mentioned by most respondents as well as most frequently. Respondents consider religious difference especially a hindrance for close relationships such as marriage but less for other spheres of life (Niederdorfer and Yağmur 2015). Lastly, Carol and Teney (2015) investigate the openness to dating across cultural or religious lines among adolescents in Brussels. Almost all immigrant groups are less open to dating an out-group member than natives. Especially adolescents from Muslim immigrant groups, i.e., from the Middle East, Morocco, and Turkey, show a significantly greater reluctance than natives (Carol and Teney 2015). These results, however, do not point out whether these views originate from personal preferences for endogamy or rather from the anticipation of social sanctions by the family or others when going against the norm of religious or cultural endogamy.

Qualitative studies in particular inform about the motivations and reasons supporting the preference for religious endogamy among adults and adolescents. As previously described, two motivations promote the personal preference for religious endogamy: Similarity in religious aspects and similarity in non-religious characteristics. Regarding religious motivations, the following observations have been made: The difficulty of religious differences of the couple, e.g., in beliefs and practices, was one of the most common topics in qualitative interviews with Muslim adults in Canada (Cila and Lalonde 2014). Being able to share their religious lives also prompts young Muslim and Sikh immigrant descendants in Belgium to search for a spouse of the same faith. For some this preference is stirred by previous negative experiences with native partners and their parents related to their religious affiliation (Casier et al. 2013). A further topic occurs repeatedly in various studies in numerous countries and among both Christians as well as Muslims. It concerns the reluctance to enter an interfaith union because the upbringing of children in religiously mixed families is perceived as problematic (Cila and Lalonde 2014; Niederdorfer and Yağmur 2015). With 80 to 85 percent, the great majority of girls in Boos-Nünning and Karakaşoğlu's (2004) study want to observe religious practices in the upbringing of their children, such as baptism or circumcision. This wish is less strong among Protestant women; yet still two thirds plan to do so. Likewise, the majority wants to raise their children within their religious beliefs. Again, variation exists by religious and ethnic origin. Shares range from a third to two thirds (Boos-Nünning and Karakaşoğlu 2004:504ff). However, not only religious motives stand behind the preference for religious endogamy but also the promise of similarity in characteristics and aspects not directly related to religion: Religious endogamy is also chosen to satisfy the desire for similarity in mentality and cultural background and to share worldviews and values which are not necessarily directly associated with religion (Eid 2003; Rodríguez-García et al. 2016). These studies show that the preference for religious endogamy results, on the one hand, from the wish for someone who holds the same religious beliefs, practices, attitudes, and the like and the desire for someone who has similar views and attitudes in relation to non-religious topics.

To sum up, religion influences ethnic partner choice not only through the norm of religious endogamy, but individuals can also have personal preferences for religious endogamy. Endogamy ensures similarity with regard to religious as well as non-religious aspects of life and thus touches nearly every aspect of life. Religious endogamy is thus assumed to ensure the quality of the marriage and harmony of the couple.

4.2.1.3 REINFORCEMENT OF THE ENDOGAMY NORM AND PERSONAL PREFERENCES THROUGH RELIGIOUS INSTITUTIONALIZATION IN EUROPE

The norm of religious endogamy and personal preferences for such endogamy are fostered by the institutionalization of religion and the subsequent bright demarcation of religious boundaries. As described in chapter 1, ethnic groups differ with regard to various cultural characteristics such as their origin or language. These differences or boundaries can be categorized as being 'bright' or 'blurry'. Bright boundaries are clearly discernible and highly institutionalized and one's membership is unambiguous. Blurry boundaries, on the other hand, are rather indistinct and less clear (Alba 2005).[29] In Europe, as in many other regions of the world, religion is a bright boundary that marks the differentiation between the majority population and some immigrant groups. No or blurry religious boundaries exist to other immigrant groups.

The brightness of boundaries is related to the degree of its institutionalization which, regarding religion in European countries, is strong. Usually one or two Christian denominations are institutionalized as the mainstream religions despite their incumbent secular orientations (Alba 2005). In Germany, this is achieved through the almost complete focus on (Lutheran and Catholic) Christianity and thus the exclusion of Islam (and other non-Christian religions) from religious schooling in public schools, religious public holidays and practices, the visibility of places of worship, as well as the 'church tax'. The institutionalization is more subtle in France but produces similar bright boundaries between Islam and (Catholic) Christianity (Alba 2005:31–35). Thus, while no boundary occurs between Lutheran and Catholic immigrants and the native population in the realm of religion, a bright boundary exists between immigrants of non-Christian faiths, such as Muslims, and natives. A bright boundary exists between the Christian majority and Muslim immigrants despite attempts by the states to accommodate the Muslim minority.

> *However, the ways in which Christian religions have been institutionalized and constitute, through customs and habits of thought, part of the definition of 'who we are' make it difficult for Islam to achieve parity. Thus, while secular natives of these societies may see religion as a minor feature of the mainstream, Muslims cannot help but be aware of the secondary status of their religion* (Alba 2005:32)*.*

Even more, explicit institutionalization against Islam is prevalent. This can, for example, be seen in the proscription of wearing veils in public buildings, or positions for Muslim women, or the prohibition of the face veil in some European countries (e.g., BBC 2017). But Muslim organizations also participate in the formation of a bright boundary through the institutionalization of Islam within Europe as, for example, in the case of Diyanet (see Citak 2011 for more detail).

While a bright boundary exists between the Muslim minority and predominantly Lutheran/Protestant and Catholic majority in European countries, the boundaries can be assumed to be more blurred between members of different Christian denominations, such as between Orthodox Christians and the majority population, or between Catholics and

[29] Boundaries between groups can change and become more or less distinct. An important sign of the blurring of boundaries between groups are actually marriages across group boundaries (Alba 2005) and such intermarriages are themselves responsible for the blurring (Bauböck 1995:13).

Protestants. While they hold somewhat diverging beliefs, the foundation of their denominations is very similar. These group boundaries should not only reinforce norms for religious endogamy but also be relevant, inform, and impact personal preferences for religious endogamy.

4.2.1.4 PRIOR RESEARCH: RELIGION AND ETHNIC PARTNER CHOICE

It is time to take a closer look at the actual partner choice: Do partner choice patterns reflect the personal preferences for religious similarity, the norm of religious endogamy, and the varying degree of enforcement of the norm by religious communities? Generally, high positive assortative mating regarding religion as well as opinions and attitudes, which are often related to religious affiliation, can be observed (Buss 1985). For example, within a German immigrant sample around three quarters of Muslim and Christian men have a partner of the same religion. This share is lower but still substantial among Alevi – who are not categorized as Muslims therein – with 58 percent. Among women, shares are similar, though Muslim women have a 10 percent higher endogamy share than their male peers. Among couples that are not religiously endogamous, one partner is typically not affiliated with any religion. These unions are somewhat more common among Christians. Inter-religious unions make up clearly less than 10 percent among most groups (Haug et al. 2009:286–89).

The inclination towards religious endogamy can also be seen in ethnic partner choice patterns. Here it is important to remember that the majority of the native European population is Christian or not affiliated with any religion. Thus, interethnic unions with natives constitute religious exogamy for non-Christian immigrants whereas it is a religiously endogamous union for Christian immigrants. Research on the macro level finds that immigrants from non-Christian countries are less likely to intermarry with Europeans than those from Christian countries (Dribe and Lundh 2011; Kalmijn and van Tubergen 2010). The same pattern can be found with regard to individual religious affiliation: Undenominational immigrants in Europe have the highest likelihood and members of non-Christian religions the lowest of being in an interethnic union with a native. Christian immigrants occupy an intermediate position (Topgül 2016; van Tubergen and Maas 2007), although the propensity of Christians is close to that of non-believers (van Tubergen and Maas 2007). Similarly, immigrant adolescents from Muslim or other non-Christian families are also less likely to date a native partner than those from a Christian or non-believing family. Girls from non-Christian families are generally less likely to date a native boy than those from Christian or undenominational families. No significant differences exist for boys except for the higher probability of having a native girlfriend among those whose parents do not belong to a religion (van Zantvliet et al. 2015). This gender difference is again in line with the stricter endogamy norm within Islam.

Studies that investigate and compare the respective relevance of religion and ethnicity to the ethnic partner choice come to diverging results. Topgül (2016) extrapolates the following from her findings: While religion is an important determinant of ethnic partner choice, it does not play a more important role that ethnic boundaries. Conversely, other studies find religion to be more important as well as a clearer boundary than ethnicity. They

do so with regard to actual partner choice (Lucassen and Laarman 2009) as well as endogamy preferences and attitudes (Carol 2014; Carol and Teney 2015; Eid 2003).

Less is known about the relevance of religion to transnational partner choice. Muslims from Turkey and former Yugoslavia in Switzerland are more likely to choose a partner from the parental country of origin than their Christian or undenominational peers (Topgül 2016; Topgül and Wanner 2009). Thus, transnational partner choice seems to be related to Muslim affiliation. This is not surprising considering that Muslims have fewer chances of finding a suitable partner of the same religion in Europe than Christians. To a certain extent this is also true for Christian minorities. Pakistani women in GB frequently explain their preference for a transnational husband with the anticipation that he is more likely religious (Charsley 2006). But also differences between Muslim sects seem to exist: In their recent study on the partner choice of descendants of immigrants from Turkey and Morocco in Europe, Carol et al. (2014) found that Alevi Muslims are more likely to import a partner than immigrants belonging to another Muslim branch. The authors bring forward the following possible reasons for this: First, due to their relatively small group size in Europe, it is more difficult and they have fewer opportunities to meet a partner of the same faith. Second, Alevi might try to distance themselves from Sunni Muslims because of the differing cultural traits. Lastly, transnational partner choice might be a measure to preserve the own culture which is related to the first explanation (Carol et al. 2014). Further, Huschek et al. (2012) find that individuals who were brought up within the Shia tradition are significantly less likely to live in an transnational than in an interethnic union compared to those who were raised according to Sunni Islam. Differences in locally versus transnationally endogamous partner choice are not significant though (Huschek et al. 2012).

All in all, these studies show that religion is an important determinant of ethnic partner choice. Immigrants seem to prefer to choose a partner who has the same religious affiliation. This search for religious similarity seems to result in ethnic endogamy. Muslims seem to be reluctant to choose native partners due to the religious differences in such unions. Moreover, Muslims are also more likely to choose a transnational partner. This seems, moreover, also to be motivated by the wish for a religious partner.

4.2.1.5 RELIGIOSITY

However, not only religious affiliations but also religiosity matters for the ethnic partner choice. While various dimensions and indicators of religiosity exist, most show similar effects on out-group views and ethnic partner choice. Thus, in the following section, I will jointly present results for these.

First and foremost, the relevance of religiosity can paradoxically be seen in the attitudes and behaviors of individuals who are not affiliated with any religion. These generally hold more positive views towards exogamous unions (de Valk 2006) and are more likely to enter such a union than individuals who are affiliated with a religion (Topgül 2016; van Tubergen and Maas 2007; van Zantvliet et al. 2015). For them, religion simply does not play an important role in their life, if any at all, and thus neither in their choice of a partner.

For religious persons, religiosity increases the salience of religion and thus also the importance of religious endogamy (Lehrer 1998). For them, religiosity in its various shapes

seems overall to be associated with preferential views on endogamy and transnational unions. First, religious identification and private religious behavior, e.g., the frequency of prayer, abiding to dietary instructions, or wearing religious symbols, negatively affect general religious intermarriage attitudes (Carol 2013). Also worldwide, Muslims who pray more frequently are less open towards a potential interfaith-marriage of their child (PEW Research Center 2013). Second, religiosity is associated with a significantly lower personal openness to date or marry a religious or cultural out-group member (Carol and Teney 2015; Cila and Lalonde 2014). Similarly, both the own and the parental religiosity are related to a stronger preference for religious endogamy (Schnell 2014). The effect of the own religiosity can reflect both personal preferences as well as the internalization of the endogamy norm. The effect of the parents' religiosity might result from the anticipation of parental opposition to a marriage with a religious out-group member and the fear of social repercussions of such a union. Third, religiosity is also related to a higher likelihood of religious endogamy (Soehl 2014). It is further linked to a lower likelihood of dating across racial boundaries (Perry 2014) and of being in an interethnic union (Carol 2016; Hartung et al. 2011; Van Zantvliet and Kalmijn 2013). Similarly, van Zantvliet et al. (2015) find religiosity to decrease the likelihood of dating a native among immigrant adolescents in Europe – however, only for girls. This gendered effect likely echoes the stricter endogamy norms for women as a substantial share of the respondents are Muslim. Lastly, Muslim identification has been found to increase the likelihood of being in a transnational union versus being with a local co-ethnic partner for Turkish and Moroccan immigrants in Europe (Carol et al. 2014). In accordance, Charsley (2006) finds that Pakistani women in GB often explain their preference for a transnational spouse with the expectation that he is more likely to be religious. Thus, religiosity might increase the preference for a transnational spouse through the promise of a partner who is likewise religious.

All these studies come to the uniform result that religiosity is related to more favorable attitudes towards endogamy and transnational partner choice. That these results are so uniform despite investigating the influences of different indicators and aspects of religiosity strengthens their reliability. However, the findings of some studies do not support this general conclusion: For example, as opposed to other measures of religiosity, church membership is not related to more negative intermarriage attitudes among immigrants (Huijnk, Verkuyten, and Coenders 2010). And Hartung et al. (2011) do not find the association between religiosity and transnational partner choice to be significant. Nonetheless, the corroborative evidence outweighs these findings.

The relationship between religiosity and intermarriage attitudes as well as ethnic partner choice is most likely mediated by religious out-group views (Carol 2013) and a preference for religious endogamy. Religious service attendance has been found to have a positive effect on immigrants' preference for socio-cultural maintenance and a negative effect on the preference for socio-cultural adaptation (Huijnk, Verkuyten, and Coenders 2012). Similarly, Perry (2014) finds that the negative effect of religiosity on the likelihood of inter-racial dating is mediated by the preference for religious endogamy. Hence, religious service attendance seems to foster the internalization and strength of the preference for a partner who has the same religious background which in turn translates into racial or ethnic endogamy(Perry 2014). In accordance, other studies find that religiosity is linked to more positive perceptions of the religious in-group (Verkuyten 2007) and more negative views on

religious out-groups (Ekici and Yucel 2015; Tillie et al. 2012) and non-believers (Martinovic and Verkuyten 2016; Verkuyten 2007). Religiosity further increases the likelihood of holding negative views towards ethnic or racial out-group members (Ekici and Yucel 2015; Scheepers et al. 2002). However, the influence of religiosity on out-group views seems to vary by the respective dimension of religiosity under scrutiny: The aforementioned negative effect has been found with regard to religious identification (Tillie et al. 2012), religious practice (Martinovic and Verkuyten 2016) and religious particularism, i.e., the view that there is only one true religion (Ekici and Yucel 2015). Conversely, Martinovic and Verkuyten find that Muslim identification does not adversely affect the views on members of other religions (Martinovic and Verkuyten 2016; Verkuyten 2007). It is rather related to more positive feelings towards Christians (Martinovic and Verkuyten 2016). This stands in opposition to the findings by Tillie et al. (2012) who find the opposite effect for religious identification. Further, doctrinal beliefs and individual spirituality apparently reduce the propensity to hold negative views towards religious (Ekici and Yucel 2015) and racial out-group members (Ekici and Yucel 2015; Scheepers et al. 2002). Nonetheless, overall it seems that religiosity is related to a preference for and higher likelihood of ethnic endogamy in general as well as transnationally endogamous unions. This relationship seems to be mediated by religious out-group views and the preference for religious endogamy.

4.2.2 INTERGENERATIONAL TRANSMISSION OF RELIGION AND RELIGIOSITY

Religion is overall strongly transmitted from parents to their children (e.g., Acock and Bengtson 1978). In fact, religion is one of the traits that are most strongly passed on from parents to their children while most other traits are transmitted to a lesser degree (Cavalli-Sforza et al. 1982; Pettersson 2007). The importance of religion within the process of cultural transmission lies in its central role for the group. The most important contents of cultural transmissions are those that are imperative for the functioning and preservation of the group. “These central elements of culture are, first, the values and norms of the group and the ideology that supports them” (Mchitarjan and Reisenzein 2013b:141). This is the case for religion which entails central cultural norms and values (Mchitarjan and Reisenzein 2013b:141, 144).

Parents transmit various aspects of religion and religiosity that are relevant with regard to ethnic partner choice. They convey religious identifications, practices, values, orientations, and beliefs to their offspring (Acock and Bengtson 1978; Diehl and König 2009; Güngör, Fleischmann, and Phalet 2011; Pettersson 2007). Even more, parents convey not only the content but also the strength of their faith, i.e., their religiosity (Acock and Bengtson 1978; de Hoon and van Tubergen 2014; Jacob and Kalter 2013; Maliepaard and Lubbers 2013; Soehl 2014); and parents also pass on their preference for religious endogamy (Carol 2014; Maliepaard and Lubbers 2013; Schnell 2014). However, religious aspects are passed on to divergent degrees. While Acock and Bengtson (1978) find that the similarity between parents and children is greatest for religious behavior, followed by traditional religious belief and religiosity, more recent studies find a different pattern. Therein religious attendance seems to be least strongly transmitted across generations among Muslim families. Conversely, a high intergenerational stability is found with regard to religious attitudes and thus religiosity (Diehl and König 2009; Maliepaard and Lubbers 2013;

Pettersson 2007). This difference does not need to be a contradiction. It might originate from the different eras or populations under study. And differences also seem to exist in the strength of the intergenerational transmission of the various dimensions of religiosity (van de Pol and van Tubergen 2014).

It is important to stress the central role parents play in the formation of their children's religious beliefs and convictions as well as religiosity. Home is named as the most influential social sphere in shaping religious orientations among a sample of Australian students. When asked which person had the greatest influence on their religious beliefs, a striking majority named their parents rather than others such as friends, teachers, or persons affiliated with the church (Hunsberger and Brown 1984). For example, parental religiosity is the most important contributing factor for their offspring's religiosity (Soehl 2014; Weiss 2014). This also holds true when looking at single aspects of religiosity, such as the religious endogamy preference or the preference for children's religious schooling and to a lesser degree for religious practice (Maliepaard and Lubbers 2013).

The cultural transmission of religion within the family takes place during childhood and adolescence. Min et al. (2012) show that parent-child similarity in religious beliefs originates from the transmission process early in life and continues to exist into later life. This means that the resemblance of parental and children's religious beliefs continues to persist throughout life (Min et al. 2012). Parental religiosity is still the most influential determinant of religiosity in adulthood. This effect is somewhat but not drastically reduced when controlled for various characteristics of the parents, the child, and their relationship. Thus, while other factors also shape individual religiosity, it is parental religiosity that is the most powerful (Myers 1996). And the influence of parental religiosity on the child's does not wane as the child gets older. In addition, parental religious endogamy preferences still predict the endogamy preferences of their adult children. But not only do they predict them; they are also rather similar among parents and their adult children (Maliepaard and Lubbers 2013, cf. also Carol 2014). Thus, religious characteristics and religiosity are shaped early in life and persist into adulthood. Arránz Becker et al. (2014) also find influences from the partner and their family on the individual's religiosity that can be classified as additional vertical and oblique transmission processes. However, parental socialization in childhood exerts a more dominant influence (Arránz Becker et al. 2014).

Immigrant families seem to be more successful in passing on various aspects of their religion in comparison to native families in Europe (de Hoon and van Tubergen 2014). This is in line with the theory of cultural transmission in minorities by Mchitarjan and Reisenzein (Mchitarjan and Reisenzein 2013c, 2013b). It argues that within the immigration context, the so-called *culture-transmission motive* is activated and that parents thus put additional efforts into the cultural socialization of their children. Hence, they can be more successful therein. The stronger transmission in immigrant families can be seen with regard to religious affiliations, religiosity, and the norm of religious endogamy. However, it does not hold true for every facet of religion. While immigrant parents more strongly pass on their subjective religiosity than native parents, they are similar to natives with regard to the conveyance of more public characteristics, such as religious service attendance (de Hoon and van Tubergen 2014).

In the following section, I will present prior findings on the intergenerational transmission of religious affiliation, religiosity, and the norm of religious endogamy:

Religious affiliation Apostasy, i.e., the abandonment of one's religion, is the clear exception among Muslims in the Netherlands. 99 percent of children, whose parents are Muslim, self-identify as Muslim as well (Maliepaard and Lubbers 2013). Even the intergenerational transmission from grandparents to children has the same success rate among Muslim families in GB. The share of successful transmission across two generations is 62 percent in Christian (not necessarily immigrant) families and 89 percent in those belonging to another religion (Scourfield et al. 2012). This is in line with other studies that find secularization tendencies particularly among Christians but far less among other religious groups in Europe, such as among Muslims. This can, for example, also be observed with regard to religious salience (e.g., Jacob and Kalter 2013, see below). Religious socialization and enculturation reduces the likelihood of not identifying with a religious community (Sherkat and Wilson 1995). The emphasis parents place on religion in childhood is one of the most influential factors of apostasy. The more emphasis parents place on religion in their children's lives, the less likely those children are to abandon their parents' religion and to not feel affiliated with a religion (Hunsberger and Brown 1984). Similarly, Güngör et al. (2011) find that the frequency of parental mosque attendance as well as their decision to send their children to Koran lessons are positively related to their children's identification as Muslims among Turkish and Moroccan Belgians.

Religiosity While the level of religiosity as well as the strength of the transmission varies between groups, the transmission's patterns are the same. Overall, the majority of parents are able to pass on their religiosity to their offspring. Individuals who have religious parents are more likely to be more religious themselves (e.g., Weiss 2014). Those whose parents are not religious are most likely not to be religious themselves. This is true for Muslims, Christians, as well as those not affiliated with a religion (Soehl 2014:chapter 2). However, the intergenerational transmission is stronger among Muslim immigrants in Europe resulting in a greater similarity between parents and children in their religiosity. Within 52 to 81 percent of children from Muslim immigrant families in Europe display the same degree of religiosity as their parents as opposed to 39 to 44 percent among Christian natives or immigrants (differences by country). Between 40 and 55 percent of those families not affiliated with a religion show intergenerational stability with regard to the salience of their religion (Jacob and Kalter 2013). Thus, one can observe a stronger decline in religiosity across generations among Christian immigrants, which is similar to that of natives. Such secularization tendencies are not apparent within Muslim families (Jacob and Kalter 2013; Soehl 2014:chapter 2) or only slightly (Weiss 2014). The salience of religion decreases across generations – within up to half of Christian families, while this share is clearly lower among Muslims, with up to a quarter. Even more, a substantial share – of up to a quarter of Muslim families – even shows an increase in religiosity across generations. This share is lower among Christians, with up to a fifth of families. These numbers further show a substantial variation by country context (Jacob and Kalter 2013) which might in part be due to different immigration populations. The differences between immigrants and natives – and particularly between Muslim immigrants and natives – in the success of conveying their religiosity to their offspring is even greater when focusing only on highly religious families

(de Hoon and van Tubergen 2014). The intergenerational transmission of religiosity is significantly less successful if only one parent is religious (Soehl 2014:chapter 2).

Norm of religious endogamy The norm of religious endogamy is also being passed on within families. Carol (2014) finds that a third of adult Turkish children in France hold the same religious endogamy attitudes as their parents. However, those who do not hold the exact same attitudes as their parents on this issue do not deviate too far from the parental views. Generally, the younger generation supports religious endogamy less strongly than their parents (Carol 2014; Schnell 2014). This again shows that intergenerational transmission is often incomplete to allow cultural change and the adaptation to a changing environment (e.g., Berry et al. 2011). But ethnic differences exist in the strength of intergenerational transmission. Among Austrian Muslim families, Turks are more successful in passing on the norm of religious endogamy to their children than those from former Yugoslavia. Moreover among Turks, the degree of success increases with the importance parents attach to the norm of religious endogamy while the reverse is the case among Muslim families from former Yugoslavia (Schnell 2014). Similarly, the intergenerational transmission of religiosity is more successful in Turkish than in Moroccan families in the Netherlands, at least with regard to the religious socialization of their sons (van de Pol and van Tubergen 2014). Conversely, Maliepaard and Lubbers (2013) find no differences in the intergenerational transmission of religious attitudes, i.e., the preferences for religious endogamy and for children's religious schooling between Turkish and Moroccan Muslims in the Netherlands.

Regarding the mechanisms of cultural transmission within the family, several studies investigate the religious socialization and upbringing without identifying and testing a specific mechanism. These studies find that children who are brought up within a religion, whose families put a great emphasis on religious practices and religion in general, and whose parents create a religious environment to grow up in, are less likely to turn their back on their religious origin and are more likely to be religious later in life (Erickson 1992; Hunsberger and Brown 1984; Min et al. 2012; Weiss 2014). However, several other studies more clearly show the parental influence through one or more mechanisms of cultural transmission. And all mechanisms of cultural transmission presented in chapter 3.2.6 are used for the transmission process of religion and religiosity. Bengtson et al. (2009) investigate the mechanisms simultaneously and find support that indeed all are used for the intergenerational transmission of religion.

First, religion and religiosity are learned through social learning, i.e. through the observation of modelled behavior. The learned behavior or its inherent rule is subsequently internalized. Parental religious behavior, such as religious service attendance or the frequency of prayer, fosters the religious affiliation and religiosity of their children. It has a positive influence on the religious beliefs, practices, and behavior of the offspring in adolescence as well as later in life. This is true both for families of the Christian majority (Arránz Becker et al. 2014 for Germany; cf. also Bao et al. 1999; Kapinus and Pellerin 2008; Myers 1996 for the US) as well as for Muslim immigrant families in Europe (Güngör et al. 2011; Maliepaard and Lubbers 2013). The influence of parental behavior on the offspring's behavior seems to be partly mediated through the children's wish to maintain and preserve the own culture (Güngör et al. 2011). Besides acting as role models, parents also directly

instruct their children and teach them about the religion. Boyatzis and Janicki (2003) find from analyses of survey and diary information of Christian families in the USA that parents talk about various religious topics to their children. Families most often talked about prayer, Jesus, God, as well as faith as it relates to other issues such as the golden rule. But also many other topics come up such as heaven and hell, bible stories, or angels. They find that conversations about religion were most likely to occur in situations related to religious behavior, such as during and around praying at home, worship services, and shared family times (e.g., meals or bed times). But also other situations lend opportunities to talk about religious topics, such as while cooking or playing, however less frequently. Thus, teaching on religious topics can take place virtually anytime and anyplace. Martin et al. (2003) simultaneously analyze parental modeling and teaching influences. They find that both together enhance the faith maturity of adolescents even under the control of certain socio-demographic variables. Glass et al. (1986) find parental religious ideology to be closely related to the religious ideology of their adult offspring. They try to separate socialization influences from the impact of social status inheritance. As such, they find that part of the parent-child similarity can indeed be attributed to the mechanism of social status inheritance, i.e., the inheritance and thus similarity in social positions and status. Nevertheless, a substantial independent effect of parental religiosity on that of their children remained. This clearly indicates that several mechanisms simultaneously produce the religious outcomes of children. Even more, several studies find that parents also purposefully channel their children into religious environments which have a very strong effect on the child's religious orientations. Channeling seems to be even more important for their orientations than parental religious orientations and religiosity (Himmelfarb 1979; Kapinus and Pellerin 2008). Parents, for example, channel their children into religious environments by sending their children to attend religious schooling (Mchitarjan and Reisenzein 2013c). Güngör et al. (2011) find that attending Koran lessons during childhood fosters the identification with Islam in adulthood. Furthermore, it has a positive effect on religious beliefs, dietary practices, and worship attendance in adulthood. The latter effects can each only be found for Turks or Moroccans respectively but not for both. The channeling of children into religious contexts such as religious schooling brings along the side effect of further channeling into other religious circumstances and groups such as religious peer networks (Himmelfarb 1979, 1980). A qualitative study further shows that young adults have internalized the religious values and norms:

> *Marrying someone with the same religious background is most often considered self-evident. The women and men in our study grew up with the belief of marrying another Muslim or Sikh. It is something that their parents attach great importance to, but which is equally merited by the participants themselves* (Casier et al. 2013:468).

This review shows that a strong intergenerational transmission of various aspects of religion takes place within families. The majority of parents and children show similarity in religion and religiosity. Immigrant parents and especially those who are Muslims or/and very religious have particularly high success rates. But within religious groups too, differences exist in how effective families are in passing on their religious heritage. Overall, the results also show that transmission is not always fully successful. Children are, nonetheless, mostly found in the vicinity of their parents' characteristics which indicates at

least partial transmission. A partial transmission is common for culture-transmission processes and even necessary as it enables change and adaptation to changing environments. This is indispensable for the survival of the group (Berry et al. 2011; Berry and Georgas 2009; Cavalli-Sforza and Feldman 1981). Lastly, families employ all four mechanisms presented in chapter 3.2.6 jointly within the intergenerational transmission process of religion, i.e., observational learning, pedagogical knowledge transfer, social status inheritance, and channeling.

4.2.3 SUMMARY AND HYPOTHESES

Religion influences the ethnic partner choice especially through two channels: The norm of religious (or denominational) endogamy and the preference for a similar partner. The norm of religious endogamy prescribes or at least recommends the choice of a partner from the own religious group. It is usually complemented by the norm of denominational endogamy, i.e., the prescription to choose a partner not only within the own religious but also denominational group. Such norms exists in Christianity, Islam, and other religions. They aim at preventing the loss of current and future members and thus to ensure the religious group's survival. The norms can be asserted by the respective religious group and its members, including the family. But they can also work without external enforcement if they are internalized within the socialization process. The norms of religious and denominational endogamy are further complemented by the norms of virginity and marriage.

But religious and denominational endogamy is not only a result of individuals blindly abiding to religious prescriptions. Rather they also tend to have a preference for religious (and denominational) endogamy. This preference results from a more general desire for a partner who is similar to themselves. Religious and denominational endogamy promises such similarity not only with regard to religious characteristics, such as similar beliefs and traditions, but also with regard to non-religious characteristics. The latter include, among other things, similar ideals of family life and child-rearing, similar worldviews, preferences, and tastes. Following the norm and the own preference for religious endogamy is likely to result in ethnic endogamy for most immigrants. Due to the religious homogeneity of most immigrant groups and the potentially diverging religious affiliation and religiosity of the native population, religious similarity is most likely achieved by choosing a co-ethnic partner. However, Catholic and in some countries also Protestant immigrants can also choose a native partner to form a religious endogamous union. Nevertheless, not only religious affiliation but also religiosity plays a role herein. First, religiosity determines how far religious norms are internalized and thus how far they play a central role within the partner choice process. Second, religiosity also increases the personal preference for religious similarity. And lastly, individuals not only tend to prefer a partner of the same religious affiliation but also someone who has a similar attachment to their religion, i.e., someone who is similarly as religious as they are.

Both religion – with all it entails – and religiosity are passed on through the process of intergenerational cultural transmission within the family. Herein, parents are role models for their children with their own religious behavior, directly instruct and teach their children the elements and constituents of their religion, pass on their social statuses, and lastly channel their children into religious environments.

On this basis of these theoretical considerations and prior research efforts, I establish the following hypotheses with regard to the association between religion as well as religiosity and immigrants' ethnic partner choice:

Members of diverging religious affiliations have different probabilities of choosing a co-ethnic partner. These probabilities can be portrayed in the following hierarchy: Muslims > other Christians > Catholic, Protestant, and undenominational individuals. The probability of interethnic partnering with a native displays the reversed hierarchy (hypothesis 3a). These hierarchies can also be found with regard to parents' religious affiliations (hypothesis 3b).

Religiosity increases the probability of ethnic endogamy and decreases the probability of having a native partner (hypothesis 3c). The effect of religiosity is stronger for Muslims (hypothesis 3d). The proposed effects of religiosity can also be found for parental religiosity (hypothesis 3e).

The effects of parental religious affiliation and religiosity are mediated by their offspring's religious affiliation and religiosity (hypothesis 3f).

Within the investigation of the adult partner choice, I take an indirect approach of measuring religion and religiosity. Since no information on respondents' religion and religiosity prior to the partner choice is available, I use measures of the religious upbringing as a child and the attendance of religious lessons outside of school instead. Soehl, for example, finds religious upbringing to be positively related to the individual's religiosity later in life (Soehl 2014:Chapter 2). Thus, these measures of religious upbringing are indicative of the adult religious affiliation and religiosity, assuming a successful transmission process of religion in the family (see chapter 1.2 in part II for a more detailed explanation of these measures). Accordingly, I adapt my hypotheses to this measurement and the specifics of the TIES survey.

The probabilities of choosing a co-ethnic partner vary by the religious upbringing. These probabilities can be portrayed in the following hierarchy: Sunni and other denominations of Islam > Shia or Alevi Islam > Orthodox Christianity > Catholic or Protestant Christianity or no religious upbringing (hypothesis 4a). Religious upbringing does not play any role for the partner choice within endogamy, i.e., between local and transnational endogamy (hypothesis 4b).

The attendance of formal religious lessons increases the probability of choosing a co-ethnic partner (hypothesis 4c). Within endogamy, the probability of choosing a transnational partner is higher among persons who attended religious schooling as children (hypothesis 4d).

The effects of the religious upbringing and schooling in childhood are mediated by the offspring's adult religious affiliation, religiosity, and adherence to the norm of virginity (hypothesis 4e).

4.3 COLLECTIVISM

Within this section I will delineate the associations between collectivistic orientations and ethnic partner choice (section 4.3.1) and describe the intergenerational transmission of collectivism in comparison to other value orientations (section 4.3.2). Lastly, to be able to investigate collectivistic orientations, I have to rely in part on indicators. Accordingly, I will briefly present correlates of collectivism in section 4.3.4 which constitute suitable proxies.

Before going into more detail on the interrelation of collectivism and ethnic partner choice, it is helpful to first take a step back and to place collectivism in a broader theoretical frame of values. According to Schwartz and Bilsky's (1987:551) review of the literature, values can be defined as:

> *(a) concepts or beliefs, (b) about desirable end states or behaviors, (c) that transcend specific situations, (d) guide selection or evaluation of behavior and events, and (e) are ordered by relative importance* [...]*. Values are cognitive representations of three types of universal human requirements: biologically based needs of the organism, social interactional requirements for interpersonal coordination, and social institutional demands for group welfare and survival* [...] *These three universal requirements preexist any individual.*

The purpose of values is for the group to provide their members with information on which behavior is considered proper and socially acceptable. By formalizing goals and interests in such general values, the group establishes credibility and promotes obedience to its rules. Thus, by invoking values, the group not only dictates which behaviors are right or wrong, but it also encourages and regulates the wanted behaviors of its members. Moreover, the internalization of group values relieves the group of constant supervision and control over its members as well of the necessity of regulating behavior through the use of social sanctions (Schwartz and Bardi 2001).

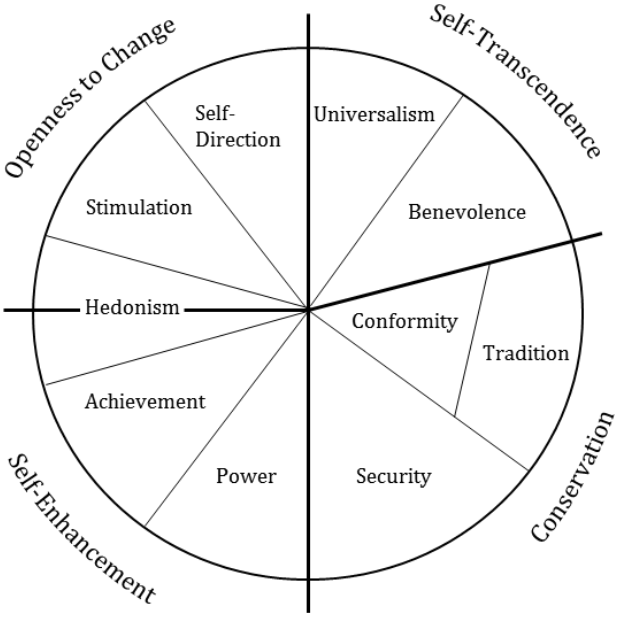
While some scholars try to identify culture-general value structures, others take culture-specific points of view. While culture-general value structures can be found across various cultures, regions, and times, culture-specific value structures are particular to one or a few cultures (Triandis 1995:36). The approaches I will subsequently present are part of the prior approach, i.e., they revolve around values that can be found within all cultures.

Further, values can be studied on the micro-level, i.e., as values individuals hold, or on the macro-level, i.e., as values dominant in a society or culture (Berry et al. 2011; Schwartz 1994b). I will lay the focus on personally held values and thus on the micro level within this dissertation. This decision is founded on the following: Cross-cultural research has found that values differ more strongly between individuals within a society than between societies (Berry et al. 2011:92). Thus, ethnic minority groups will likewise show substantial variation in the ethnic partner choice. If members of the same group, however, hold diverging values it is more than likely that these will affect their partner choices in different ways. Additionally, partner choice is a very personal decision in which especially personal preferences and individually held values play a major role.

Schwartz (1992) investigated which values are most important and guide the life decisions of individuals in different countries all over the world. Herein, he was less interested in

cultural ideals but rather in personal value priorities.[30] He identified ten values that people in different cultures around the world nearly universally distinguish (see Figure I.4.1). These are self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, universalism, and benevolence. They can be categorized by the motivational goals they follow and are organized along two dimensions: openness to change versus conservation and self-enhancement versus self-transcendence (Schwartz 1994a; Schwartz and Sagiv 1995).

FIGURE I.4.1 THEORETICAL MODEL OF RELATIONS AMONG TEN MOTIVATIONAL TYPES OF VALUES



Source: Schwartz (2012)

Table A.1 in the Appendix gives an overview of these values and their underlying motivational goals. Empirically, these ten values appear as distinct values. Nonetheless, the boundaries between these values are fluid. Further, the different motivational types of values have dynamic interrelations: Several values are compatible with each other which means that they can be pursued at the same time without encountering conflicts. As every action comes with different social, practical, and psychological ramifications, actions that serve the fulfilment of similar goals also entail similar or at least conflict-free consequences. Compatible values lie next to each other in Figure I.4.1. Conversely, values can also be conflicting. These values follow opposing motivational goals and cannot be pursued at the same time without encountering negative and incompatible ramifications. The opposing

[30] The value measurements were adapted to this focus on personal value priorities. The respondents were asked to rate each value (see Table A.1 in the Appendix) on a seven-point scale as to whether it constitutes a guiding principle in their life or whether it stands in opposition to their values. Schwartz (1992) argues that he and his colleagues were indeed able to measure personal value priorities rather than mere cultural ideals and norms since they found a substantial degree of variation of individual values within societies. Further, they found correlations between socio-demographic characteristics and values which would not occur if these were not individual values rather than cultural norms.

values can be seen as two ends of one dimension and thus lie opposite to each other in Figure I.4.1 (Schwartz 1992, 2012). Both values and motivational goals, are not dichotomous but continuous concepts. An individual can, for example, adhere more or less strongly to conformity values. This general value structure identified by Schwartz has been confirmed by many studies in culturally diverse contexts with diverse samples with respect to their demographic or socio-economic characteristics (Schwartz 2012). These studies have been conducted both by Schwartz and his colleagues (e.g., Bilsky, Janik, and Schwartz 2011; Schwartz 1994a) as well as other scholars (e.g., Boratav 2009; Spini 2003). These studies rely on self-reports since researchers cannot directly observe values but need to infer them from self-reports, behavior, symbols, or the like (Berry et al. 2011:92).

In accordance with the well-known dichotomy of *collectivism* and *individualism*, several of these values serve collectivistic interests while others attend to individualistic interests and others again serve both.[31] At this, collectivistic interests refer to interests of the group and individualistic interests to those of a single person (Schwartz and Bilsky 1987; Triandis 1995). Collectivism and individualism are not values in themselves but rather what Triandis (1995) refers to as *cultural syndromes.*

> *A cultural syndrome is a pattern characterized by shared beliefs, attitudes, norms, roles, and values that are organized around a theme and that can be found in certain geographic regions during a particular historic period* […]. *Results so far indicate that […] individualism and collectivism are cultural syndromes. They are made up of more-basic cultural syndromes and show up at the individual level* (Triandis 1995:43).

As is the case with values, these cultural syndromes are continuous concepts, i.e., an individual (or a society) can be more or less collectivistic or individualistic. Moreover, collectivism and individualism can also be studied on the level of societies or the individual level (e.g., Triandis et al. 1985).[32] As mentioned before, I am interested in individually held values and will thus also consider the cultural syndromes of collectivism and individualism on the micro level.

The following attributes are brought forward to describe collectivists and individualists (see Table I.4.1 for an overview): An individualist's self is independent of his or her affiliation with any in-group. His or her goals and behaviors are exclusively oriented towards the own interests. Accordingly, personal goals can be in line with or stand in opposition to the in-group's goals. However, individualist's actions and social behaviors only reflect personal

[31] Schwartz refrains from using the terminology of individualism and collectivism since he considers these terms as derogatory. Accordingly, he uses the terms *autonomy* and *conservatism* instead (Schwartz 1994b:95). To relate the different considerations on collectivism and individualism, I will nonetheless use the terms individualism and collectivism without intending to raise any possible negative connotations.

[32] It has been proposed to use different terms for the individually held collectivistic or individualistic values which do not always represent collectivism or individualism found on the macro level. For this matter, for example, the terms *allocentric* and *idiocentric* have been suggested (e.g., Triandis et al. 1985) or *societal* and *psychological collectivism/individualism* (Dion and Dion 1993). Since the terms *collectivism* and *individualism* are typically applied for both macro and micro level though, I will likewise use them here. Unless stated otherwise, the terms collectivistic and individualistic will refer to the values the individual holds.

goals and interests. Individualists show behaviors that bring them pleasure or that fulfill contracts they have entered into with others. An individualist's actions as well as social relationships are dependent on the advantages and disadvantages they bring along. Advantageous behavior is displayed, and advantageous relationships are formed and maintained. In contrast, disadvantageous behavior is avoided unless demanded by a contract. Disadvantageous relationships are likewise eluded or terminated. Conversely, a collectivist's self can be described as interdependent. This means that his or her identification is related to the group membership (Triandis 1995:10f and 43f). Collectivists either put group goals over their own or they do not distinguish between the two (Triandis 1989:509). Whichever way, the individual's goals and interests mirror those of the in-group. Collectivists behave as prescribed or expected by the group's norms and meet their obligations. This behavior typically does not require enforcement through the group. Collectivists enjoy meeting the in-group's expectations and acting in favor of the collective. They even act in accordance to the collective goals when these stand in opposition to their own goals and interests. The group's goals are simply rated higher and as more important than those of the individual. Due to this focus on the group, relationships are central in collectivistic cultures (Triandis 1995:10f and 43f).

TABLE I.4.1 OVERVIEW OF DIFFERENCES BETWEEN COLLECTIVISTS AND INDIVIDUALISTS

	Collectivistic	***Individualistic***
Self	Interdependent	Independent
Goals	Group	Personal
Cognitions guiding social behavior	Norms, obligations, duty	Personal advantage/ pleasure, contracts
Social relationships	Independent of personal (dis-) advantages	Depend on personal advantages and disadvantages

Source: Triandis 1995:43f, own representation.

While cultures or nations can be categorized as collectivistic or individualistic, this does not automatically implicate that all its members or citizens likewise have collectivistic or individualistic tendencies. In collectivistic societies, most people might be collectivists, but some are individualists. Conversely, in individualistic societies, the majority might be individualistic but a certain amount of members has collectivistic orientations (Triandis 1995). Yet individuals do not necessarily behave according to their dominant orientation in every situation. Being collectivistic or individualistic merely signifies that a person mostly selects solutions or behaviors corresponding with their orientation (Triandis 1994). Individuals can differ in the strength in which they adhere to their orientation. Accordingly, the term collectivist refers to an individual who would express or behave more often in a collectivistic than in an individualistic fashion and vice versa (Triandis 1995:61). However a reinforcement mechanism is at work:

> *People who frequently use a particular cultural pattern* […] *are most comfortable doing what that pattern implies. They develop beliefs and attitudes and select norms and values that fit that pattern; they behave according to that pattern and thus develop habits (automatic behaviors carried out without thinking) that are consistent*

> *with that pattern. When they are in a new social situation, to that extent that this is possible, they try to use that cultural pattern* […] *they* […] *will try to use that pattern in most situations* (Triandis 1995:67).

Nonetheless, the context also plays a central role; for instance, behavior in opposition to the common tendency within a group or society might receive negative reactions or even punishment. For example, collectivistic expressions and behaviors are being encouraged and stimulated when moving in a collectivistic setting, a context with other collectivists present, or where the group belongingness becomes palpable. The same is true for the reverse situation (Triandis 1995:68). Whether an individual displays collectivistic or individualistic tendencies thus also depends on experiential and situational factors (Triandis 1995).

In their review of the literature on collectivism, Rothbaum and Trommsdorff (2009) point out a substantial discrepancy in the literature: Most scholars acknowledge that relatedness – the foundation of collectivism, and autonomy – the foundation of individualism, do not oppose each other but can actually coexist in a person. Despite this agreement, theoretical approaches frequently portray relatedness and autonomy as antagonistic (e.g., Hofstede 1980). Research findings on this matter are mixed. Findings from cross-cultural studies indicate that autonomy and relatedness indeed stand in opposition to each other, whereas findings from Western societies point towards a mutual reinforcement between autonomy and relatedness (Rothbaum and Trommsdorff 2009). Phalet and Schönpflug (2001a, 2001b), for example, find collectivism and individualim to be two separate dimensions that are however negatively related. Rothbaum and Trommsdorff explain this discrepancy through two distinct forms of relatedness: assurance and general trust.

> *In individualistic societies, close relationships are defined largely in terms of general trust – a hope and faith in others whom one has chosen. Trust is a form of relatedness that emphasizes verbal intimacy, constructive conflict, self-expression, negotiation, confidence in self and other, voluntary commitments and, most important, a link between relatedness and autonomy* […]. *The other type of relatedness, that is more common in collectivistic societies, is assurance. It is based on guarantees of loyalty and reciprocity that stem from both parties' membership in cohesive tightly knit groups. Assurance is a form of relatedness that emphasizes group belongingness, empathy, harmony, role prescribed commitments, loyalty, and duty. Assurance is inversely associated with autonomy* (Rothbaum and Trommsdorff 2009:480).

Hence, these divergent research findings seem to originate from the different understandings of relatedness among Western scholars and cross-cultural psychologists. While the former mean general trust, the latter think of assurance. Also, individuals in Western societies rather focus and foster general trust whereas people in collectivistic societies emphasize assurance. Children are socialized accordingly (Rothbaum and Trommsdorff 2009). Thus, the understanding of relatedness within individualism refers to general trust and assurance within collectivism.

For ethnic partner choice and endogamy, tradition and conformity values that serve collectivistic interests should especially play a role. Accordingly, I will describe them in more detail before considering in closer detail the association between collectivism and

ethnic partner choice within the next section. Tradition and conformity values are located on the side of 'conservation' on the dimension contrasting 'conservation' and 'openness to change'.[33] Conservation comprises values that aim towards the preservation of the status quo and its stability. They emphasize self-restriction, traditions, and order (Schwartz 1992, 1994a, 2012).[34] First, regarding tradition values, each group – be it religious, ethnic, or cultural – develops certain beliefs, traditions, behavioral norms, and the like. These determine the group's distinctiveness, strengthen the social cohesion, and guarantee its continued existence. "The motivational goal of tradition values [thus] is respect, commitment, and acceptance of the customs and ideas that one's culture or religion impose on the individual (respect for tradition, humble, devout, accepting my portion in life, moderate)" (Schwartz 1992:10). Conformity has the defining goal of the individual to contain themselves, especially in daily exchanges with others, to stay in line with social norms or expectations, and not to harm anyone. Conformity values thereby aim to ensure the functioning, cohesion, and trouble-free interactions of the respective social group (Schwartz 1992, 2012). Both tradition and conformity are compatible and closely related (e.g., Boratav 2009). This can also be seen in Figure I.4.1 (page 95) wherein tradition and conformity lie right next to each other and even share a section. They thus have the same motivational goal. This overlapping goal is collectivistic and can be described as the individual's subordination to social norms and expectations. Nonetheless, the two theoretically and empirically constitute separate aspects. Whereas tradition has the motivational goal of the individual's subordination to rather abstract persistent cultural or religious concepts and traditions, conformity relates to the subordination to the current expectations and rules of actual persons with whom the individual regularly interacts, such as the parents (Schwartz 1992:39f). This short description of tradition and conformity values resemble the previous description of the typical characteristics of collectivists and individualists by Triandis (1995). As mentioned before, according to this conceptualization, pursuing the motivational goals of tradition and conformity conflicts with the pursuit of individualistic values, such as self-direction, stimulation, and hedonism (Schwartz 1992, 2012).[35]

4.3.1 COLLECTIVISM AND ETHNIC PARTNER CHOICE

So why should values that serve collectivistic interests be of particular importance for immigrants' ethnic partner choice? Collectivism affects, on the one hand, personal

[33] Openness to change entails values, i.e., stimulation and self-direction, that aim towards a person's independence in various aspects so as to follow his or her own interests as well as the preference for change (Schwartz 1992, 2012).

[34] Security is also categorized as a conservational and thus collectivistic value. "The motivational goal of […] [security] is safety, harmony, and stability of society, of relationships, and of self. It derives from basic individual and group requirements" (Schwartz 1992:9). Security values can aim at the personal, the nation's, or the group's security. However, it should matter less for ethnic partner choice and will therefore not be discussed any further.

[35] 'Stimulation' values relate to the wish for challenges, innovation, or change and 'self-direction' to independence and control over oneself. 'Hedonism' values describe the pursuit of pleasure and satisfaction (Schwartz 1992). See Table A.1 in the Appendix for an overview of all ten value types.

preferences, and also, on the other hand, third-party influences on the partner choice process, e.g., by the parents.

Hofstede points out that people are reluctant towards foreign cultures. When encountering them, "this leads to feelings of distress, of helplessness, and of hostility toward the new environment" (Hofstede 2001:424). This prevents interactions with cultural out-group members and the occurrence of interethnic unions. Repeated encounters are necessary to eventually learn to judge foreigners differently and to become less ethnocentristic (Hofstede 2001). However, while this might work for individualists, collectivism emphasizes strong interdependences within the group; it does not promote out-group contacts. This stands in the way of repeated encounters and thereby a reduction of ethnocentrism. Conversely, collectivism fosters ethnocentrism. The strong emphasis on group belongingness among collectivists strengthens their identifications and affiliations with the own group. These again go hand in hand with less favorable views towards out-group members (Tajfel 1981; Tajfel and Turner 2008). As a result, collectivists should be less open towards unions across ethnic lines and thus less likely to form such unions.

Regarding the distinction of in- and out-groups, Triandis (1995) brings up a further aspect. While generally in-group members are similar and share a feeling of togetherness, out-group members are perceived as foreign, dissimilar, and sometimes unequal or rival. However, group boundaries are not always unambiguous. Some groups occupy an intermediate position, neither belonging clearly to the in- nor the out-group. While relationships to in- and distinct out-groups are unambiguous and similar among collectivists and individualists, they have diverging views and behavior towards intermediate ambiguous groups. Individualists lean towards treating then as "quasi in-groups", whereas collectivists have a tendency to consider ambiguous groups as out-groups (Triandis 1995:9). These diverging views on ambiguous groups then have different consequences for the ethnic partner choice. Accordingly, less collectivistic persons should be more likely to consider members of culturally similar ethnic out-groups as quasi in-group members as compared to more collectivistic individuals. The latter draw a clearer line between the own group and other groups. They would thus perceive them as out-group members despite the cultural resemblance.[36] Consequently, this would mean that individualists perceive a bigger pool of potential in-group partners than collectivists since they also include members of these ambiguous in-between groups (Triandis 1995).

Empirical findings confirm the interrelation between the endorsement of various collectivistic values and ethnic partner choice. Family cohesion and family conservatism, i.e., the preference for traditional role ascriptions and relationships in the family, are related to collectivistic orientations (cf. Triandis 1995). They have been found to significantly increase the rejection of intermarriage (Huijnk et al. 2010, 2013; Weißmann and Maddox 2016). Dribe and Lundh (2011) find a similar relationship on the macro level in a Swedish sample.

[36] What constitutes the in- and out-group can, however, diverge between cultures (Triandis 1995). Nonetheless, ethnicity is often an ordering principle. This is even more the case when the own ethnicity is a minority, as is the case for immigrants. Thus, I argue that while social groups might not always necessarily mean ethnic groups, ethnicity is still an important factor that shapes the own identity and divides others into similar and diverse alters, depending on their cultural similarity.

The likelihood of ethnic intermarriage decreases the larger the distance in traditionalistic orientations is between individuals' origin and residence country (Dribe and Lundh 2011). Next, also conservative orientations, such as the rejection of unmarried cohabitation, divorce, abortion, or homosexuality, are related to a higher preference for ethnic endogamy. And also the preference for maintaining the cultural heritage is related to a stronger endogamy preference (Weißmann and Maddox 2016). Further, sexual conservatism, i.e., opposition towards premarital sex and contraception, is related to a lower personal openness to date outside of the own cultural or religious group among ethnic minority adolescents in Belgium and especially among girls. Stronger sexual conservatism explains (next to other cultural factors such as greater parental control and religiosity) a part of the lower openness towards dating across cultural lines of Turkish, Moroccan, and Middle Eastern adolescents (Carol and Teney 2015). Within North-American research, family allocentrism, i.e., strong family interdependence, is on the one hand negatively linked to personal openness to enter an interracial union (Uskul, Lalonde, and Cheng 2007) but on the other hand positively linked to the preference for a traditional partner. A traditional partner herein is a culturally and religiously similar partner with strong cultural ties, whom parents approve of, who is chaste and wants children (Hynie, Lalonde, and Lee 2006; Lalonde et al. 2004). An interdependent self-construal, family expectations for a traditional partner, and holding traditional gender roles are likewise related to the preference for a traditional partner (Lalonde et al. 2004).

A preference for a traditional partner, in the sense that she adheres to traditional gender role and family values, also seems to drive immigrant men from collectivistic countries in Europe to choose a transnational over a local co-ethnic or native partner (Balzani 2006; Lievens 1999; Reniers 2001). The preference for a transnational partner is often driven by the positive perception of persons from the origin country. They are seen as morally proper, responsible, and traditionally raised persons who uphold the common culture and who will therefore make a good parent and respectable spouse (Hooghiemstra 2001; Küçükcan 2009). Descendants of immigrants often idealize potential partners from the country of origin and regard them as being more authentic, whereas European co-ethnics have a bad reputation. The latter are considered as too modern or too European. Hence, they are seen as unsuitable marriage candidates (Casier et al. 2013; van Kerckem et al. 2013; Timmerman 2008). "There is [for example] a feeling within the Turkish community […] that many Turkish boys have gone astray and that many Turkish girls are too liberated" (Timmerman 2008). They are considered as being tainted by European socialization. Among Turks and other groups in Europe, unions within the ethnic community are rated less positively than transnational unions (Heckmann et al. 2000). Particularly among Turkish men in Europe, a high share chooses a wife from the (parental) country of origin. This seems to be driven by their comparably strong endorsement of traditional and conservative values, high religiosity, strong ethnic affiliation and identification, as well as little contact with the native European population (Crul and Doomernik 2003). The connection between traditional orientations and transnational partner choice can also be seen in the comparison of the division of household labor between different union types. Second-generation Turkish immigrant men in transnational unions are significantly less likely to partake in typically female household tasks. Instead, they are more likely to take over stereotypical male responsibilities than men in local intraethnic or interethnic unions (Huschek et al. 2011).

Moreover, with a partner from the parental country of origin, young men are more likely to hold power within the household (Lievens 1999).

Conversely, some immigrant women from collectivistic countries in Europe have been found to hold the opposite motivation for choosing a transnational partner: They prefer a partner from the parental country of origin not because they hope him to be traditional and unspoiled, but rather they follow modern, individualistic goals. They hope to gain independence and freedom from entering such a union. Choosing a transnational partner seems to be a good way to reach this without breaching the group's traditions or norms (Crul and Doomernik 2003; Kofman 2004; Lievens 1999). Since the husband is new to Europe, he is usually structurally disadvantaged. He typically does not find employment right away and lacks language skills and knowledge about his new residence country, its structures, and customs (e.g., Heckmann et al. 2000). This gives the wife the opportunity to take over the traditionally male breadwinner role and to be responsible for administrative and financial matters of the family. Thereby she gains power and independence that she would not have had if unmarried or if she had chosen a local co-ethnic partner. This pursuit of power through the choice of a transnational partner is again mirrored in the division of labor within these unions. Immigrant women liaised with a marriage migrant are more likely to participate in the labor market. Further, their odds of being the family's provider are almost three times higher than the odds of women in interethnic unions (Huschek et al. 2011). However, Baykara-Krumme and Fuß's (2009) findings do not support this claim that immigrant women search for independence by choosing a transnational partner. Moroccan women in particular have been found to constitute the opposite position to the strongly traditionalistic oriented Turkish men. They want to receive a good education, go to work, and to continue working after having kids. Moreover, most of them want an equal division of labor in the household. If co-ethnic men are not willing to accept their new roles, they will also consider a native European partner (Crul and Doomernik 2003). Santelli and Collet likewise find that the search for independence and an egalitarian relationship can be the reason for choosing a native European partner. Immigrant men and women who choose a native partner do not want to put traditions and the group's interests above their own but prefer to live the life they imagined, follow a different path, and do not move within the prescribed lines (Santelli and Collet 2012).

> *The idea of individual self-fulfilment [sic] by and through the couple is omnipresent [in mixed unions based on love]. That is why they give priority to a lifestyle that leaves room for friends, outings and leisure. In their social life, a shift is observed towards the network of friends and away from the family, especially when there are tensions* […]. *Mixed couples thus often mark their distance from the family universe, asserting their desire to live according to their own references and tastes, and refusing to follow an inherited model and a way of life dictated by tradition. They usually say they have broken with their cultural heritage, religion in particular* (Santelli and Collet 2012:106).

Thus it seems that both transnational as well as interethnic unions can be an expression of the women's unwillingness to follow the own ethnic group's ideas, norms, and expectations. This means that this partner choice is rather motivated by individualistic interests. Particularly interethnic but among immigrant women also transnational unions should thus be related to low or at least lesser degrees of individual collectivistic orientations. There are, however, gender differences in the pursuit of independence and detachment from the

cultural origin group: While men seem to commit more fully to breaking with their origin culture, women more often try to live with and between both cultures. They are not ready to entirely break with their heritage culture. This conscious detachment from the origin culture does not necessarily imply a breach with the family. Most keep and prefer close relationships with their families (Santelli and Collet 2012).

Third-party influence, and especially that of the parent, is also related to collectivism. Among collectivists, partner choice is less a search for romantic love. Other things are more important than love, such as considering the wishes and expectation of others – especially those of the family – when searching for a partner (Dion and Dion 1993). Rather than searching for love, love is expected to develop and grow after union formation (Triandis 1995:118). Thereby, as with religious communities (cf. chapter 4.2.1.1), ethnic or cultural groups also commonly establish endogamy norms that advise or even prescribe the choice of a partner from within the own group (Kalmijn 1998; Merton 1976). Collectivists are more likely to abide by group norms. After all, they are brought up to enjoy serving their in-group and obeying the group's guiding principles (Triandis 1995). The collectivistic values of tradition and conformity have the goal of the individuals to submit themselves to social expectations. Whereas the former relate to unchanging, universal cultural ideas, expectations, and customs, the latter relate to the expectations of group members (Schwartz 1992, 2012). Thus, collectivism promotes the subordination to the general norm of ethnic endogamy as well as to the parents' or close others' anticipation of a partner from within the own ethnic group. And even less collectivistic immigrants still have to compromise their own preferences with the rather collectivistic environment of their ethnic community and family as well as its values and expectations (Milewski and Hamel 2010; Santelli and Collet 2012). However, alongside endogamy norms, other group traditions, norms, and rules are also relevant. These are, for example, traditional gender roles, norms of marriage and virginity, or family life and child-rearing norms or expectations. In-group unions are more likely to be able to fulfill these expectations and follow these norms since both partners originate from the same group and face similar guidelines. Since the migration context can result in assimilation with regard to value orientations (e.g., Röder and Mühlau 2014), obedient collectivists might opt for a transnational partner. A partner from the country of origin will not have undergone such a value change and thus be more likely to also respect and follow the group's norms and ideals.

So far, the described third-party influence was rather indirect and operates particularly through social expectations and norms. But it can also take a more direct form: While members of individualistic societies typically choose their romantic partners independently, in collectivistic societies and groups families often actively participate in the spousal selection of their children (e.g., Buunk et al. 2010; Kağitçıbaşı 2005). Parental involvement, whichever form it might take, is common in immigrant families from collectivistic countries such as Turkey, Morocco (e.g., Hamel et al. 2012; Topgül 2015), or Pakistan (Charsley 2006). Even more, it experiences greater support among those with stronger collectivistic orientations (Boratav 2009). While the strongest form of parental influence – marriage arrangement – seems to still be a common practice with regard to transnational partner choice (Beck-Gernsheim 2007), it becomes less common and popular otherwise (Baykara-Krumme 2014, 2017; Lesthaeghe and Surkyn 1995). Yet parental involvement itself remains relevant in these groups (Abdul-Rida 2016; Hamel et al. 2012; Milewski and Hamel 2010).

Conversely, parental partaking is rare and uncommon in the rather individualistic native European population as well as among individualistic immigrant groups such as those from former Yugoslavia (Hamel et al. 2012; Hartung et al. 2011; van Zantvliet et al. 2014). A very comprehensive study on this issue has been conducted by Buunk et al. (2010). They assess the relationship between collectivism and the degree of (perceived) parental influence on mate selection in samples from different countries as well as ethnically mixed samples. Herein they find not only support for a positive relationship but that in fact, collectivism had the strongest influence of various cultural dimensions on these practices. Accordingly, it is indeed collectivism and not another cultural element that is driving parental involvement (Buunk et al. 2010). Part of the explanation for greater parental involvement among collectivists lies in the interrelation between offspring's partner choice and family reputation: While socially non-compliant partner choices only affect the couple in individualistic societies, they affect the entire family in collectivistic societies and communities and the family reputation is therefore threatened (Munniksma et al. 2012; Sterckx 2015).

These considerations clearly show that more collectivistic individuals should not only face a stronger group interest and enforcement but also a stronger personal preference for ethnic endogamy than those with no or weak collectivistic orientations. This then means that the stronger the collectivistic orientation, the stronger the likelihood of ethnic endogamy. Moreover, a collectivistic orientation should also be related to a higher propensity of transnational rather than local ethnic endogamy. Lastly, personal orientations are complemented by the environment. If one belongs to a collectivistic group, it is more difficult to follow individualistic interests.

4.3.2 INTERGENERATIONAL TRANSMISSION OF COLLECTIVISM AND ITS AFFILIATED VALUES

Value socialization is an important part of the culture-transmission process as it is central to the continuity and welfare of the group (Schwartz and Bardi 2001). Thus, parents try to convey their most important values to their children. The internalization of group values aims at promoting the appropriate and wanted behavior of its members (Parsons 1964; Schwartz and Bardi 2001). The most central value orientations are established in childhood and do not change substantially in later life (Hofstede 2001; Parsons 1964). According to Hofstede (2001), the acquisition and internalization of basic values is so intense and substantial that these values become unconscious whereas other cultural contents, such as customs, symbols, or heroes, remain conscious. While one can learn the more superficial elements of a foreign culture – that constitutes this conscious part of cultural belonging – one can hardly acquire the subconscious basic values (Hofstede 2001). These unconscious basic values become a part of an individual's personality. Within the process of value socialization, children also learn which behaviors are considered as 'right' or 'wrong'. They further learn values that are specific to their personal role. These indicate which behavior is expected and right for their role within the group and within society. These role expectations can change over time as the individual grows up and thus changes roles (Parsons 1964:207–26). Thus, with regard to ethnic partner choice or mate selection more

generally, children are taught proper behavior and expectations that apply to all group members, e.g., the denunciation of divorce, especially with children present. Some norms however apply more to one sex than to the other or vary by age (cf. Liefbroer and Billari 2010). Which general and role-specific values and expectations exist is shaped not only by the group's but also the parents' degree of collectivistic positioning. Moreover, children are brought up in different ways in individualistic and collectivistic societies. While children in individualistic societies are mostly raised to become independent, self-reliant, self-confident, and self-expressive, children in collectivistic societies are typically raised according to the principle of interdependence. They are socialized to become obedient, reliable, and loyal members of the group who subordinate themselves to the group's interests and follow its rules (and enjoy doing so) (Rothbaum and Trommsdorff 2009; Triandis 1989).

Various studies confirm that the cultural syndrome of collectivism and its related values are being passed on within the family. However, these studies investigate intergenerational transmission processes more generally and do not analyze a specific mechanism of cultural transmission within the family. Nonetheless, it is reasonable to assume that here too all mechanisms presented in section 3.2.6 are at play. Knafo and Schwartz (2009) find that of the ten nearly universal values identified by Schwartz (1992), tradition values are most strongly passed on. Thus, it seems that collectivistic values are being passed on within immigrant families but less so individualistic values. These differences in the strength of intergenerational transmission correlate with differences in the accurateness of the perception and the acceptance of the parental values which are more prominent with regard to collectivistic orientations.[37] As described in section 3.2.4, intergenerational transmission can only be successful if the parental messages are perceived accurately and if the child decides to accept and internalize them (Grusec and Goodnow 1994). Related to Knafo and Schwartz's finding, Phalet and Schönpflug find in three studies significant effects for the intergenerational transmission of collectivism but not for individualism in Turkish mother-daughter and father-son dyads in Germany and Turkey as well as among Turkish and Moroccan families in the Netherlands. These results are consistent despite using different meaurements of collectivistim and individualism (Phalet and Schönpflug 2001a, 2001b; Schönpflug 2001). The intergenerational transmission of collectivistic orientations is in part mediated through the parental socialization goal of conformity among Turks in Germany: Collectivistic parents are more likely to expect conformity and obedience from their children. This in turn promotes the consolidation of collectivistic orientations in their children (Phalet and Schönpflug 2001a, 2001b). This mediating effect could, however, not be fully replicated in the Dutch sample of Turkish and Moroccan immigrants. While the parental socialization goal of conformity is related to parental collectivism, it seems not to promote their offspring's collectivism. However, the parental socialization goal of autonomy had a negative effect on the offspring's collectivism (Phalet and Schönpflug 2001b).

As mentioned before, collectivism can be considered a cultural syndrome. "A cultural syndrome is a pattern characterized by shared beliefs, attitudes, norms, roles, and values

[37] Knafo and Schwartz (2009) theorize that these differences in perception accuracy result from varying levels of parental motivation to pass on the respective value. The differences in value acceptance by the child are assumed to arise from varying levels of motivation to adopt the parental values.

that are organized around a theme and that can be found in certain geographic regions during a particular historic period" (Triandis 1995:43). Thus, other studies look at single values or attitudes that are connected to collectivism and their transmission rather than at the whole cultural syndrome. Within this dissertation project, I focus on two of these: Traditional gender role attitudes and conservative orientations. First, collectivistic countries commonly exhibit family hierarchies. However, they are less strongly endorsed with an individuals' increasing socio-economic standing (Georgas, Berry, and Kağıtçıbaşı 2006). Accordingly, previous studies have found positive associations between collectivism and the endorsement of traditional gender role attitudes (e.g., Gibbons, Stiles, and Shkodriani 1991; Lalonde et al. 2004). Also de Valk (2008) finds that adolescents with a migratory background from collectivistic countries are more likely to hold more gender-traditional attitudes than those from individualistic countries. This relationship is mostly found among boys (de Valk 2008). This association between collectivism and traditional gender roles is also conceptually plausible: Collectivism is characterized by the strong relatedness and interdependence of family members, the orientation towards group interests, and behaviors are guided by norms, duties, and obligations. Thus, traditional gender roles simply act as the guiding principles for the division of labor between the couple. Particularly if the man – as is typically the case – has more resources relevant to the labor market, such as a higher education, such a labor division is argued to be profitable for both (Becker 1974). Even more, collectivistic orientations promote the feeling of being obligated as well as the likelihood of providing for the family and to put the interests of the family above one's own (Triandis 1995). Conversely, the orientation towards autonomy and the own interest stands in opposition to a traditional division of labor in the household. Particularly for individualistic women, economic participation and a certain disengagement from the household not only provides them with the economic freedom to pursue their interests but also to be independent from their partner. This is particularly important in case the couple breaks up. Second, conservatism is clearly also related to collectivism. It is even at its core center, so that Schwartz refers to the individualism-collectivism dichotomy as the autonomy-conservatism dimension instead (Schwartz 1994b:95). Thereby, he defines conservation as relating to the desire to retain the status quo (Schwartz 1992). Thus, conservative individuals reject societal novelties. Accordingly, conservative orientations are often measured through scales capturing the disapproval of various matters such as homosexuality, abortion, euthanasia, divorce, or suicide. According to factor analyses, these all represent a common attitudinal dimension (e.g., Lesthaeghe and Moors 2002). Others employ scales capturing the tolerance towards non-traditional family forms such as unmarried or homosexual cohabitation (e.g., Vollebergh et al. 2001) or combinations of the aforementioned (e.g., Kalmijn 2015). I use the term *conservatism* or *conservative orientations* accordingly and use similar measures in the empirical part of this dissertation. In the following, I will briefly present results on the intergenerational transmission of gender role attitudes and conservative orientations.

GENDER ROLE ATTITUDES

Several biologically determined physical differences exist between men and women; some are absolute, others statistical (Hofstede 2001). However,

> *these differences leave a wide margin for the actual division of roles between women and men. In a strict sense, only behaviors directly connected with procreation (childbearing and child begetting) are "feminine" or "masculine". Yet every society recognizes many other behaviors as more suitable to females or more suitable to males; these represent relatively arbitrary choices, mediated by cultural norms and traditions* (Hofstede 2001:280).

In most societies, gender roles are prolongations of the biologically determined feminine role of childbearing. Taking care of children and the elderly as well as looking after the household is mostly seen as typically female tasks. Economic achievement and providing for the family is seen as typically male (Hofstede 2001). In the following, I refer to this division as *traditional gender roles*, whereas *egalitarian gender roles* refer to the equal distribution of household labor and economic participation between man and woman. *Gender role attitudes* and *values* refer to the individually perceived ideal division of labor in couples, i.e., whether it should take the traditional or egalitarian form or some shape in between.

Gender role preferences are acquired through the culture-transmission process. Herein the family plays a central role (Hofstede 2001:298). Parents pass on their gender role attitudes and values to their children. Accordingly, the more parents adhere to traditional gender roles, the more their children support them as well. Vice versa, the more egalitarian orientation parents have, the more egalitarian views has their offspring (Booth and Amato 1994; Glass et al. 1986; Idema and Phalet 2007; Min et al. 2012). Maternal gender role attitudes not only shape their offspring's gender role ideologies but also their daughter's work role identity, i.e., mothers' more egalitarian attitudes foster the preference for being a paid worker rather than a homemaker (Moen, Erickson, and Dempster-McClain 1997). The transmission of gender role values seems to take place early in life and they remain more or less stable thereafter (Hofstede 2001:300f; Min et al. 2012). Personally held gender ideologies, however, seem to be prone to more societal influences and social change across time than other ideologies, values, and orientations (Glass et al. 1986; Idema and Phalet 2007). Also, they are less stable in a person than other cultural contents such as religious beliefs (Min et al. 2012). Accordingly, Röder and Mühlau (2014) find that the degree of gender egalitarianism in their country of origin influences the attitudes first-generation immigrants in Europe hold. And they also find support for an acculturating effect with the length of stay and across generations (Röder and Mühlau 2014). Furthermore, the transmission and acculturation regarding gender role attitudes seem to be gendered in immigrant families in Europe. Idema and Phalet (2007) find a transmission effect for Turkish mother-daughter dyads but not for father-son ones. However, daughters hold more egalitarian values than their mothers. The authors attribute this to the simultaneous processes of horizontal and oblique transmission (Idema and Phalet 2007). Immigrant women's gender role attitudes are less strongly shaped by the degree of egalitarianism in their country of origin than is the case for their male peers. But they acculturate faster to the attitudes prevalent in Europe (Röder and Mühlau 2014).

Most studies investigate the role of observational learning for the formation of adolescents' and young adults' gender role atitudes. Children observe the adults in their life and see which roles they fulfill. Once they become aware of their own gender, they look for same-gender adults to identify with and learn the typical roles of their own gender within the respective society (Hofstede 2001:298). In empirical studies, the focus lies on the

observation of parental interactions, e.g., the division of labor within the household, as well as the economic behavior of the mother, e.g., her labor force participation. With regard to the former, Cunningham (2001) finds that the parental division of household labor affects children's gender role attitudes and ideas of the ideal division of household labor in mid-adolescence. Adolescents whose parents share tasks and whose fathers also perform stereotypically female duties to a high degree hold more egalitarian gender role attitudes than adolescents whose parents display a traditional division of household labor (Cunningham 2001). De Valk (2008) finds support for the influence of maternal role modelling with regard to attitudes on female labor force participation and egalitarian gender role attitudes among adolescent boys and girls in the Netherlands. The adolescents were asked to imagine that they were living with a partner later in life and what their preferences regarding the future division of labor and household chores were. Having a working mother had a negative effect on favoring a traditional labor force participation following the male breadwinner model. Furthermore, it was also negatively associated with the preference for a traditional division of household chores where the woman is responsible for the housework (de Valk 2008). Booth and Amato (1994) come to similar results, however without arguing on the basis of the social learning theory.

To my knowledge, no study investigates the influence of pedagogical knowledge transfer on the formation on gender role attitudes. This might also be owed to the difficulties of finding a suitable research approach and ways of identifying and separating the causal influence of parental teachings from other mechanisms. However, it is likely that this mechanism is also partially captured in the parental modeling behavior. After all, parents most likely not only live their life but also talk to their children about it, including the 'ideal' division of labor in the household.

The mechanism of intergenerational status inheritance or channeling is also at play here. Glass et al. (1986) investigate this mechanism's role by analyzing the impact of the child's social status on his or her gender attitudes and on the previously found positive relationship between parental and child's attitudes. They find that social status inheritance plays a central role in determining the child's gender role attitudes – though the influence of parental attitudes remains significant but is reduced in size after controlling for various social status variables. Thus, social status inheritance is one mechanism which takes place next to other, more direct, influences (Glass et al. 1986). Lastly, it is unclear whether reciprocal influences are at work in the intergenerational transmission of gender role attitudes, i.e., that children's attitudes also influence their parents' attitudes. While Glass et al. (1986) find supportive evidence, Min et al. (2012) find no such effects.

CULTURAL CONSERVATISM

Next to gender role atttiudes and values, researchers have also investigated the intergenerational transmission of conservate orientations. Vollebergh et al. (2001) find that parents pass on their attitudes towards alternative lifestyles, which refers to the tolerance towards nontraditional forms of living-together such as unmarried or homosexual

cohabitation, etc.[38] On the one hand, parents' attitudes directly influence their children's attitudes. Accordingly, parents who are more tolerant also have more tolerant offspring and vice versa. However, this process seems to be somewhat reciprocal, i.e., children also seem to influence their parents' positions on this topic. Nonetheless, the influential effect from parents to their children was substantially stronger. On the other hand, parents influence their children's tolerance indirectly through the process of social status inheritance. Accordingly, parents with higher educational attainment are more likely to have children with a similarly high education level. Since educational attainment is negatively related to holding conservative orientations, these children then are also more likely to hold more positive attitudes towards such alternative lifestyles (Vollebergh et al. 2001). Further, Pettersson finds no acculturative tendencies with regard to conservative values, i.e., stricter opinions against bioethical issues such as euthanasia or abortion, when comparing Muslim immigrants with origin-country and European peers (Pettersson 2007).

INTERGENERATIONAL TRANSMISSION OF COLLECTIVISM IN THE MIGRATION CONTEXT

Schönpflug (2001) further compares the intergenerational transmission of Turkish immigrant families in Germany with families who did not emigrate from Turkey. Turkish parents who did not migrate were not more successful in transmitting values to their children than Turkish fathers who live in Germany. Thus, the transmission of values seems not to be hampered by the opposing cultural context after migration. Similarly, Pettersson (2007) compares values of immigrants from Muslim countries with those of their origin-country and European native peers. Herein he finds that the basic values that are acquired within primary socialization, in this case family and religious values, seem not to be affected by the migration event. Accordingly, Muslim immigrants in Europe hold similar values as co-ethnics in their origin country. Conversely, they adapt to the native Europeans regarding values that are acquired within secondary socialization and thus later in life, e.g., work and political values. While conservative values (stricter opinions against bioethical issues, i.e., euthanasia, abortion) are not directly related to primary socialization, they are likewise unaffected by migration (Pettersson 2007).

4.3.3 SUMMARY AND HYPOTHESES

To sum up, values are passed on to younger members of a group to steer their behavior. While some values are specific to a certain culture, there are certain values that are universal and can be found in various cultures. Of these values, I focus on those that serve the common dimension of collectivism as they are relevant to and steer ethnic partner choice. These values focus on the interest and well-being of the collective rather than on individual interests and are thus characterized by a focus on interdependence and behavior is guided by norms, obligations, and duties. Values that follow this collectivistic orientation are conformity and tradition values. Parents pass on their collectivistic orientations and values to their children within the socialization process.

[38] The tolerance towards such alternative lifestyles is closely related to the central elements of cultural conservatism. Accordingly, higher tolerance indicates a less conservative orientation of the individual (Vollebergh et al. 2001).

The strong focus on interdependence in collectivistic groups fosters ethnocentristic views, ethnic identification, and distance towards out-groups. These promote ethnic endogamy. Further, collectivistic groups encourage and sometimes also enforce endogamy through endogamy norms. They are interested in endogamy since it strengthens the group's cohesion and interdependencies. Endogamy is even more facilitated by the fact that parental, familial, or group involvement in the partner choice process is more common among collectivists. Moreover, individuals have a preference for a similar partner. Similarity in attitudes, lifestyle, worldviews and so forth can be more easily obtained by choosing a partner who holds similar collectivistic orientations. These interrelations between collectivism on a group and individual level are also confirmed in various empirical studies.

I am, however, only able to directly investigate the influence of collectivistic orientations on the ethnic partner choice of adolescents with data from the CILS4EU survey. Conversely, within the investigation of adults' ethnic partner choice with the TIES survey, I will again rely on indirect measurement via correlates of collectivism, which I will present in more detail in the next subchapter. Thus, the following hypotheses relate to my investigation of adolescents' ethnic partner choice.

Adolescents' collectivistic orientations are positively related to the probability of choosing a co-ethnic partner and negatively to the probability of choosing a native partner (hypothesis 5a). The same relationship can be found with regard to parental collectivistic orientations (hypothesis 5b).

The effects of parental collectivistic orientations are mediated by their offspring's collectivistic orientations (hypothesis 5c).

4.3.4 CORRELATES OF COLLECTIVISM: FAMILY SIZE AND RURAL ORIGIN

If respondents' collectivistic tendencies have not been asked directly, researchers can rely on capturing them through proxies instead. Several socio-demographic correlates of collectivism can be used as indicators. I will use two which have previously been shown to be linked to collectivism and that are available within the data at hand: Family size and rural origin. Following Huschek et al.'s (2008; 2010, 2012) example, I base the choice of these indicators on Kağıtçıbası's (2005; cf. also Kağitçıbaşı and Ataca 2005) distinction of three ideal-typical family models: the family model of total interdependence, the family model of psychological interdependence, and the family model of independence. The family model of total interdependence is dominant in rural agrarian societies with low economic development. These families are characterized by emotional and material interdependencies. Due to the latter, children are of great economic importance to their families. Accordingly, families tend to be large with many children. These families have collectivistic orientations and are organized in a patriarchal, authoritarian way. In line with the collectivistic orientation, obedience and parental control are central. The family model of total independence can be found in urban, prosperous, industrial societies such as Western Europe or North America. It is built around the emotional and material independence of its members. Families are small, including the nuclear family with only a few children. This is due to the low material value of children and the individualistic

orientation within this family model. Independence, self-reliance, and autonomy are central within this family model. Kağitçıbaşı points out that economic development and urbanization do not necessarily lead to a change from the family model of total interdependence to the family model of independence but can likewise result in the family model of emotional or psychological interdependence. This hybrid model of psychological interdependence is characterized by high emotional but low material dependence and thus entails both dependency as well as agency (Kağitçıbaşı 2005; Kağitçıbaşı and Ataca 2005; Mayer 2009).

Several studies likewise find this link between collectivism and family size (e.g., Bender and Chasiotis 2011). But why should family size be connected to value orientations in any way? And as Triandis (1995) marvels: Do large families promote collectivism or does collectivism encourage large families? Both seems to be the case. Triandis (1989, 1995) and Schwartz (2006) bring forward similar arguments for the influence of family size on collectivism: The sheer necessity of interdependence and clear organization by rules within large families.

> *Where the typical household is large, it is crucial for behavior to be predictable. This requires high levels of social control from above. Emphasizing obedience to authority, conformity to norms, and fulfilling role obligations unquestioningly is functional. If family members view themselves as inseparable parts of a family collectivity and identify with its interests, even large families can run smoothly. These family practices and norms foster cultural embeddedness and hierarchy in the society. Large families are incompatible with cultural autonomy and egalitarianism. The demands of coordination in large families preclude treating each member as a unique individual with equal rights. They discourage permitting each family member to make decisions autonomously and to pursue his or her own ideas, interests, and desires* (Schwartz 2006: 165f).

But also the opposite relationship, i.e., the influence of collectivism on family size, is plausible. The pursuit of independence, egalitarianism, and autonomy for oneself as well as for one's children inspires the preference for fewer children:

> *The influence of cultural values on family/household size is also likely to contribute to the correlations. Autonomy values, in particular, encourage having few children so that each can develop his or her unique abilities and interests. Autonomy and egalitarianism values encourage and justify women's pursuit of meaningful non-family roles. This too reduces the number of children. Embeddedness values promote commitment to the in-group. They sanctify group continuity and, hence, having many children to promote it. Autonomy values sanctify individual choice. They justify weighing children against alternative paths for achieving personal meaning in life, such as careers* (Schwartz 2006: 166).

Empirical research confirms this relationship: At the macro level, Schwartz finds that a country's average family size is related to its cultural value orientation. Families in collectivistic societies are on average larger than families in individualistic societies. While he does not find this relationship on the individual level (Schwartz 2006), other studies do find a positive relationship between family size and personally held collectivistic orientations. In a cross-cultural study Bender and Chasiotis (2011) find a high correlation between the number of siblings and the endorsement of conservation values, i.e., conformity, tradition, and security values. Similarly, van Gostomski (2010:Chapter 11) finds a stronger tendency towards individualistic orientations among immigrants with fewer

siblings in Germany. And Boratav (2009) also finds the opposite relationship: The endorsement of such conservation values is positively and significantly related to the preference for bigger families, i.e., for having more children, among young adults in Turkey (Boratav 2009). Similarly, a Pakistani study finds a relationship between the endorsement of traditional family values and the preference for larger families (Zafar, Ford, and Ankomah 1995). These studies show that family size and collectivism seem to be related not only on the macro but also on the micro level.

Regarding the link between rural origin and collectivism, Triandis (1989) already notes that a difference in collectivism exists between urban and rural regions. When taken out of the same society, samples from rural regions have a stronger tendency towards collectivism whereas those taken from urban areas are more likely to show individualistic tendencies (Triandis 1989). His explanation is that "urban environments are more loose [sic] than rural environments, in which norms are clearer and sanctions can be imposed more easily" (Triandis 1989: 511). This finding is in line with the aforementioned observations by Kağıtçıbası's (2005).

Regarding the ethnic partner choice, Huschek et al. find large family size, low parental human capital, and rural origin to be connected to a lower likelihood of being in an interethnic union (Huschek et al. 2008, 2012).[39] With regard to transnational intraethnic partner choice, only parental human capital significantly reduces the likelihood of choosing a transnational rather than a local co-ethnic partner. The other indicators have no significant influence on transnational partner choice but point in the expected direction. Children of parents who grew up in rural areas and who have more children have somewhat higher likelihoods of choosing a partner from the parental country of origin (Huschek et al. 2012). Milewski and Hamel (2010) likewise do not find a significant effect of family size on the likelihood of transnational partner choice but it similarly points in the right direction. Moreover, marriage behavior also follows more traditional routes among children from larger families: Family size, i.e., the number of siblings, is related to a higher likelihood of marriage rather than unmarried cohabitation (Hamel et al. 2012) and earlier entry into first unions among second-generation immigrants from Turkey and Morocco in Europe (Hamel et al. 2012; Huschek et al. 2010).

To sum up, family size and urban vs rural origin correlate with collectivistic orientations as well as the values and attitudes associated with them, such as traditionalism. Thus, they are suitable proxies to capture the collectivistic orientation of respondents in quantitative surveys. I deduced the following hypotheses from the prior considerations of the interrelation between collectivism and ethnic partner choice and the current examination of collectivism's correlates:

The parental number of children is related to a higher probability of ethnic endogamy (hypothesis 6a) and a higher probability of transnational partner choice within endogamy (hypothesis 6b).

[39] Within my own empirical analyses, I will only use family size and rural origin as indicators of respondents' collectivistic orientations and leave out parental human capital. I will do so due to the substantial amount of missing cases with regard to the latter.

Mother's rural origin is likewise related to a higher probability of choosing a co-ethnic partner (hypothesis 6c) and a higher probability of transnational partner choice within endogamy (hypothesis 6d).

The effects of the parental number of children and mother's rural origin are mediated by the offspring's adult division of labor in the household, gender role attitudes, and adherence to the norm of virginity (hypothesis 6e). [40]

4.4 LANGUAGE

Before going into more detail on the association between language and ethnic partner choice (section 4.4.1) and the intergenerational transmission of language and language retention (section 4.4.2), I will start this chapter with some introductory remarks and categorizations with regard to language which will serve as background information for what follows:

First, language comes in different forms. It is thus important to distinguish between understanding, speaking, reading, and writing a language. Understanding is most easily achieved, while writing is the most difficult form (Esser 2006). With regard to partner choice and mating, it can be argued that literacy does not play a central role in a romantic relationship. Being able to understand and speak is sufficient to communicate and interact as a couple. Second, language fulfills various functions: it is a resource, a medium of communication, a symbol, and a marker of ethnic belonging. As a resource, it is a part of a person's human capital. One can decide to invest in a language or not. It can further be helpful for obtaining other resources. As a medium of communication, language is used in interactions with others and therein decisive for mutual understanding and agreement (Esser 2006). This function in particular is central to the ethnic partner choice process and for the resulting life together as a couple. Regarding the symbolic function of language, it can be used to express oneself, make requests, and describe things and thus define a situation (Esser 2006). Language is further a marker of ethnic belonging and differentiation. It is sometimes also purposefully used as such (Wyssmüller and Fibbi 2014). Therein it takes part in constituting or blurring ethnic boundaries (Alba 2005). Thus, language has not only a practical but also an emotional or identificatory dimension (Wyssmüller and Fibbi 2014). Lastly, at least two languages play a role in the migration context: The dominant language of the receiving society, which I will subsequently refer to as the *local language,* and the language(s) of the origin country, i.e., the *ethnic* or *origin language*.

4.4.1 LANGUAGE AND ETHNIC PARTNER CHOICE

Both dimensions of language are relevant to ethnic partner choice: The practical and the emotional or identificatory dimension.

[40] The measures used to investigate the intergenerational transmission process, i.e., the mediating effects of offspring's adult characteristics, are chosen from the information within the TIES survey. They are considered most appropriate for this mechanism test.

PRACTICAL DIMENSION OF LANGUAGE

First, there is the practical dimension, i.e., the instrumental use of language (Wyssmüller and Fibbi 2014). Not knowing the local language (well) is related to scarcer opportunities of interacting with natives, a greater cultural distance to the native population (Kalmijn and van Tubergen 2006), as well as a low attractiveness of interacting with natives and vice versa (Huijnk et al. 2010). Also, family language retention, i.e., speaking the ethnic language at home, is related to a higher share of co-ethnic social ties within the parental networks. It is also indirectly related to more endogamous networks for the offspring through retarding the child's acquisition of the local language (Nauck 2001a, 2007). Accordingly, interethnic social ties are fostered by the proficiency and use of the local language. Conversely, proficiency in the mother tongue are negatively related to social ties across ethnic lines (Ersanilli and Koopmans 2009). Moreover, Stevens and Schoen (1988) point out that language retention and certain minority languages are also related to ethnically homogenous environments such as churches or school which are central loci of partner search. A similar argument could be made with regard to neighborhoods and leisure-time activities such as ethnic-specific clubs or festivities. Conversely, acquisition of the local language and confidence in these skills are related not only to a greater number but also to more valuable contacts and interactions with natives (Idema and Phalet 2007). And for couples, a common language which both partners speak sufficiently well is the basis for successful communication and mutual understanding within the relationship (Casier et al. 2013; Kalmijn and van Tubergen 2010); otherwise the couple faces communicative barriers (Stevens and Schoen 1988).

In relation to this practical dimension of language, several studies have found that language skills in the local language(s) of the residence country are positively related to mixed unions and negatively to transnational unions: The skills and proficiency in the local tongue have been found to be related to more positive intermarriage attitudes (Huijnk et al. 2010) and a higher propensity to intermarry within the migrant population. This is true for various immigrant groups in different countries (Hwang et al. 1997; Kulczycki and Lobo 2002; Lichter, Qian, and Tumin 2015; Meng and Meurs 2009; van Tubergen and Maas 2007). Conversely, language problems are linked to a lower approval and lower likelihood of being in an interethnic union (Carol 2016; King and Bratter 2007). Also, a higher confidence in the local than in the origin language is related to a higher probability of being with a fellow local co-ethnic partner than with a transnational partner (Topgül and Wanner 2009). These results show that proficiency in the local language is relevant to ethnic partner choice. However, the majority of individuals with a migratory background in Europe have been born and grown up in Europe. Thus, they started acquiring local language skills early in life and are mostly fluent in the language of their country of residence. Generally, across ethnic minority groups and countries an intergenerational shift towards a dominance of the local language can be observed (e.g., Haug 2008; Jamai 2008; Sevinç 2016; Soehl 2014; Wyssmüller and Fibbi 2014), although ethnic differences exist in the perceived and actual language skills (Haug 2008). Many descendants of immigrants are even bilingual which means that, besides the local language, they also understand and speak their mother tongue. Often, adolescents and young adults with a migratory background have even better skills in the local language than in their mother tongue (Extra and Yagmur 2010; Wyssmüller and Fibbi 2014). Overall, the majority of second- or third-generation adolescents and young

adults have a good to very good self-perceived knowledge of the local language(s) (Alba 2005; Sevinç 2016; Sürig and Wilmes 2011). The majority of the population under study in my dissertation project predominantly comes from these subsequent immigrant generations. Hence, their local language abilities should be rather good and thus have no great influence on their ethnic partner choice, despite the generally central role of local language proficiency. Their local language skills provide them with opportunities for meeting natives – if desired. They further enable them to have positive interactions and communicate as an interethnic couple.

Furthermore, the practical dimension also plays a role for transnational partner choice. Therein, it is particularly skills in the ethnic language that matter. Being able to speak the mother tongue is often a necessary precondition: First, it enables transnational ties and thus opportunities to meet potential partners from the country of origin. Second, it enables the potential partners involved to communicate with each other.

> *Facility in the home-country language is central for communication* […] *with those who stay at home* […]. *Without a common language and shared understandings* […] *connections [to the home country] will have a short half-life. Just as a shift towards the host country language blurs the boundary with the mainstream, it may also sharpen the boundary between migrants and those who stayed at home, an outcome especially likely to prevail among those who are not fluent in the home country language* (Soehl 2014:141).

While transnational ties among second generation immigrants in the USA are rather weak, Rumbaut (2002) finds that language plays a central role for the preservation of transnational ties to the (parental) country of origin. Fluency in the mother tongue as well as a preference for speaking it rather than English have a positive effect on behavioral relations to the country of origin, such as visiting it or sending remittances. However, the practical dimension of language is also relevant to a certain degree for endogamous partner choice in general: Expressing feelings, emotions, and thoughts is often easier in one's mother tongue (Casier et al. 2013; Straßburger 2006). This is a central part of interpersonal relations and especially of romantic relationships. Furthermore, sharing a common language is also decisive for communication with the partners' extended networks – both in unions with a transnational or a local co-ethnic partner. Having the same language background ensures that the couple is able to talk to each other's family as well as other relatives, friends, and acquaintances. This is often especially true regarding older network members since their language abilities in the local language are often limited or since they live in the country of origin (Kalmijn and van Tubergen 2010; Soehl 2014).

EMOTIONAL OR IDENTIFICATORY DIMENSION OF LANGUAGE

Besides the practical dimension of language, which is relevant to opportunities and the enablement of communication, language also entails an emotional or identificatory dimension. Language is more than purely a medium of communication. It is a central component of ethnicity (e.g., Stevens and Schoen 1988). Accordingly, language use is closely related to one's ethnic identification and to the importance of the own ethnic background. Local language use within the family as well as language skills in the local language decrease the preferences for socio-cultural maintenance and increase those for socio-cultural

adaptation (Huijnk et al. 2012). Local language proficiency further has a positive effect on identification with the residence country (Ersanilli and Koopmans 2009; Hochman and Davidov 2014). Conversely, family language retention, i.e., speaking the mother tongue at home, is related to a stronger ethnic identification of the offspring (Nauck 2001a, 2007; Portes and Rumbaut 2001). This relationship works through several channels. For one thing, language retention, as well as the intensity of its use, are positively related to the affective attachment to this language (Wyssmüller and Fibbi 2014). Further, parental efforts to transmit their origin culture and language to their children increase the offspring's language skills and thereby foster their ethnic identity and identification (Phinney et al. 2001; Wyssmüller and Fibbi 2014). These parental efforts also have a direct effect on their children's ethnic identity (Phinney et al. 2001). This relationship is mutually dependent though: Individuals who indicate that their ethnic background is very important to them are in turn significantly more likely to be able to speak their mother tongue and more likely to use it (Alba 2005). Thus, using a minority language can be an unintended as well as a purposeful signal of ethnic belonging and distinctiveness (Wyssmüller and Fibbi 2014).

The identificatory dimension of language should then have the following influences on ethnic partner choice: First, as stated in chapter 2.5, individuals tend to have a preference for a partner who is similar to themselves, which is especially the case with regard to cultural characteristics. This is also true for language and is referred to as "linguistic homogamy" (Stevens and Schoen 1988). Thus, despite being able to speak the local language well or fluently, individuals with a migration background might nonetheless prefer a partner who speaks their mother tongue (Kalmijn and van Tubergen 2010). This preference results from the expectation that speaking the same mother tongue will promote communication and mutual understanding between the partners as well as with the families (Casier et al. 2013). "Language plays a crucial role in intercultural interactions […]. Having to express oneself in another language means having to adopt someone else's frame of references […]. Language is a vehicle for our thoughts" (Hofstede 2001: 425). Communication also entails many subtle messages that are easier to understand and follow in one's first language (Hofstede 2001). Second, language proficiency in the local language blurs the boundary between the own ethnic group and the majority. At the same time, it can however also increase the distance to the own group. Conversely, ethnic language retention brightens the boundary to the native population but decreases the distance to the own ethnic group in the residence and in the origin country (Alba 2005; Soehl 2014). Bilingualism allows for an individual to move on both sides of this boundary (Alba 2005). Lastly, the association between language use und ethnic identification also affects social interactions: Identification with the residence country fosters interethnic ties, whereas identification with the origin country are negatively related to social ties across ethnic lines (Ersanilli and Koopmans 2009).

ETHNIC LANGUAGE AND ETHNIC PARTNER CHOICE

Relatively few studies investigate the influence of ethnic language on ethnic partner choice. Results thereon have not been presented in the previous sections, since it is difficult to make a clear distinction between the practical and identificatory dimensions. Thus, I will subsequently present the results jointly.

Several studies find a relationship between language origin and ethnic endogamy. They find that immigrants and their descendants from countries which share the same dominant language as that of the residence country are most likely to intermarry with the native population. This propensity decreases with the increasing linguistic distance between the origin and the local languages (Dribe and Lundh 2011; Kalmijn and van Tubergen 2010; Stevens and Swicegood 1987; van Tubergen and Maas 2007). However, the authors have different explanations for this result: Some use the language origin as an indicator of the ease with which immigrants can learn the local language (Dribe and Lundh 2011) and thus also a proxy for language skills before the union formation (van Tubergen and Maas 2007). This refers to the practical dimension, whereas the following explanations rather relate to the identificatory dimension of language: It is argued that having another mother tongue other than the local language strengthens the individuals' attachments and identifications with their ethnic group. The ethnic identifications then determine their preference for ethnic endogamy (Stevens and Schoen 1988; Stevens and Swicegood 1987). Kalmijn and van Tubergen (2010) find that these differences in endogamy rates are not related to a lack of language skills. Hence, they argue that they must originate from the couple's preference for linguistic similarity and the partners' respective networks. Furthermore, immigrants from countries with a dominant language different to the local language are often more prone to choosing a partner from a different ethnic minority group who has the same language origin than a native partner (Kalmijn and van Tubergen 2010; Stevens and Schoen 1988). However, this seems to depend on the importance language has to the individual and the group. If the language takes on an important role within the ethnic identity, linguistic homogamy is valued higher and pursued more (Stevens and Schoen 1988).

However, not only is the language origin but also the actual language use and retention in the family associated with ethnic partner choice. Individuals who were raised in their mother tongue are more likely to use it for communication with their spouse later in life (Soehl 2014). The likelihood of speaking in the mother tongue with one's partner is greatest if the partner is an immigrant, and not surprisingly, lowest for a native partner; the likelihood lies in between if the partner belongs to the second generation (Soehl 2014; Wyssmüller and Fibbi 2014). Similarly, two US studies find that ethnic language retention increases the propensity of entering an ethnically endogamous marriage and reduces the likelihood of mixed unions among Asians (Jan 2011) and Mexicans (Anderson and Saenz 1994). No other predictor studied, such as educational attainment or English language skills, had a similarly strong effect on ethnic partner choice (Jan 2011).

Moreover, a higher confidence in a local rather than in the origin language is related to a higher probability of being with a fellow second-generation co-ethnic partner than with a transnational partner. Conversely, those that feel more confident speaking Turkish are more likely to be in a transnational union with a partner from the parental country of origin (Topgül and Wanner 2009). Related to this, Rumbaut (2002) finds that language plays a central role for the preservation of transnational ties to the (parental) country of origin. And this is not only true, as stated above, with regard to behavioral relations, such as visits to the country of origin, but also for attitudinal relations, such as the feeling of belonging. Casier et al. (2013) though find a somewhat different relationship between language and transnational partner choice: While wanting a partner who has the same cultural and ethnic background, some descendants of Moroccan, Tunisian, Algerian, Turkish, Punjabi Sikh,

Pakistani and Albanian descent in Belgium prefer a local co-ethnic over a transnational partner. They expect such unions to have better prospects and to be more successful. One reason for this is also because they are both able to speak the local language (Casier et al. 2013).

4.4.2 INTERGENERATIONAL TRANSMISSION OF LANGUAGE

INCENTIVES FOR LOCAL AND ETHNIC LANGUAGE TRANSMISSION

The primary language, often referred to as L1, is generally learned rather passively. It tends to be an unintended byproduct of other activities within the family life. This is especially the case for understanding and speaking a language. In this sense, it does not require a specific motivation to acquire the language (Esser 2006). While some choose to raise their children in their mother tongue, others prefer to bring up their children in the official language of their resident country. Parents have diverging reasons for instructing their children in one or the other.

Reasons for helping the offspring to acquire language skills in the society's dominant language are rather straightforward. Parents do so to enable their children to navigate through everyday life independently as well as to increase their chances of having a prosperous life (Alba and Nee 2003; Sevinç 2016). Local language skills are a necessary precondition for their successful integration into the society. Knowing the official language of the respective country has positive effects on all dimensions of an immigrants' integration, i.e., their structural, social, cultural, and emotional integration (Boos-Nünning and Karakaşoğlu 2004; Esser 2006). However, regarding the local language, immigrant parents are often not the most important socialization agents. Their children learn this language in educational institutions and everyday life (Boos-Nünning and Karakaşoğlu 2004; Extra and Yağmur 2004; Mchitarjan and Reisenzein 2015). The majority of individuals with a migratory background in Europe have been born and grown up in Europe and have thus started acquiring local language skills early in life and are mostly fluent therein (Boos-Nünning and Karakaşoğlu 2004). However, it is important to note that the acquisition of the local language does not stand in opposition to maintaining a strong ethnic identity and to upholding the own ethnic heritage. The same is true for the reversed case: Language retention does not clash with the acquisition of language skills in the dominant host country language and the integration into the local society (Mchitarjan and Reisenzein 2015; Sevinç 2016), as can be seen in competent bi- or even multi-lingualism (Esser 2006). Even more so, bi- or multi-lingualism is becoming more and more common, accepted, and is generally perceived very positively (Wyssmüller and Fibbi 2014).

While incentives to learn the host language originate predominantly from the public that demands such skills to actively take part in society and for gaining access to various positions, incentives for ethnic language retention originate predominantly from the family (Boos-Nünning and Karakaşoğlu 2004; Soehl 2014). Various studies confirm the importance parents ascribe to passing on their mother tongue, their fear of its potential loss (Casier et al. 2013; Mchitarjan and Reisenzein 2013c, 2013a), and their ambition to prevent its forfeiture (Mchitarjan and Reisenzein 2013c). But what motivates parents to teach their children their mother tongue in an environment dominated by another language, the knowledge of which is so relevant to the individual's success? Teaching the ethnic language

to one's children and encouraging them to use it is a central component of cultural socialization (Hughes et al. 2006) and thus, language occupies a central position within the process of cultural transmission. Mchitarjan and Reisenzein (2015) find, by implementing a factor analysis, two factors: One representing a general wish to pass on the own culture and the other presenting the desire to convey specific central aspects of the own culture, such as the mother tongue. While two separate factors were suggested, they are highly correlated, and a single factor is nearly as predictive as the two separate ones. Thus, the desire to transmit the own language is closely related to the overall desire for cultural transmission.

Thereby, parents depend on the maintenance of their mother tongue within the family as a medium for the transmission of other cultural contents such as religion or norms and values (Mchitarjan and Reisenzein 2013c, 2013b; Schieffelin and Ochs 1986). Even more, language in itself is a central component of culture and thus a cultural content to be passed on within the process of intergenerational cultural transmission (e.g., Cavalli-Sforza and Feldman 1981; Mchitarjan and Reisenzein 2013c; Schieffelin and Ochs 1986). The importance of language for the cultural group originates also from its function as an external signal. It signals group membership not only to fellow group members but also to outsiders and is thus central for the representation of the individual's cultural belonging (Mchitarjan and Reisenzein 2013b). Whether parents decide to teach their children their mother tongue then depends on the strength with which the culture-transmission motive has been internalized (Mchitarjan and Reisenzein 2013c; cf. chapter 3.2.1 for more detail), how strongly they are attached to their group (Nauck 2007; Stevens and Swicegood 1987) and on the degree to which the parents or the ethnic minority group consider language to be a fundamental aspect of their cultural heritage (Extra and Yağmur 2004; Stevens and Swicegood 1987). Lastly, with the insufficient local language skills of family members and relatives still living in the country of origin, the ethnic language is the essential medium of family communication and interaction (Soehl 2014).

THE DEVELOPMENT OF LANGUAGE SKILLS THROUGH FAMILY LANGUAGE RETENTION

Speaking the ethnic language at home plays a crucial role for its intergenerational transmission (Wyssmüller and Fibbi 2014). Speaking the ethnic language with the children at home (Boos-Nünning and Karakaşoğlu 2004; Soehl 2014, 2016) as well as the parental efforts and determination to pass on and preserve the cultural heritage (Phinney et al. 2001), have been found to have a positive effect on the language proficiency among adolescents across ethnic groups. Even more, they are not only more likely to be able to speak but also to read and write in this language. Thus, individuals who spoke their parents' mother tongue at home during childhood are more likely to have established deeper skills, i.e., have abilities on several dimensions of the language. The effect is strongest for understanding, followed by speaking abilities, and it is least strong for literacy skills (Soehl 2014, 2016). Factors outside of the family are decisive for the latter. Furthermore, the extent of exposure to the ethnic language is also decisive: The more the parents speak their mother tongue with their children, the better are the latter's language skills as a consequence. The strongest effect can be found if exclusively the ethnic language is spoken at home and if the local language is restricted to areas outside of the family (Soehl 2014). As a matter of fact, family ethnic language retention and the child's acquisition of the local language are not independent but have a negative relation. However, schooling is by far more important for

the acquisition of the local language than the family's ethnic language retention (Nauck 2001a). Additionally, co-ethnic ties within the residence country as well as transnational ties to the country of origin have an additional positive effect on ethnic language abilities (Soehl 2014; Wyssmüller and Fibbi 2014). Lastly, individuals who were brought up speaking the mother tongue at home also tend to continue speaking this language with their family later in life (Soehl 2014, 2016).

4.4.3 SUMMARY AND HYPOTHESES

To sum up, parents transmit their mother tongue to their children within the process of cultural transmission. Whether they decide to indeed raise their children in the origin language depends predominantly on the strength of their culture-transmission motive and their own ethnic identification. If children are taught the origin language, they have a stronger affiliation with the country of origin and, naturally, better proficiency in the mother tongue. With regard to ethnic partner choice, the mother tongue becomes relevant in several aspects: First, regarding the practical dimension, language proficiency results in opportunities to meet and interact with potential partners. While local language use in the family increases the ability to interact with natives and potentially with members of other ethnic minorities, ethnic language retention and skills increase the opportunities and possibility of interacting with co-ethnics. The latter is especially relevant to transnationally endogamous partner choice. Moreover, being able to communicate in the mother tongue is typically easier. Second, regarding the emotional or identificatory dimension, individuals have a preference for a partner who is similar to themselves and thus also for linguistic homogamy. Lastly, ethnic language retention also indirectly promotes the endogamy preference through ethnic identification: Speaking the ethnic language with the family increases the affiliation and identification with the ethnic group and thereby furthers the preference for a co-ethnic partner.

Thus, I hypothesize that language retention in the family increases the probability of endogamous partner choice and reduces the probability of choosing a native partner (hypothesis 7a). Further, I assume that, within endogamy, language retention increases the probability of choosing a transnational co-ethnic partner (hypothesis 7b).

The effect of language retention is mediated by the offspring's current language use with the family (hypothesis 7c).

4.5 INTERRELATIONS BETWEEN CULTURAL CONTENTS

The various contents that are being transmitted within the family are not independent but interrelated. I will present a short overview of these interrelations within this sub-chapter. The connection between religion, religiosity, and collectivistic orientations is the strongest and most palpable in previous theoretical and empirical scholarly work. Therefore, the focus will lie thereon within this chapter.

RELIGION AND COLLECTIVISM

First, religion and collectivistic values are associated. Muslims and individuals from Muslim countries tend to score highest thereon. They are followed by Orthodox. Christians hold less collectivistic values (Georgas et al. 2006). A look at family and gender role attitudes which are associated with collectivism (e.g., Gibbons et al. 1991; Triandis 1995) shows a similar pattern: Religion is related to traditionalism. Individuals who belong to a religion are more likely to hold more gender-traditional attitudes than those who have no religious affiliation (Röder and Mühlau 2014). Moreover, Muslim immigrants in Germany adhere considerably more to traditional family values (Pettersson 2007) and to a traditional division of household labor than Christian immigrants. Herein the husband is responsible for ensuring the maintenance of the family and the wife is responsible for managing the household and child-rearing. However, the second generation holds substantially more liberal gender role attitudes than the parental generation (Becher and El-Menouar 2014; Röder 2014). Nonetheless, second-generation Muslims still hold significantly more traditional attitudes than their native peers (Röder 2014). The actual division of labor shows the same pattern. Muslim immigrant families tend to have a more traditional division of household labor and employment than Christian immigrants (Becher and El-Menouar 2014). The stronger endorsement of traditional gender roles among Muslims is also reflected in the perceptions of Christian natives and immigrants that Islam and traditional gender roles are tied together (Clycq 2012). In sum, these results show first that individuals affiliated with any religion are more likely to hold traditional views than those not affiliated with any religion. Moreover, immigrants belonging to a religion are more traditional than natives. This is especially the case for Muslims. The latter show a higher level of traditionalism, even under the control of various other characteristics. However, the immigrants' views have become more and more egalitarian over time and across generations.

However, looking only at the religious affiliation is not sufficient. The salience of religion, i.e., religiosity, also plays a central role. While there are group level differences in the egalitarian views between immigrants and natives as well as between various immigrant groups, a common pattern can be found: Across groups, religiosity is significantly related to a lower approval of gender equality (Becher and El-Menouar 2014; Diehl, König, and Ruckdeschel 2009; Röder 2014), more traditional views on various aspects of demographic behavior such as marriage or fertility (Liefbroer and Billari 2010), as well as to a more conservative orientation regarding attitudes toward abortion, homosexuality, and premarital sex (Martinovic and Verkuyten 2016; Tillie et al. 2012). Among Turks, religiosity is also linked to a more traditional division of labor within the household (Diehl et al. 2009). This relationship between religiosity and collectivistic orientations is also carried on into the next generation. Idema and Phalet (2007) find within Turkish immigrant families that boys whose fathers attach great importance on the religious upbringing of their children hold more conservative gender role values. The same is, however, not the case within mother-daughter dyads, which might be because traditionally, fathers in Turkish families solely hold the authoritative power within the family and thus are more likely to enforce conformity.

The interrelations between collectivistic orientations and religion also become apparent within analyses of the ethnic partner choice. When these different cultural characteristics are subsequently introduced into the regression, their respective effects are reduced in size and significance (e.g., Huijnk et al. 2010).

RELIGION, COLLECTIVISM, AND LANGUAGE

Religion and collectivism are also related to language and linguistic upbringing. Ethnic language retention is stronger in families who attach a greater importance to the religious upbringing of their children. In these families, children are more likely to understand the ethnic language as adults than the offspring from less religious families. Moreover, they are more likely to employ their mother tongue in public or private interactions later in life. No significant differences between Muslims and non-Muslims exist therein (Soehl 2016). Thus, it seems to be a matter of religiosity rather than religious affiliation. This result can also be interpreted as support for Mchitarjan and Reisenzein's concept of the culture-transmission motive: Accordingly, parents whose motive is stronger are either more eager to pass on various aspects of their culture, such as religion and language, or they are simply more successful therein.

Furthermore, local language skills are related to more liberal and more egalitarian attitudes (Becher and El-Menouar 2014; Idema and Phalet 2007) as well as to a lower support for the norm of virginity. Level differences between Muslim and Christian immigrants remain stable though (Becher and El-Menouar 2014). Idema and Phalet (2007) assume that language proficiency increases contacts to and interactions with the native populations which subsequently foster an understanding and acceptance of the values prevalent in the majority.

The interrelation between religion, collectivism, and language can also be seen in multivariate analyses of ethnic partner choices when these contents are subsequently introduced into the analysis. Dribe and Lundh (2011), for example, find that the negative effect of distance between origin and residence country in their traditionalism diminishes when other explanatory variables are introduced into the analyses. This is, for example, the case for the linguistic and religious distance between these two countries (Dribe and Lundh 2011). The same can be found on the micro-level, i.e., with regard to individuals' cultural characteristics (Carol 2016).

5. OVERVIEW OF HYPOTHESES

Table I.5.1 summarizes all hypotheses that were deduced from the theoretical considerations and prior empirical research presented in the previous chapters and formulated thereafter. These hypotheses are elaborations of the theoretical model of this dissertation which was presented in chapter 3.4. They relate to the research questions of this dissertation: What role do parents in immigrant families play within the ethnic partner choice of their children? And particularly, to what extent do they influence their offspring's partner choice indirectly through the intergenerational transmission of cultural contents? And lastly, how far do these cultural contents shape the ethnic partner choice? The hypotheses are specified to the direct parental influence and cultural contents under study. Formulating these more specific assumptions allows me to empirically investigate the research questions in detail. I will do so within the next part of this dissertation.

Part II of this dissertation, i.e., my own empirical analyses, consists of two independent studies. The first is concerned with the ethnic partner choice of adult second-generation immigrants in Europe. It uses data from the survey 'The Integration of the European Second Generation' (TIES). The second study investigates the early ethnic partner choice among adolescent immigrants of various origins and generations in Europe. It relies on data from the survey 'Children of Immigrants Longitudinal Survey in Four European Countries' (CILS4EU). It might appear counterintuitive to not consider ethnic partner choice chronologically, i.e., considering ethnic partner choice in adolescence before ethnic partner choice in adulthood. However, I chose this order since the topic of immigrants' ethnic partner choice and its determinants is commonly studied among adults but rarely among adolescents. Thus, I will investigate the more thoroughly researched topic before venturing into the theoretically less considered and empirically less examined realms of adolescents' ethnic partner choice.

While hypotheses 2 (intermarriage attitudes) and 7 (language retention) are formulated for both studies, hypotheses concerning direct parental involvement (hypotheses 1), religion and religiosity (hypotheses 3 and 4) as well as collectivistic orientations (hypotheses 5 and 6) are framed for each study separately. Separate assumptions are made due to the specifics of the two data sets and the research approaches chosen within each study. Within the first study on adults, the independent variables capturing cultural contents and their transmission represent information on the respondents' childhood or their parents' characteristics during this time. By doing so, I am able to rule out the possibility that estimated effects originate from reversed causal relationships, i.e., that the partner choice shapes respondents' cultural characteristics rather than the other way around. This risk would occur if the independent variables would be the respondent's current information at the time of the interview and thus from a point in time *after* the partner choice. Within the second study on adolescents, I do not have the option of taking such an approach. However, the risk of reversed causality is less striking therein since respondents are only around 14-years old and have thus just started dating. While the union formation might have occurred years if not decades before the interview within the adult sample, this is not the case for adolescents. Their union formation most likely occurred within the past few months. Thus, a change of cultural characteristics due to the union formation is less likely among adolescents.

TABLE I.5.1 OVERVIEW OF HYPOTHESES

Hypotheses 1 – Direct parental influence – TIES & CILS4EU			Mediation Effects	
Parental pressure to separate (TIES)	Ethnically endogamous couples < interethnic couples	1a		
	Locally endogamous couples > transnationally endogamous unions	1b		
Parental monitoring (CILS4EU)	… increases probability of endogamy and reduces probability of a native partner	1c		
Hypotheses 2 – Relevance and transmission of intermarriage attitudes – TIES & CILS4EU				
Parental intermarriage	… reduces probability of endogamy and increases probability of a native partner	2a	Effect mediated by current feelings of belonging and ethnic composition of the friendship network	2c
	No influence on the choice between transnational and local endogamy	2b		
Hypotheses 3 – Indirect parental influence: Transmission of religion and religiosity – CILS4EU				
Adolescent's religious affiliation	Hierarchy of endogamy probabilities: Muslims > other Christians > Catholic, Protestant, and undenominational individuals; reversed hierarchy of probability of a native partner	3a	Effects of parental religious affiliation and religiosity are mediated by adolescent's current religious affiliation, religiosity, and adherence to the norm of virginity	3f
Parental religious affiliation	Same hierarchies as for adolescents (see hypothesis 3a)	3b		
Adolescent's religiosity	… increases probability of endogamy and reduces probability of a native partner	3c		
	Effect stronger for Muslims	3d		
Parental religiosity	Same effect as for adolescents (see hypothesis 3d)	3e		
Hypotheses 4 – Indirect parental influence: Transmission of religion and religiosity – TIES				
Religious upbringing	Hierarchy of endogamy probabilities: Sunni, other denominations of Islam > Shia or Alevi Islam > Orthodox Christianity > Catholic, Protestant, or no religious upbringing.	4a	Effects of religious upbringing and religious schooling in childhood mediated by offspring's current religious affiliation, religiosity, and adherence to the norm of virginity	4e
	No influence on the choice between transnational and local endogamy	4b		
Religious Schooling	… increases probability of endogamy and reduces probability of a native partner	4c		
	… increases probability of transnational partner choice within endogamy	4d		
Hypotheses 5 – Indirect parental influence: Transmission of collectivistic orientations – CILS4EU				
Adolescent's collectivism	positively related to the endogamy probability and negatively to the probability of a native partner	5a	Effects of parental collectivism are mediated by adolescent's collectivism	5c
Parental collectivism	Same effect as for adolescents (see hypothesis 5a)	5b		
Hypotheses 6 – Indirect parental influence: Transmission of collectivistic orientations – TIES				
Parents' number of children	… related to a higher probability of ethnic endogamy…	6a	Effects of number of children and rural origin mediated by offspring's division of household labor, gender role attitudes, and adherence to the virginity norm in adulthood	6e
	… and a higher probability of transnational partner choice within endogamy	6b		
Mother's rural origin	… related to a higher probability of ethnic endogamy…	6c		
	… and a higher probability of transnational partner choice within endogamy	6d		
Hypotheses 7 – Indirect parental influence: Transmission of language (retention) – TIES & CILS4EU				
Language retention	… increases endogamy probability and reduces the probability of a native partner	7a	Effect mediated by offspring's current language use with the family	7c
	… increases probability of choosing a transnational partner within endogamy	7b		

The individual hypotheses within a series of related hypotheses are differentiated by letters. Therein, the organization of these individual hypotheses is similar for each topic. The first hypotheses within a series inform about the assumptions made regarding the association or relationship between each independent variable, i.e., the direct parental influence or the respective cultural content, and the outcome, i.e., the ethnic partner choice. Regarding the series of hypotheses for each cultural content, the last hypothesis relates every time to the proposed mechanism of the intergenerational transmission of the respective cultural content and its influence on the ethnic partner choice. These all propose a mediating effect of the respondent's current characteristics for the corresponding parental characteristic or childhood upbringing. The latter category of hypotheses is highlighted in gray.

As a last remark, within this dissertation, hypotheses for adolescents' ethnic partner choice closely resemble or are even identical to those formulated for adults. The reason for this is that theoretical considerations and prior research efforts mostly focus on adults. Substantially less is known about adolescents' partner choice let alone their ethnic partner choice. Thus, despite working with explicit hypotheses, the investigation of ethnic partner choice in adolescence is, to a certain degree, explorative. It might be that culture and its transmission do indeed have similar associations with the ethnic partner choice in adolescence and adulthood. However, it might likewise be that cultural characteristics are more or less important in adolescence than later in life. The parental direct and indirect influence might be even stronger for adolescents since they live at home and thus are directly subject to it. In opposition, it can be argued that the parental influence might be less strong. Cultural similarity might simply not play a relevant role yet within these early unions – not for the adolescents and likewise not for the parents. Other factors might be more important among adolescents, such as attractiveness, age homogamy, popularity, etc. Only as individuals age and approach the time for more serious relationships – such as cohabitation and marriage – might having a partner with similar cultural characteristics, similar attitudes, worldview, values, etc. become increasingly important. Moreover, while certain cultural characteristics might display the same associations in these two stages of life, effects might differ for other factors.

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PART II: EMPIRICAL ANALYSES

As mentioned before, the second part of my dissertation is dedicated to my own empirical analyses of the ethnic partner choice within the European migrant population. Therein I investigate the direct and indirect parental influence on their offspring's ethnic partner choice. The indirect influence relates to the importance of the culture-transmission process within the family. The assumption is that parents pass on their central elements of their culture to their children and thereby shape their cultural characteristics. These are related to partner preferences and ultimately shape the ethnic partner choice. This is summarized in the theoretical model in chapter 3.4. Moreover, hypotheses have been formulated within the first part of this dissertation which relate to the direct parental influence and specific cultural contents. Regarding the latter, they contain the assumptions made concerning the association between each cultural content and the offspring's' ethnic partner choice as well as the culture-transmission process through which the contents are passed on within the family.

This second empirical part is structured as follows: Chapter 1 is devoted to the investigation of the ethnic partner choice of young adults of the second immigrant generation from Turkey, Morocco, and former Yugoslavia in Europe. After short descriptions of the underlying data source (chapter 1.1), the operationalization of dependent, independent, and control variables (chapter 1.2), the applied statistical techniques (chapter 1.3), and the distribution of the variables (chapter 1.4), chapter 1.5 presents the descriptive results of this first study. Therein, the associations between parental pressure and childhood measures of culture and ethnic partner choice are examined. Chapter 1.6 subsequently presents multivariate investigations of the parental influence on the ethnic partner choice. The ethnic partner choice is conceptualized and operationalized as a two-stage process in this study. The first stage is the choice between ethnic endogamy and exogamy. In the second stage, the choice is between local and transnational endogamy if a co-ethnic partner was chosen in the first stage. Accordingly, multivariate analyses are conducted separately for these two stages. Therein, the influence of the childhood measures on the ethnic partner choice is studied. Since the intergenerational cultural transmission has only been implicitly considered through bridge hypotheses within the investigations so far, chapter 1.7 is dedicated to the test of these proposed mechanisms. Within this chapter, mechanism or mediation analyses are conducted for each cultural content separately. For this, the childhood measure is first introduced into the regression. Results of this model are then compared to regression results wherein corresponding cultural characteristics of the respondent at the time of the interview are added to the previous model. If the effects of the childhood measures are reduced or disappear completely, it can be interpreted as confirmative evidence that parents indirectly influence their offspring's ethnic partner choice by shaping their cultural characteristics with their upbringing and socialization. A summary of central results and concluding remarks is presented at the end of chapter 1.8. Chapter 2 then investigates the ethnic partner choice among adolescents with a migratory background in Europe. Instead of proceeding chronologically, i.e., first investigating adolescents' and afterwards adults' ethnic partner choice, I chose the reverse order. This is motivated by the fact that the partner choice of adult immigrants has received substantially more scholarly attention and therefore more is known about it. Accordingly, I will first examine the more well-known field before diving into the more unknown waters of adolescents' ethnic partner choice.

1. THE PARENTAL INFLUENCE ON THE ETHNIC PARTNER CHOICE OF YOUNG ADULTS OF THE SECOND GENERATION IN EUROPE – ANALYSES WITH THE TIES SURVEY

1.1 DESCRIPTION OF THE TIES DATA

This study draws data from the 'The Integration of the European Second Generation' (TIES) survey (Crul and Heering 2008; Herzog-Punzenberger 2010; Phalet et al. 2008).[41] The TIES survey is an internationally comparative research project that aims at investigating the integration of young adults of the second immigrant generation of Turkish, Moroccan, and Yugoslav origin in Central Europe. Hereby, the second generation refers to individuals who were born in one of the survey countries with at least one parent born in Turkey, Morocco, or former Yugoslavia. The cross-sectional survey was conducted between 2006 and 2008 in 15 cities in eight European countries. These are Austria (Vienna, Linz), Belgium (Antwerp, Brussels), France (Paris, Strasbourg), Germany (Berlin, Frankfurt (Main)), the Netherlands (Amsterdam, Rotterdam), Sweden (Stockholm), Spain (Madrid, Barcelona), and Switzerland (Basel, Zurich) (Crul and Schneider n.d.). My research project is based on information from the first six countries since I was not able to obtain the data for Spain and Switzerland.

For the TIES survey, members of the second generation of the three immigrants groups and a native comparison group were interviewed in each country. The targeted sample size was 250 individuals for each immigrant group and 250 natives aged 18 to 35 in each city.[42] Due to different immigration histories in the six countries under study, not all three ethnic groups were interviewed in each country. Within the six countries included in this study, the Turkish second generation was surveyed in each country, the Ex-Yugoslav second generation in Germany and Austria, and the Moroccan second generation in Belgium and the Netherlands (Crul and Schneider n.d.). The sampling frames were population registers in Antwerp (Belgium), the Netherlands, and Sweden. In Brussels (Belgium) area sampling was implemented. Telephone directories or registers in combination with an onomastic technique were used in Austria, France, and Germany. For reasons of comparability, a standardized questionnaire was used in the face-to-face interviews. The response rates varied vastly across cities, ranging from 22 to 70 percent. As far as possible, comparisons between respondents and the overall population were made by the TIES coordinators for each country. They concluded that the non-response bias can be assumed to be

[41] The Austrian data utilized in this publication were made available by the Principal Investigator Barbara Herzog-Punzenberger, the Belgian data by the ISPO-K.U.Leuven and the CSCP-K.U.Leuven (principal investigators: Karen Phalet & Marc Swyngedouw), the Dutch data by George Groenewold, the French data by Patrick Simon, the Swedish data by Maria Constanza Vera Larrucea and the German data by Maren Wilmes (IMIS, University of Osnabrück). Neither the original collectors of the data nor the Centres bear any responsibility for the analysis or interpretations presented here.

[42] See Table B.1 in the Appendix for a detailed list of cities and their respective target sample sizes as well as realized sample sizes and the employed sampling techniques.

unproblematic in most cities. In some cities, men and lower-educated individuals had a higher likelihood not to participate in the survey (Groenewold and Lessard-Phillips 2012).

The original data set encompassed 7,423 individuals in the six countries. Of these, 2,658 natives were excluded, reducing N to 4,765. Natives in this survey were on average slightly older and more highly educated in comparison to members of the second immigrant generation. Moreover, they were far more likely to live in an unmarried rather than in a married cohabiting union (results not shown). An additional 2,914 individuals who do not live with a partner or spouse in the household were omitted, further reducing N to 1,851. Those with no partner in the household were less likely to be Turkish and more likely to be male, younger, higher educated or still in the educational system (results not shown). Lastly, a further 172 observations that had one or more missing on the dependent and independent variables were dropped. This barely affected the distribution of the most important variables (results not shown). Hence, the missing values seem not to be systematically missing. The final data set contains 1,679 observations.

1.2 OPERATIONALIZATION OF DEPENDENT AND INDEPENDENT VARIABLES

DEPENDENT VARIABLES

The dependent variables, representing the union types, are operationalized as two dummy variables. Hereby unions refer to both marriages and unmarried cohabitation.

Endogamy The first variable captures the decision for or against endogamy and thus the choice between an intraethnic/endogamous (1) and an interethnic/exogamous union (0). An intraethnic union therein is a union with a partner of the own ethnic group; at least one of the partner's parents was born in Turkey, Morocco, or former Yugoslavia respectively. It includes both local and transnational endogamy. An interethnic union is a union with an ethnic out-group member and can be with a native or a member of another ethnic minority. A native has two parents who were born in the survey country. Members of other ethnic minorities have one or two foreign-born parents who come from countries different to those of the respondents' parents.

Transnational Union The second dependent variable captures the choice within endogamy, i.e., between a local (0) and a transnationally endogamous union (1). A local co-ethnic partner was born in the survey country or immigrated before the age of 18. Conversely, a transnational co-ethnic partner is a person who immigrated to the survey country at 18 years or older. This operationalization does not perfectly capture the different types of endogamy. But due to data limitations, this approximated operationalization is applied.

INDEPENDENT VARIABLES

The causal sequence of explanatory and dependent variables is often not clear in previous studies on ethnic partner choice. Accordingly, it is, for example, not clear whether religious factors shape the partner choice or whether they are rather outcomes of the partner choice. The same train of thought also applies to other cultural characteristics. Hence, Perry suggests using childhood measures for investigating the influence of religious socialization –

and religious affiliation and religiosity resulting therefrom – on ethnic partner choice (Perry 2016). Especially values and attitudes shaped within primary socialization early in life are relatively stable (Hofstede 2001; Parsons 1964) and thus this suggestion is a valid strategy. Even more, since my research interest is the influence of vertical cultural transmission on the ethnic partner choice, this approach is ideal for my research. Using childhood measures ensures the obtainment of effects of vertical transmission unbiased by third-party or environmental influences. Accordingly, all explanatory variables within this study represent information from the childhood of the respondents or about parental characteristics to circumvent issues of reversed causality. Therefore, I employ the following explanatory variables:

Parental intermarriage is used as an indicator of the intergenerational transmission of attitudes towards interethnic unions and more general views on in- and out-groups. A dummy variable indicates whether the respondent's parents are in an interethnic union. This variable is constructed from the countries in which the parents grew up until the age of 15. Unfortunately, more detailed information on the parental origins, such as information on their own parents, is not available. Accordingly, if both parents grew up in different countries, they are coded as having an interethnic union.

The intergenerational transmission of religion and religiosity is captured by two variables on the *religious upbringing*. The first indicates whether respondents were *raised according to a religion* and, if yes, which religion this was. This is operationalized as separate dummy variables for those who were 'not raised according to a religion', those raised 'within Catholic or Protestant Christianity', 'within Orthodox Christianity or another Christian denomination', 'within Sunni Islam' (reference category), 'within Shia or Alevi Islam', or 'within another Muslim denomination'. The second variable captures the *attendance of formal religious lessons* in childhood. Respondents were asked whether as children they attended Koran or Catechism lessons outside of school.

The intergenerational transmission of collectivistic orientations is represented by two indicators of a *collectivistic upbringing*. The first is the *parents' number of children*, i.e., how many children the respondent's parents have altogether. For this I introduce several dummy variables in the analyses, distinguishing between 'one or two' (reference category), 'three', 'four', 'five or six', and 'seven or more' children. The second variable is the *mother's rural origin.* Another dummy variable captures whether the respondent's mother mostly lived in a village (1) rather than in a town or city (0) until age 15. In the few cases with missing information, the respective information of the father is used.

Regarding the intergenerational transmission of language, information about the *linguistic upbringing* is utilized. Respondents were asked in which languages they were brought up in. Answer categories was the local national language as well as various ethnic languages spoken in their country of origin. From this question, I constructed the item as to whether individuals were raised in a mother tongue, i.e., in one or several of the ethnic languages (1), versus exclusively in the local language, i.e., the (or a) official language of the survey country

(0).[43] The former, i.e., being brought up in the mother tongue, also includes individuals who were brought up in both an ethnic and the local language.

CONTROL VARIABLES

Beside the respondent's *sex* and *age,* the *ethnic origin* is included as dummies for 'Turkish' (reference category), 'Moroccan', and 'Ex-Yugoslav' descent. Another dummy indicates whether the couple is *married*. The respondent's highest completed *educational attainment* is represented by dummies for 'lower secondary education and below' (ISCED-97 level 0 to 2), 'upper secondary' (ISCED-97 level 3), and 'higher post-secondary and tertiary education' (ISCED-97 level 4 to 6; reference category). Further, I control for having had '*many or mostly native friends in secondary school*' rather than 'none or a few' as a proxy for the opportunity structure to meet a native partner. Lastly, dummy variables for each *survey country* are included in the analyses to control for national differences, e.g., in the structure of the marriage market. The Netherlands constitutes the reference category.

1.3 STATISTICAL TECHNIQUES

When investigating explanations of ethnic partner choice, researchers often compare only two outcomes such as exogamy and endogamy (e.g., Van Zantvliet and Kalmijn 2013) or transnational and local endogamy (e.g., Carol et al. 2014). If more than two partner choice options are investigated within one study, researchers have previously relied on multinomial logistic regression techniques (e.g., González-Ferrer 2006; Huschek et al. 2012). Multinomial logistic regressions are, however, based on several assumptions that must be met for the estimations to yield reliable results. A central assumption is the 'independence of irrelevant alternatives' (IIA). According to this assumption, alternative outcomes do not matter for the decision at hand and are thus irrelevant since the odds of an outcome are independent from its alternatives. Thus, the introduction or elimination of alternatives should not affect the choice between the other alternatives (Long and Freese 2006).[44]

[43] The ethnic languages are Turkish, Kurdish, Armenian and others for the Turkish second generation; Moroccan Arabic, International Arabic, a Berber language, Spanish or other for the Moroccan second generation; and Serbo-Croatian, Serbian, Croatian, Bosnian, Macedonian, Montenegrin, Slovenian, or Albanian for the second generation from former Yugoslavia.

[44] The IIA assumption is often demonstrated with the example of the choice of different modes of transport for the way to work. Individuals can choose between taking a red bus and going by car, where the assumed odds are half and half for each option. In this example, a new bus company opens and additionally offers its services with a blue instead of a red bus but otherwise does not differ from the red bus. The IIA assumption implies that the odds of choosing between the car and the red bus will not change but stay identical between these two options despite the new alternative. This would then mean that each third of commuters will choose the red bus, the blue bus, and the car. Taking this further, by introducing more and more busses in various colors, the probability of driving to work by car would be further and further reduced with each additional bus. In this example, the IIA assumption is unrealistic since the customers of the red bus would most likely split up between red and blue busses but those going by car will not change this habit because of a new bus color. Thus the odds would be a quarter each for choosing the red and blue bus respectively and remain a half for going by car (Cheng and Long 2007; Long and Freese 2006). Accordingly, in this example, the IIA assumption is not met.

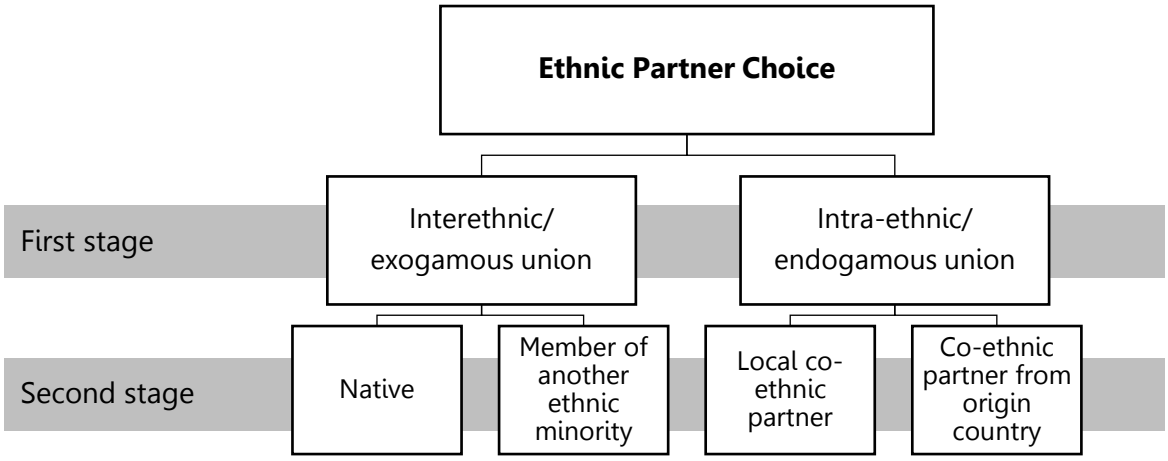
Cheng and Long (2007) conduct simulations to investigate the most common statistical tests of the IIA assumption, such as the Hausman-McFadden or the Small-Hsiao.[45] For all tests, the authors come to the conclusion that they yield unreliable, inconsistent results. Results depend on the data structure. Moreover, they use simple models within their simulations but expect additional problems to arise with more complex, real-life models which are common in sociological research. Thus, Cheng and Long advise that it would be best to follow McFadden's (1974) recommendation with regard to IIA rather than using a statistical test: One should use multinomial logistic models only if it is a reasonable claim that the alternative outcomes of the dependent variable are distinctive and decisions for or against them do not rely on the other alternatives. Accordingly, the multinomial logit model works well if the outcome categories are dissimilar (Cheng and Long 2007). "Care in specifying the model to involve distinct outcomes that are not substitutes for one another seems to be reasonable, albeit unfortunately ambiguous, advice" (Cheng and Long 2007:598).

This advice is indeed ambiguous. Regarding my research interest of ethnic partner choice with the alternatives of 1) transnational endogamy, 2) local endogamy, and 3) exogamy, it is unclear whether the two alternatives of intraethnic partner choice are indeed independent of each other. If, for example, outcome 1) is eliminated, it is unlikely that the probability distribution for 2) and 3) will remain similar, as in the case where all three options are present. IIA would imply that those who previously chose a transnational partner will split up between the choices of a local co-ethnic partner and a native partner proportional to the existing distribution. Since individuals who choose a partner from the (parental) country of origin have reasons for choosing endogamy over exogamy and for choosing a partner from abroad rather than locally, it is likely that they will prefer to still choose a co-ethnic partner rather than a native if the option for importing a partner no longer exists. Accordingly, those who would have chosen option 1) are then more likely to choose 2) over 3) rather than evenly distribute between these two options. This, however, violates the IIA assumption which needs to be fulfilled for making multinomial logistic regressions applicable. As IIA is not given in my case, calculating multinomial logistic regressions may result in biased estimates.

Therefore, I calculate two logistic regressions that represent separate theoretical steps within the partner choice process (cf. Figure II.1.1). The first decision is between an ethnically endogamous and exogamous union. If an ethnically endogamous union is chosen, the choice lies in the second stage between a transnational and a local co-ethnic partner. Similarly, if an exogamous union is preferred, the decision is between a native and a member of another ethnic minority. Since the latter option is rather the exception, case numbers are too small for multivariate analyses of this choice. Despite the fact that the IIA assumption is most likely not fulfilled, I nonetheless also calculate multinomial logistic regressions as an additional robustness check since previous studies take this methodological approach. Results thereof can be found in Table B.10 in the Appendix. I will not discuss the multinomial logistic regression results since they are similar to those of the logistic regression results I will present below.

[45] The IIA assumption is commonly tested by comparing the estimates of the full model with a restricted model where one outcome of the dependent variables is excluded. Significant test results then indicate that the assumption is not met and that the multinomial logit model is not appropriate in this case (Long and Freese 2006:243–46).

FIGURE II.1.1 CONCEPTUALIZATION OF ETHNIC PARTNER CHOICE AS A TWO-STAGE PROCESS



Note: Own illustration.

In both stages and sets of logistic regressions, I stepwise introduce the central explanatory variables into the analyses. Within logistic regressions, the relationship between independent variables and the probability that an event (dependent variable) will occur is nonlinear. Due to the model specification, not only the error distributions but also the variance varies between models, which is commonly referred to as the rescaling problem. It can wrongly be interpreted as confounding the effects of independent variables when comparing results across models. Hence, neither regression coefficients nor odds ratios (OR) nor relative risk ratios (RRR) are comparable across logistic regression models (see Best and Wolf 2012; Karlson et al. 2012 for more details). Best and Wolf (2012) present three commonly proposed solutions to this problem and test their effectiveness through Monte-Carlo simulations: the use of y*-standardized coefficients, the use of average marginal effects (AME), as well as a suggestion by Karlson, Holm, and Breen (2012) (KHB-adjustment). They conclude that the use of y*-standardized coefficients is not recommendable since they can yield biased estimators in the case of uncorrelated unobserved heterogeneity. Conversely, the KHB-adjustment yields robust estimators and allows models to be compared. Similarly, AME can also be compared across models and produce reliable results. An additional advantage of AME is that they are easily interpretable. They present the average influence of the respective independent variable on the probability of the dependent variable being 1, i.e., of the one event occurring rather than the other event. Merely very skewed distributions of independent variables can slightly affect the reliability of AME (Best and Wolf 2012).

The KHB-adjustment follows the subsequent logic: Taking the example of the comparison of the two logistic regression models of A) y on x and B) of y on x and an additional independent variable (set) z. The models can have divergent scaling of the probability of the event y to occur. Thus, Karlson et al.'s (2012) solution is to fit an ordinary least square (OLS)-regression of the independent variable x on the potentially confounding variable(s) z. The residuals of this regression are then added as a further independent variable into the first logistic regression model. This way, both models have the same scaling parameter and are comparable (Best and Wolf 2012; Karlson et al. 2012; Kohler, Karlson, and Holm 2011).

This solution is also implemented in Stata. Moreover, the KHB-adjustment can be combined with AME (Kohler et al. 2011) and cancels out the potential problems of AME (Best and Wolf 2012). Since the average marginal effects yield reliable results in most cases and are comparable across models, I will present AME without KHB-adjustment in the regression tables. Additionally, I will also calculate and report AME with KHB-adjustment when comparing models.

Lastly, as previously described, the TIES survey only contains second-generation immigrants in one or two large cities within each country. To account for this clustered sampling design, I calculate robust standard errors to allow standard errors to be correlated at the city level.

1.4 DISTRIBUTIONS OF DEPENDENT, INDEPENDENT, AND CONTROL VARIABLES

INDEPENDENT AND CONTROL VARIABLES

Table II.1.1 summarizes the distributions of the central independent and control variables of this study. It also shows the distributions within ethnic groups to unveil potential dissimilarities between groups. Results are not weighted and not representative due to the sampling design. Accordingly, they need to be considered with caution. The Turkish second generation constitutes the majority of the sample with almost two thirds of all respondents. The Ex-Yugoslav and Moroccan second generation each add up to almost a fifth of the sample.

Overall, only a minority of 10 percent experienced pressure to separate from their current partner by their families or in-laws. Such negative pressure is, with 2 percent, less common and rather the exception among the Ex-Yugoslav second generation as compared to the Turkish or Moroccan second generation (12 and 10 percent respectively). However, the actual shares might be higher since couples who gave in to such pressures are not represented within this sample. Moreover, since parental interference in the partner choice is uncommon and perceived negatively within the native European population, respondents might also be reluctant to admit the involvement of the own parents or in-laws. 9 percent of all respondents have parents from two different ethnic groups. Parental intermarriage is more common among Ex-Yugoslavs (15 percent) than among Moroccans (10 percent) and least common among Turks (6 percent). Regarding the religious upbringing, with almost half of the sample, most respondent were raised according to Sunni Islam. A further 6 percent were brought up as Shia or Alevi Muslims and an additional 16 percent according to another Muslim denomination. This adds up to almost three quarter of all respondents being brought up as Muslims. 14 percent were not brought up religiously and only 15 percent within Christianity. Two fifths of the latter were raised within a Catholic or Protestant tradition and the other three fifths within an Orthodox or other Christian denomination. Members of other religious groups were excluded from the analyses due to the small number of cases. As in the comprehensive sample, the majority of Turks and Moroccans were raised within Sunni Islam. However, the share of individuals not raised according to any religion is smaller among Moroccans than among Turks and a bigger share is raised according to another Muslim denomination. Conversely, the majority of 42 percent

of the Ex-Yugoslav second generation were brought up according to Orthodox Christianity or another Christian denomination. Those raised as Catholics or Protestants and those raised not religiously each constitute a quarter of the Ex-Yugoslav sample. Persons raised as Muslims are in the minority with 8 percent. Similar differences can be found with regard to the experience of formal religious schooling: Overall, half of all respondents visited religious lessons. This is, with almost two thirds, most common among Moroccans, somewhat less common among Turks and, with only a fifth, least common within the group of Ex-Yugoslavs.

TABLE II.1.1 OVERVIEW OF INDEPENDENT AND CONTROL VARIABLES (IN PERCENTAGES)

		All (n=1,679)	***Turks*** (n=1,054)	***Ex-Yugoslavs*** (n=324)	***Moroccans*** (n=301)
Experienced pressure to separate by family		9.8	12.0	2.5	10.0
Parents: Interethnic marriage		8.7	6.3	15.1	10.3
Religion raised in	none	14.3	13.0	25.9	6.3
	Catholic/ Protestant	5.5	1.0	24.7	1.0
	Orthodox/ other	9.4	2.0	42.0	0.0
	Sunni Islam	48.6	58.2	5.6	61.5
	Shia/ Alevi Islam	6.3	9.6	0.6	1.0
	Other Muslim denom.	15.9	16.3	1.2	30.2
Attended religious schooling		50.0	54.6	22.2	64.1
Parents: Number of children	1-2	15.7	11.0	41.7	4.0
	3	22.8	23.2	38.6	4.0
	4	24.3	30.7	13.6	13.6
	5-6	22.9	26.4	5.6	29.2
	>6 children	14.4	8.7	0.6	49.2
Mother: Rural origin		51.8	53.9	49.4	47.2
Brought up in ethnic language		95.5	97.3	91.7	93.7
Controls:					
Educational attainment	Lower	22.0	24.6	14.2	21.6
	Upper secondary	56.6	54.4	69.1	50.8
	Higher	21.4	21.1	16.7	27.6
Sex	Male	42.6	44.5	46.3	32.2
Age (mean, SD)		28.5 (3.9)	28.2 (3.9)	29.1 (3.8)	28.6 (4.0)
Marriage		88.5	92.4	72.2	92.0
Share of native friends in sec. school	None, very few, some	68.1	70.0	60.5	69.4
	Many, most	31.9	30.0	39.5	30.6
Ethnic group	Turkish	62.8			
	Ex-Yugoslav	19.3			
	Moroccan	17.9			
Country	Netherlands	16.1	17.2	-	29.6
	Austria	20.2	16.0	52.5	-
	Belgium	29.4	26.8	-	70.4
	Germany	20.9	18.6	47.5	-
	France	7.9	12.6	-	-
	Sweden	5.5	8.8	-	-

The collectivistic upbringing is captured by the two measures of the parental number of children and the mother's rural origin. Parents have between one – the respondent – and up to 21 children. However, the higher numbers are rather exceptional, though families with up

to seven children are not too scarce. Families have on average 4.4 children. Moroccan immigrant families are overall the largest with an average of 6.8 children. This high average is especially driven by the high number of large families with more than six children, who account for almost half of all Moroccan families. Only a minority have less than four children (results not shown). Moroccans are followed by Turkish families, with an average of 4.2 children. Within this group, most families have between three and six children. Ex-Yugoslav families have the smallest families, with an average of 2.7 children. Within this group, having one to three children is most common whereas very large families rarely occur (results not shown). Next, over half of the respondents state that their mothers grew up in a village. This share is similar across groups, however, somewhat higher for Turks. Lastly, regarding the linguistic upbringing, the great majority of 96 percent of the second generation claims to have been raised in a language of their ethnic group. Being brought up in an ethnic language does not mean that respondents were not also brought up in the local language though. Indeed, 80 percent of the second generation were brought up in both – ethnic and local – languages. Thus, only 14 percent were raised exclusively in their ethnic language.

All in all, while certain dissimilarities between the Turkish and Moroccan second generation become apparent, most differences can be found between the Ex-Yugoslav second generation and these two groups. Ex-Yugoslavs distinctively differ from Turks and Moroccans in virtually all independent variables under study. Since this is not a random sample and results are not weighted, the sample is most likely not representative. Hence, I will not interpret these distributions further.

ETHNIC PARTNER CHOICE

Table II.1.2 displays the distribution of the dependent variable, i.e., the second generation's ethnic partner choice. Again, it is important to note that these results are not representative and that transnational unions are only approximately operationalized. Accordingly, results should be considered with caution. Nonetheless it is worthwhile taking a look at the patterns of ethnic partner choice within this sample. Ethnically endogamous unions account for 82 percent of all unions as compared to 18 percent of respondents who live in interethnic unions. Within endogamy, unions with a partner from the country of origin are somewhat more common than those with a local co-ethnic partner who likewise grew up in the respondent's country of residence. Within exogamy, those with a native partner are almost three times as common as those with a member of another ethnic minority.

TABLE II.1.2 ETHNIC PARTNER CHOICE

	Obs.	*Percent*	*Cum.*		*Obs.*	*Percent*	*Cum.*
Endogamous	1,372	81.7	81.7	Transnational	717	42.7	42.7
				Local co-ethnic	655	39.0	81.7
Exogamous	307	18.3	100.0	Native	221	13.2	94.9
				Other minority	86	5.1	100.0
Total	1,679	100.0			1,679	100.0	

Table II.1.3 inspects the ethnic partner choice by ethnic origin. Due to the differences in the independent variables between groups and especially between the Ex-Yugoslav second

generation and the other two groups, one would also expect dissimilar partner choice patterns. Overall, 90 percent of Moroccan, 87 percent of Turkish, and 57 percent of Ex-Yugoslav unions are ethnically endogamous. While these groups have similar shares of local intraethnic unions, the lower endogamy share of the Ex-Yugoslav group is driven especially by the significantly lower share of transnational intraethnic unions. Interethnic unions are more common among the Ex-Yugoslavs, followed by the Turkish and then the Moroccan second generation. Unions with members of other ethnic minorities rather constitute the exception in all three groups. Thus, the higher share of ethnically mixed unions within the Ex-Yugoslav second generation results from a significantly higher share of persons living with a native partner. Cramér's V reveals an intermediate association between ethnic origin and ethnic partner choice. A chi-square test to assess this relationship is significant.

TABLE II.1.3 ETHNIC PARTNER CHOICE BY ETHNIC ORIGIN

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
Turks	Obs.	510	407	92	45	1,054
	%	48.4 $_a$	38.6 $_a$	8.7 $_a$	4.3 $_a$	100.0
Ex-Yugoslavs	Obs.	46	139	116	23	324
	%	14.2	42.9 $_a$	35.8	7.1 $_a$	100.0
Moroccans	Obs.	161	109	13	18	301
	%	53.5 $_a$	36.2 $_a$	4.3 $_a$	6.0 $_a$	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .27						χ^2 (6) = 243.9 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

Taking a look at the ethnic partner choice patterns by survey country (Table II.1.4) reveals substantial and significant differences. Endogamy amounts to between 64 percent of all unions in Germany and 93 percent in the Netherlands. Transnationally endogamous unions constitute over 60 percent of all unions in Belgium and France as compared to less than 40 percent in Austria and Sweden and merely 6 percent in Germany. In countries where transnational unions are comparably less common, the shares of local co-ethnic unions are instead higher. Interethnic unions are most common in Germany with over a third of all unions, followed by Sweden and Austria. While this comparably high share is dominated by ethnically mixed unions with natives in Germany, it is driven by the substantial and comparably high share of ethnically mixed unions with other ethnic minorities in Sweden. Interethnic unions are less common in the other countries and least common in the Netherlands.

One might assume that the exceptional German case might be driven by the higher share of mixed unions among the Ex-Yugoslav population which is only represented in the German and Austrian samples. Both countries display higher shares of interethnic unions. This is in part the case but not the entire truth: The Ex-Yugoslav second generation in Germany does indeed display, with 58 percent, an exceptionally high share of interethnic partnering with the native population. But the pattern that can be seen on the overall level for Germany can also be found among Turks. Turks in Germany have – with the exception of Sweden – the

highest shares of interethnic unions, followed by Austria. It is again lowest among the Dutch Turkish population. Again, due to the missing representativeness of the sample, these numbers need to be considered with care. The same is true with regard to transnational unions. German Ex-Yugoslavs have a very low share of transnational intraethnic unions (3 percent) which are, with a quarter of all unions, considerably higher among Ex-Yugoslavs in Austria. But again, this is also the case for the Turkish second generation in Germany, among whom transnational unions only account for 8 percent of all unions. Previous studies with the same data similarly find a comparably low share of transnational unions within the German-Turkish population while this share is higher in other countries (Hamel et al. 2012; Huschek et al. 2012). Accordingly, these differences are not a result of my sample construction. The authors ascribe this exceptional pattern to the bigger size of the Turkish community in Germany as compared to other European countries. Thus, the Turkish second generation has a big pool of potential co-ethnic partners within their country of residence and do not need to venture to the parental country of origin to find a suitable partner (Hamel et al. 2012). Thus, ethnic partner choice is not only different by ethnicity but also by country context.

TABLE II.1.4 ETHNIC PARTNER CHOICE BY COUNTRY

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
Netherlands	Obs.	149	103	8	10	270
	%	55.2 $_{a}$	38.2 $_{ab}$	3.0 $_{a}$	3.7 $_{a}$	100.0
Austria	Obs.	118	153	48	20	339
	%	34.8 $_{b}$	45.1 $_{a}$	14.2 $_{b}$	5.9 $_{a}$	100.0
Belgium	Obs.	311	129	32	22	494
	%	63.0 $_{a}$	26.1 $_{c}$	6.5 $_{a}$	4.5 $_{a}$	100.0
Germany	Obs.	20	201	116	13	350
	%	5.7	57.4	33.1	3.7 $_{a}$	100.0
France	Obs.	84	36	8	5	133
	%	63.2 $_{a}$	27.1 $_{bc}$	6.0 $_{ab}$	3.8 $_{a}$	100.0
Sweden	Obs.	35	33	9	16	93
	%	37.6 $_{b}$	35.5 $_{abc}$	9.7 $_{ab}$	17.2	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .29						χ^2 (15) = 428.7 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

Table II.1.5 displays the ethnic partner choice patterns for men and women separately. Only slight differences between men and women become apparent in their ethnic partner choice. According to a chi-square test of independence, the relation between sex and ethnic partner choice is significant. However, the relationship is not very strong.

In the following, I will take a closer look at the associations between the independent variables of parental direct interference and indirect influence through the culture-transmission process and the ethnic partner choice of the second generation.

TABLE II.1.5 ETHNIC PARTNER CHOICE BY SEX

		Transnational union	*Union with local co-ethnic*	*Interethnic: Native*	*Interethnic: Other minority*	*Total*
Women	Obs.	444	360	110	49	963
	%	46.1	37.4 $_a$	11.4	5.1 $_a$	100.0
Men	Obs.	273	295	111	37	716
	%	38.1	41.2 $_a$	15.5	5.2 $_a$	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .09					χ^2 (3) = 12.9 (p<.01)	

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

1.5 DESCRIPTIVE RESULTS – PARENTAL INFLUENCE ON THE ETHNIC PARTNER CHOICE

1.5.1 DIRECT INFLUENCE

As outlined in chapter 3.1 in part I, parents have a wide range of ways and methods to get involved in their children's mate selection. These range from mild low-degree interference to the most extreme form of forced marriages. Due to the information available within the TIES survey, the investigation of direct parental influence is restricted to the examination of parental pressure and the channel of meeting one's partner. First, respondents were asked about the enforcing and discouraging pressures exerted by their families and in-laws towards their current union. Especially negative pressure is important since it can prevent the formation of unions or break them up (e.g., Yahya and Boag 2014). Moreover, it promotes the couple's lower commitment and investment in the relationship (Lehmiller and Agnew 2006).

Within the present sample, a tenth indicates having experienced pressure to separate (cf. Table II.1.1). More than twice as many experienced supportive pressure by their families and in-laws (result not shown). Thus, it seems that parents are more open to taking an affirmative rather than destructive approach to getting involved in the partner choice process. However, it might also be that second-generation immigrants are more open to admitting their parents' supportiveness rather than resistance. Negative pressure is most common among Turks (12 percent), followed by Moroccans (10 percent) and uncommon among Ex-Yugoslavs (2 percent). Moroccan parents most often act encouragingly (25 percent), closely followed by Turks whereas only 11 percent of Ex-Yugoslavs experience such encouraging influence (cf. Table II.1.1). Women are somewhat more likely to experience any form of pressure (results not shown).

Table II.1.6 displays the ethnic partner choice patterns for those who claim to have experienced pressure to separate by their parents or in-laws. A chi-square test supports the overall association between such negative pressure and ethnic partner choice and renders it significant. However, Cramér's V indicates only a minor correlation. Pressure to part with one's partner is not specific to one union type but can be found across all of them. Yet, a

higher share of couples who were pressured to separate is ethnically mixed as compared to couples without this experience. The difference in the experience of negative parental pressure between endogamous and exogamous unions is statistically significant at the .1-percent level (result not shown). This result thus supports hypothesis 1a which presumes that ethnically endogamous couples are less likely to experience pressure to separate than ethnically mixed couples. This hypothesis is based on the notion that parents tend to prefer ethnic endogamy for their offspring. This preference originates from the endogamy norm which parents try to enforce. This norm is inherent in many social groups as it promises the conservation and survival of the culture across generations. Moreover, similarity of partners is seen as a guarantee for a more harmonious and successful relationship (cf. chapter 2.5 in part I).

As mentioned before, this sample does not comprise couples who gave in to such pressures and separated before becoming more serious or relationships that were prevented from forming in the first place (cf. Yahya and Boag 2014). Moreover, some respondents might not have disclosed their own experience. After all, parental involvement and especially negative interference is uncommon and perceived adversely within the native European population. Thus, the true share of couples facing opposition is likely to be higher and might be related more strongly to interethnic unions.

Shares of parental negative pressure are not significantly different between transnational and locally endogamous couples. This result is contradictory to hypothesis 1b which assumes that locally endogamous unions experience more negative parental pressure than transnational unions. The reasoning standing behind this assumption is that parents are more often directly involved in transnational than in locally endogamous partner choice (e.g., Beck-Gernsheim 2007). Thus, they have simply no need to express their disagreement since they are already more likely to be a part of the decision process itself and can voice their opinions therein.

TABLE II.1.6 ETHNIC PARTNER CHOICE BY THE EXPERIENCE OF PRESSURE TO SEPARATE BY THE FAMILY

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
No	Obs.	656	598	192	68	1,514
	%	43.3 $_{a}$	39.5 $_{a}$	12.7$_{a}$	4.5	100.0
Yes	Obs.	61	57	29	18	165
	%	37.0 $_{a}$	34.5 $_{a}$	17.6$_{a}$	10.9	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .10						χ^2 (3) = 17.0 (p<.01)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

The relationship between encouraging pressure and ethnic partner choice is even weaker (Cramér's V = .07; χ^2 (3, N = 1,676) = 8.48, p<.05) than that of the pressure to separate. Thus, I will not consider it further and also rely on negative, discouraging pressure for the multivariate analyses.

While marriage arrangement is becoming less common (Baykara-Krumme 2017) and displays an increase in participation and independence of the couple (Baykara-Krumme 2014; Lesthaeghe and Surkyn 1995; Topgül 2015), this form of union formation has not ceased to exist entirely. Moreover, an intermediate form has emerged. Therein, parental approval supplements the couple's free partner choice or the couple's approval supplements the parental choice (e.g., Lesthaeghe and Surkyn 1995; Topgül 2015). Accordingly, it is interesting to have a look at the extent to which young immigrant couples meet through parents rather than through other channels such as friends or leisure activities. The TIES survey contains information on how respondents met their current partner. This information is only available for four out of the six countries, i.e., for Germany, the Netherlands, Austria, and France. Table II.1.7 displays the ethnic partner choice patterns by the way the couples met for these countries.

TABLE II.1.7 ETHNIC PARTNER CHOICE BY CHANNEL OF MEETING ONE'S PARTNER

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
Work/ school	Obs.	19	87	56	16	178
	%	10.7 $_{a}$	48.9 $_{ab}$	31.5 $_{a}$	9.0$_{a}$	100.0
Friends	Obs.	51	167	63	9	290
	%	17.6 $_{ab}$	57.6 $_{a}$	21.7 $_{ab}$	3.1 $_{bc}$	100.0
Leisure time	Obs.	79	50	33	9	171
	%	46.2 $_{cd}$	29.2 $_{c}$	19.3 $_{b}$	5.3 $_{abc}$	100.0
Family	Obs.	193	139	7	3	342
	%	56.4 $_{d}$	40.6 $_{bc}$	2.1 $_{c}$	0.9 $_{c}$	100.0
Public	Obs.	14	30	18	6	68
	%	20.6 $_{ab}$	44.1 $_{abc}$	26.5 $_{ab}$	8.8 $_{ab}$	100.0
Other	Obs.	14	19	3	5	41
	%	34.2 $_{bc}$	46.3 $_{abc}$	7.3 $_{bc}$	12.2 $_{ab}$	100.0
Total	Obs.	370	492	180	48	1,090
	%	33.9	45.1	16.5	4.4	100.0
Cramér's V = .27						χ^2 (15) = 242.4 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

Almost a third of all respondents met their family more or less directly through the family. This is the most common form of meeting. Besides being introduced by the parents, this includes having met in a family celebration, during holidays in the parental country of origin, or through someone in the parents' friendship network. Meeting at a family celebration or during holidays in the home country are most common therein. In total, only 5 percent indicated that they were introduced by their parents. Overall, meeting through the family is more common (41 percent) among Turks than among Moroccans or Yugoslavs. Among the latter, this accounts for less than a sixth of all unions. After meeting through the family, meeting through friends (27 percent), at work, in school, or at university (16 percent), or during leisure activities (16 percent) are the most prevalent forms. Among Ex-Yugoslavs, meeting through friends is most common and among Moroccans, meeting during leisure time or at work, school, or university. With regard to the various union types,

couples who met through the family are – not very surprisingly – especially endogamous unions. The share of transnational unions is also highest in this group (cf. Table II.1.7). Work, school, or university contexts in particular, as well as a public environment, seem to provide good opportunities for the emergence of ethnically mixed unions due to the higher likelihood of being ethnically heterogeneous.

1.5.2 INDIRECT INFLUENCE VIA INTERGENERATION CULTURAL TRANSMISSION

The following subchapter will take a closer look at the relationship of cultural transmission within the family and ethnic partner choice later in life.

1.5.2.1 PARENTAL UNION TYPE

The parental ethnic union type, i.e., ethnic endogamy or exogamy, is used as an indicator of the intergenerational transmission of intermarriage attitudes. I assume that parents in ethnically mixed unions not only act as role models with their own marriage, but they also teach their children more positive views towards interethnic relationships as well as a more general openness towards ethnic out-groups. Moreover, they presumably also shape their offspring's out-group views and their opportunity structure by exposing them to an ethnically more heterogeneous environment. Thus, I postulate the parental union type to influence the ethnic partner choice. This is summarized in hypothesis 2a which assumes that children of ethnically mixed couples are more likely to enter an interethnic union themselves and less likely to choose a co-ethnic partner than children from ethnically endogenous families. One can see the expected relationship very well (Cramér's V = .22; χ^2 (3, N=1,679) = 83.60, p<.001) considering that this one indicator only constitutes a very crude measure for this myriad of influences. Table II.1.8 displays the ethnic partner choice patterns by parental union type. The shares of endogamy are significantly different at the .1-percent level for these two groups (result not shown). Interethnic unions with a native partner are the most common union type among children from ethnically mixed families. They account for nearly a third of all unions. The group of children with interethnic partnered parents has a three times higher share of both types of interethnic unions in comparison to those whose parents are not intermarried. The latter group has higher shares of endogamy and especially of transnationally endogamous unions. These descriptive analyses unfortunately do not inform about the exact channels through which parental intermarriage influences ethnic partner choice and their respective importance. While the difference in unions with natives might be driven exclusively by the opportunity structure so that children from interethnic parents have a higher chance of meeting potential native partners, the difference in other interethnic as well as in transnational unions seems to indicate that the opportunity structure may not be the only driving force.

Hypothesis 2b further assumes no difference between children from ethnically mixed and endogamous couples in their choice within endogamy. While shares of local and transnational endogamy are significantly different dependent on the parental union type (p<.05 for local and p<.001 for transnational endogamy), the picture looks different when only considering endogamous union. When only looking at those couples that are intraethnically liaised, differences in transnational and locally endogamous partnering are

not significantly different by the parental union type. This confirms hypothesis 2b. The parental union type– as presumed in the hypotheses – seems to matter for the choice between endogamous and exogamous partner choice but not for the choice between local and transnational partner choice within endogamy.

TABLE II.1.8 ETHNIC PARTNER CHOICE BY PARENTAL UNION TYPE

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
Parents: Endogamous union	Obs.	681	612	175	65	1,533
	%	44.4	39.9	11.4	4.2	100.0
Parents: Interethnic union	Obs.	36	43	46	21	146
	%	24.7	29.5	31.5	14.4	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .22						χ^2 (3) = 83.6 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

1.5.2.2 RELIGION AND RELIGIOSITY

Next, I postulate an influence of religious belonging on the ethnic partner choice. This is measured through the religious upbringing. Statistical tests corroborate this presumed association between religious upbringing and ethnic partner choice (Cramér's V = .241; χ^2 (15, N = 1,679) = 292.25, p<.001). Specifically, in hypothesis 4a I postulate the following hierarchy in the probability of endogamous partner choice by the religious upbringing in childhood: Sunni Islam or other Muslim denominations > Shia or Alevi Islam > Orthodox Christianity > Catholic, Protestant, and no religion. The proposed hierarchy is mostly confirmed by the descriptive results. Table II.1.9 displays the ethnic partner choice patterns by religious upbringing. Individuals who were raised within Sunni Islam or as members of other Muslim denominations have, with 92 and 88 percent, clearly the highest shares of endogamy. They are followed therein by individuals brought up as Shias or Alevi with 77 percent and by Christian Orthodox with 70 percent. With 54 percent, individuals who were raised in a Catholic or Protestant tradition least often choose a co-ethnic partner. Only individuals who were not raised according to any religion have higher endogamy shares than expected.[46]

To recapitulate, the following reasoning stands behind this proposed hierarchy: Parents pass on their religion and all it entails to their children within the process of intergenerational cultural transmission. They do this through all the mechanisms presented in section 3.2.6 in part I: First, parents act as role models with their own religious behavior, such as praying or visiting religious services. Second, parents actively teach and instruct their children on the most important religious contents including the norms of religious endogamy, marriage, and virginity. Third, parents pass on their social positions with regard

[46] Groups of religious upbringing that do not share a subscript differ in their shares of endogamous vs exogamous partner choice at p<.05 in the Bonferroni multiple comparison test: No religion (65.4 $_{ab}$), Catholic/Protestant (53.8 $_{a}$), Christian Orthodox (60.5 $_{a}$), Shia/Alevi (77.4 $_{bc}$), other Muslim denomination (88.4 $_{cd}$), Sunni Islam (92.2 $_{d}$).

to religion. Lastly, they also channel their children into religious contexts which further support their religious transmission efforts and help their children's internalization. Within this study, I capture the religious transmission through the parental efforts to raise their children according to their religion. Moreover, I measure channeling through the attendance of additional formal religious schooling during childhood. I will investigate this proposed association a little later within this chapter. The resulting religious belonging and religiosity of the offspring, which is similar if not identical to that of their parents, is then thought to shape their ethnic partner choice.

The proposed hierarchy further results from the following considerations: Members of Christian denominations can choose a partner from the native population stock and fulfill the norm of religious endogamy. Catholics and Protestants can even achieve denominational endogamy. After all, the majority of the native population in Europe belong to one of these two Christian denominations or is undenominational. Moreover, the adherence to the norms of marriage and virginity is less strong among Christian than among Muslim immigrants and similar to the native European population (Becher and El-Menouar 2014). Therefore, a potential partner's promiscuity is less an impediment within the mate selection process for Christian than for Muslim immigrants. Conversely, individuals raised as Muslims need to choose a member of the own ethnic group or another Muslim minority within Europe to fulfill the norm of religious endogamy. Thus, as expected, ethnic endogamy is far more common among individuals who were raised according to a Muslim tradition (cf. Table II.1.9). Further, forming a denominational endogamous Muslim union is easier to achieve for Sunnis due to their group size. They constitute the majority of Muslims in the world (Esposito 2003) and also among the Muslim minority population in Europe (Buijs and Rath 2006; Haug et al. 2009). Unions with members of other Muslims sects might be hindered by the not too positive views of each other (Martinovic and Verkuyten 2016; Verkuyten and Yildiz 2009). Accordingly, within the group of Muslim immigrants, shares of endogamy are lowest for Shias and Alevi (cf. Table II.1.9). The higher share of ethnically mixed unions among Shias and Alevi might not only be owed to their smaller group size and thus the smaller pool of potential partners of the own denomination. Religious origins, traditions, orientations, beliefs, and customs substantially differ between Sunnis and Alevi. Thus, Alevi, for example, do not adhere to the Sharia and also more generally put less emphasis on religious rules (Sökefeld 2008). Accordingly among Alevi, unions with members of other religions might be considered less prone to conflicts than among Sunnis. Religious endogamy should not constitute a matter of concern among those who were not raised religiously and thus 65 percent of all unions being ethnically endogamous within this group seems rather high (cf. Table II.1.9). However, other cultural factors such as collectivism or linguistic aspects might play a role here.

Further, hypothesis 4b postulates that religious upbringing is not relevant to the choice between a local and a transnational partner within endogamy. However, descriptive results on the association between the respondents' religious upbringing and ethnic partner choice stand in opposition to this hypothesis. Individuals raised within Sunni Islam or another Muslim denomination are significantly more likely to choose a transnational over a local co-ethnic partner than all other groups, except for those not raised religiously at all (p<.05;

results not shown).[47] This can also be seen when looking at ethnic partner choice patterns in Table II.1.9. Shares of transnational partner choice are, with 52 and 58 percent of all unions, far higher among individuals brought up within one of these Muslim denominations than among the other groups. Conversely, those raised as Catholics have the lowest shares of transnational endogamy.

TABLE II.1.9 ETHNIC PARTNER CHOICE BY RELIGIOUS UPBRINGING

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
Undenominational	Obs.	78	79	65	18	240
	%	32.5 $_{a}$	32.9 $_{ab}$	27.1 $_{ab}$	7.5 $_{ab}$	100.0
Catholic/ Protestant	Obs.	6	44	32	11	93
	%	6.5 $_{c}$	47.3 $_{bc}$	34.4 $_{a}$	11.8 $_{b}$	100.0
Christian Orthodox	Obs.	27	68	50	12	157
	%	17.2 $_{bc}$	43.3 $_{abc}$	31.9 $_{a}$	7.6 $_{ab}$	100.0
Sunna	Obs.	421	331	38	26	816
	%	51.6 $_{d}$	40.6 $_{bc}$	4.7 $_{c}$	3.2 $_{a}$	100.0
Shia/ Alevi	Obs.	29	53	19	5	106
	%	27.4 $_{ab}$	50.0 $_{c}$	17.9 $_{b}$	4.7 $_{ab}$	100.0
Other Muslim denomination	Obs.	156	80	17	14	267
	%	58.4 $_{d}$	30.0 $_{a}$	6.4 $_{c}$	5.2 $_{ab}$	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .24						χ^2 (15) = 292.5 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

As mentioned before, the importance of religious similarity between partners and the norm of religious endogamy lie at the center of my assumptions. Thus, Table II.1.10 presents the partner's religious affiliation by the respondent's religious upbringing. Across all groups, a dominance of religious endogamy can be observed. The majority of the second generation indeed select a partner who belongs to the religion in which the respondent was brought up. Surprisingly, this is even the case for those who were not raised according to any religion. The majority of 61 percent of them chooses a partner who does not have any religious affiliation. Shares of religious endogamy range from 45 percent among those who were raised in the Orthodox Christian tradition to 85 percent among those raised within Sunni Islam. Across all denominational groups – with the exception of those raised as Orthodox Christians – the second generation chooses partners who are not affiliated with any religion rather than choosing a member of another denominational or religious group. Unions with an undenominational partner account for 10 to 27 percent of all unions among those raised religiously. This is surprising since no religious community supports unions to individuals who do not belong to a religion but rather promote religious endogamy (Cavan 1970; Esposito 2003; Schöpsdau 1995). Even more, Christian churches promote denominational

[47] Groups of religious upbringing that do not share a subscript differ in their shares of transnational vs local endogamy when only considering intraethnic couples at p<.05 in the Bonferroni multiple comparison test (shares of transnational unions within endogamy are given in parentheses): No religion (49.7 $_{ab}$), Catholic/Protestant (12.0 $_{c}$), Christian Orthodox (28.4 $_{c}$), Shia/Alevi (35.4 $_{bc}$) other Muslim denomination (66.1 $_{d}$), Sunni Islam (56.0 $_{ad}$).

endogamy but also inter-denominational unions are often tolerated and preferred over unions with members of other religions or undenominational individuals (Gordon 1964; Schöpsdau 1995). And Islam allows men to marry Christian (or Jewish) women (Esposito 2002, 2003). In the light of this, the relatively high shares of unions between individuals with a religious upbringing and undenominationals are rather surprising. A part of the explanation can be found when taking a look at the current religious affiliation of the former: Half of them state that they are not affiliated with any religion at the time of the interview. While they were raised religiously, the parental religious transmission seems not to have been successful.

Those raised as Orthodox Christians constitute the only group that also frequently chooses partners from other denominations within the own religion, namely Catholic or Protestant partners. Additional analyses reveal that their partners are mostly natives (70 percent). This supports the postulation that Christian immigrants can choose native partners and still fulfill the norm of religious endogamy. This is not a possibility for Muslim immigrants and their descendants. Moreover, the Orthodox canonic law allows intermarriages with Roman Catholics (Schöpsdau 1995). Next, as mentioned before, Muslim men are allowed to choose Christian wives (Esposito 2002, 2003). However, Muslim-Christian unions are rather the exception (cf. Table II.1.10). This might be a sign that Muslim men nonetheless prefer a Muslim wife due to greater similarity in religious and non-religious aspects. On the other hand, it might also be driven by Christian women's reluctance to choose a Muslim partner. And also unions with a member of another Muslim sect other than the one a person was brought up in are rather rare (cf. Table II.1.10). These unions seem not to be forbidden or disapproved of but might be uncommon due to conflicts between sects and various religious interpretations, traditions, customs, and beliefs (Esposito 2002, 2003). While persons perceive members of their own Muslim sect rather positively, they have less warm feelings towards other Muslim sects (Martinovic and Verkuyten 2016; Verkuyten 2007; Verkuyten and Yildiz 2009); especially Alevi are perceived as different from the Sunni majority. As Timmerman (1995:25) points out …

> *… religiously defined ethnic boundaries seem more difficult to cross than regionally defined ones. On several occasions, for example, I was told by Sunni Turks that it is easier for a Christian to become Muslim than it is for an 'Alevi'. It is a widespread popular belief among Sunni Turks, that the 'Alevi' are not Muslims but 'communists'.*

Within the data at hand, Shias and Alevi are likewise reluctant to choose a Sunni partner.

When looking at and comparing the current religious affiliations of both partners, shares of denominational endogamy are even slightly higher for all groups. However, interdenominational religious endogamy remains unchanged and also the share of unions with undenominational partners remains similar but appears somewhat smaller (cf. Table B.3 in the Appendix).

TABLE II.1.10 PARTNER'S RELIGIOUS AFFILIATION BY RESPONDENT'S RELIGIOUS UPBRINGING

			Respondent's religious upbringing						
			No religious upbringing	Catholic/ Protestant	Christian Orthodox/ other	Sunni	Shia/ Alevi	Other Muslim	Total
Partner's religious affiliation	Undenomi-national	Obs.	146	21	42	79	27	27	342
		%	60.8	22.6 $_{ab}$	26.8 $_{a}$	9.7 $_{c}$	25.5 $_{a}$	10.1 $_{bc}$	20.4
	Catholic/ Protestant	Obs.	14	65	42	12	7	5	145
		%	5.8 $_{a}$	69.9	26.8	1.5 $_{a}$	6.6 $_{a}$	1.9 $_{a}$	8.6
	Christian Orthodox/ other	Obs.	6	4	71	2	0	3	86
		%	2.5 $_{a}$	4.3 $_{a}$	45.2	0.3 $_{a}$	0.0 $_{a}$	1.1 $_{a}$	5.1
	Sunni	Obs.	38	2	1	695	8	8	752
		%	15.8 $_{a}$	2.2 $_{b}$	0.6 $_{b}$	85.2	7.6 $_{ab}$	3.0 $_{b}$	44.8
	Shia/ Alevi	Obs.	6	0	0	8	62	0	76
		%	2.5 $_{a}$	0.0 $_{a}$	0.0 $_{a}$	1.0 $_{a}$	58.5	0.0 $_{a}$	4.5
	Other Muslim	Obs.	23	0	1	9	1	219	253
		%	9.6	0.0 $_{a}$	0.6 $_{a}$	1.1 $_{a}$	0.9 $_{a}$	82.0	15.1
	Other religion	Obs.	2	0	0	4	1	0	7
		%	0.8 $_{a}$	0.0 $_{a}$	0.0 $_{a}$	0.5 $_{a}$	0.9 $_{a}$	0.0 $_{a}$	0.4
	No information	Obs.	5	1	0	7	0	5	18
		%	2.1$_{a}$	1.1 $_{a}$	0.0 $_{a}$	0.9 $_{a}$	0.0 $_{a}$	1.9 $_{a}$	1.1
	Total	Obs.	240	93	157	816	106	267	1,679
		%	100.0	100.0	100.0	100.0	100.0	100.0	100.0
	Cramér's V = .66								

Note: Dark grey: denominational endogamy; light grey: religious endogamy but denominational exogamy
Shares in the same row that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test. Cramér's V was calculated excluding cases with missing information.

Table II.1.11 displays ethnic partner choice patterns by the attendance of formal religious schooling as a child. Religious education is herein used as a proxy or indicator of religiosity in adulthood. I hypothesize that the attendance of religious schooling increases the probability of choosing a co-ethnic partner (hypothesis 4c) as well as of choosing a transnational partner within endogamy (hypothesis 4d). Overall, statistical tests show this relationship between religious lessons and ethnic partner choice to be relevant and significant (Cramér's V =.25; χ^2 (3, N = 1,679) = 108.4, p<.001). The descriptive results confirm hypothesis 4c. Those who attended formal religious lessons outside of school live significantly more often in ethnically endogamous unions (90 percent) than those who did not visit such additional lessons (73 percent) (p<.001). Furthermore, descriptive results also confirm hypothesis 4d. Individuals who attended formal religious lessons as children are significantly more likely to choose a transnational than a local co-ethnic partner (p<.001). When only looking at ethnically endogamous couples, 57 percent of those who attended such religious schooling are in a transnational union as compared to 46 percent of those who did not attend additional religious lessons (results not shown). The reasoning behind the latter is not only the wish for a partner of the same religion or denomination – originating from the endogamy norm or personal preferences – but also by the preference for a similarly religious partner which might be easier to find in the country of origin than in Europe.

One might, however, argue that the prevalent association is less the effect of religious schooling rather than a selection effect into formal religious schooling by religious affiliation. And indeed, individuals who were raised as Muslims also more often attended Koran lessons than those who were raised as Christians visited Catechism classes. Nonetheless, the relationship between religious lessons and ethnic partner choice is the same when looking at Christians and Muslims separately, yet at different levels (compare Figure B.1 in the Appendix). Moreover, the effect is also not driven by those not raised according to a religion. Excluding them does not change distributions substantially from those in Table II.1.11 (results not shown).

TABLE II.1.11 ETHNIC PARTNER CHOICE BY THE ATTENDANCE OF RELIGIOUS SCHOOLING IN CHILDHOOD

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
No religious schooling	Obs.	285	328	175	51	839
	%	34.0	39.1 $_{a}$	20.9	6.1$_{a}$	100.0
Religious schooling	Obs.	432	327	46	35	840
	%	51.4	38.9 $_{a}$	5.5	4.2 $_{a}$	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .25						χ^2 (3) = 108.4 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

To sum up, religious upbringing and schooling were applied as indicators of the intergenerational transmission of religion and religiosity in the family and thus the religious belonging and religiosity of the offspring. The descriptive results mostly confirmed the proposed association between these indicators and ethnic endogamy. Those brought up as Sunni Muslims and members of other Muslim denominations are most often endogamously liaised, followed by individuals raised as Shia or Alevi Muslims and Orthodox Christians. Individuals brought up as Catholic or Protestant Christians are least likely to have a co-ethnic partner choice. Only individuals who were not raised according to a religion displayed unexpectedly high shares of endogamy per se and also of transnational endogamy. Other than expected, transnationally endogamous partner choice was likewise linked to the religious upbringing. Additional analyses confirmed that individuals indeed choose a partner of the own religious community. Moreover, religious schooling was also related – as expected – to higher shares of endogamy as well as transnational partner choice within endogamy.

1.5.2.3 COLLECTIVISTIC ORIENTATION

Regarding the cultural transmission of collectivism, I look at two indicators that have been found to be related to collectivistic orientations: Number of children and rural origin. First, I assume that individuals from larger families are more likely to choose a co-ethnic partner (hypothesis 6a) since they are assumed to hold more collectivistic orientations. Collectivism is then again related to more ethnocentristic attitudes and more negative views towards

ethnic out-groups. It should thus promote a reluctance to enter a union with someone from another ethnic group (see section 4.3.4 for a more detailed outline of this argumentation).

Table II.1.12 shows the ethnic partner choice patterns by the parental number of children. A clear pattern is visible: Children from larger families more often choose a co-ethnic partner over a member of another ethnicity. This confirms hypothesis 6a. While 61 percent of only children and those with only one sibling live in an ethnically endogamous union, this is the case for 93 percent of individuals who are one of seven or more children. However, the differences become less striking with a higher number of children. While individuals from families with 'one or two', 'three', or 'four' children are significantly different from each other in their shares of endogamous unions (p<.05), families who have 'four', 'five or six', or 'seven or more' children are not significantly different from each other therein (results not shown).

TABLE II.1.12 ETHNIC PARTNER CHOICE BY THE PARENTAL NUMBER OF CHILDREN

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
1-2 children	Obs.	65	96	75	27	263
	%	24.7 $_{a}$	36.5 $_{a}$	28.5	10.3 $_{a}$	100.0
3 children	Obs.	133	160	67	22	382
	%	34.8 $_{a}$	41.9 $_{a}$	17.5 $_{a}$	5.8 $_{ab}$	100.0
4 children	Obs.	182	167	47	12	408
	%	44.6 $_{b}$	40.9 $_{a}$	11.5 $_{ab}$	2.9 $_{b}$	100.0
5-6 children	Obs.	192	152	27	13	384
	%	50.0 $_{bc}$	39.6 $_{a}$	7.0 $_{bc}$	3.4 $_{b}$	100.0
7 or more children	Obs.	145	80	5	12	242
	%	59.9 $_{bc}$	33.1 $_{a}$	2.1 $_{c}$	5.0 $_{ab}$	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .18						χ^2 (12) = 158.3 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

According to hypothesis 6b, the number of children one's parents have is also presumed to be positively related to transnational endogamy. Descriptive results again confirm this assumption. This can be seen when considering all unions together, as in Table II.1.12, as well as when only considering endogamous unions (cf. Table II.1.13). In the latter case, the share of transnational unions increases the more children an individual's parents have. While 40 percent of only children and those with only one sibling are in a transnational union, this is the case for 64 percent of children from families with seven or more children.

TABLE II.1.13 ENDOGAMOUS PARTNER CHOICE BY PARENTAL NUMBER OF CHILDREN

		Local endogamy	***Transnational endogamy***	***Total***
1-2 children	Obs.	96	65	161
	%	59.6 $_{a}$	40.4 $_{a}$	100.0
3 children	Obs.	160	133	293
	%	54.6 $_{ab}$	45.4 $_{ab}$	100.0
4 children	Obs.	167	182	349
	%	47.9 $_{ab}$	52.2 $_{ab}$	100.0
5-6 children	Obs.	152	192	344
	%	44.2 $_{bc}$	55.8 $_{bc}$	100.0
7 or more children	Obs.	80	145	225
	%	35.6 $_{c}$	64.4 $_{c}$	100.0
Total	Obs.	655	717	1,372
	%	47.7	52.3	100.0
Cramér's V = .15				χ^2 (4) = 29.8 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

The assumption of the association between ethnic partner choice and the second proxy of collectivistic orientations, i.e., mother's rural origin, is the same as for the parents' number of children. Mother's rural origin is expected to be positively related to endogamous (hypothesis 6c) and transnational partner choice (hypothesis 6d) (see again chapter 4.3.4 for a more detail argumentation of this association). Table II.1.14 displays ethnic partner choice patterns by the mother's rural origin. While descriptive results on this matter confirm the former, they do not confirm the latter assumption. Individuals whose mothers grew up in a rural area are, with 86 percent, significantly more likely to choose a co-ethnic partner than those whose mothers grew up in rural areas with 78 percent (p<.001). Conversely, mother's rural origin is not significantly associated with the choice between transnational and local endogamy (result not shown).

TABLE II.1.14 ETHNIC PARTNER CHOICE BY MOTHER'S RURAL ORIGIN

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
Urban origin	Obs.	337	291	135	46	809
	%	41.7 $_{a}$	36.0	16.7	5.7 $_{a}$	100.0
Rural origin	Obs.	380	364	86	40	870
	%	43.7 $_{a}$	41.8	9.9	4.6 $_{a}$	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .11						χ^2 (3) = 19.8 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

Overall, these descriptive results show a significant but not very strong association between the measures of collectivism – the parental number of children and mother's rural origin – and ethnic partner choice. Hypotheses on the positive relationship between these indicators and endogamy as well as transnational partner choice were mostly confirmed. Both

indicators are related to higher shares of endogamy. Moreover, the parental number of children is likewise related to a higher prevalence of transnationally endogamous partner choice within endogamy. The latter is however opposed to the assumption and not the case with regard to the mother's rural origin.

1.5.2.4 LANGUAGE

Further, I propose an association between the linguistic upbringing and ethnic partner choice. This is driven by the idea that being brought up in an ethnic language that is different from the dominant language of the receiving society is linked to a preference for speaking this language. Second-generation immigrants usually speak the local language sufficiently well. Thus, this relates less to the practical but rather to the identificatory dimension of language. Nonetheless, the practical dimension matters as well: First, it is typically easier to express feelings and emotions – which are pivotal to romantic relationships – in one's mother tongue. Second, the local language skills of older relatives such as the parents tend to be less good. So having a partner who speaks the own ethnic language can ease interactions and communication between the partner and his or her in-laws. Therefore, I assume in hypothesis 7a that those who were raised in their mother tongue are more likely to choose a co-ethnic partner and less likely to choose a native partner.

Table II.1.15 displays ethnic partner choice patterns by the linguistic upbringing. It distinguishes between being brought up in an ethnic language and being brought up only in the local language. It is important to note that the latter constitutes a rather small group of 75 cases, i.e., 4 percent of all respondents. Thus, it seems that ethnic language retention seems to play a big role in immigrant families for Turkey, Morocco, and former Yugoslavia in Europe. Unfortunately, no information is available on the extent of language retention. Being brought up in the ethnic language merely indicates that an ethnic language from the parents' origin country was spoken at home while growing up. This can, however, range from an occasional to an exclusive use of this language within family communications. Nonetheless, a significant intermediate association between the linguistic upbringing and ethnic partner choice appears within the data at hand (cf. Table II.1.15). Those who were raised in a mother tongue of their parents have a significantly higher share of endogamy with 83 percent of all unions as compared to 52 percent among those who were only brought up in the local language (p<.001). This confirms hypothesis 7a. Opposed to hypothesis 7b, while shares of transnational endogamy differ by linguistic upbringing, these differences within endogamy are not significant. Thus it seems that language retention promotes endogamous partner choice but is not related to the choice between transnational and local endogamy.

All in all, these descriptive analyses confirm the assumed relationships of the direct parental influence as well as of the various measures for the indirect parental influence through the culture-transmission process of intermarriage attitudes, religion and religiosity, collectivistic orientations, as well as language for the most part. Thus, in the next chapter, I will take a look at these associations within multivariate analyses of the ethnic partner choice. Subsequently, I will test the substantial underlying bridge assumptions about a successful culture-transmission process within the family and its effect on the ethnic partner choice.

TABLE II.1.15 ETHNIC PARTNER CHOICE BY LINGUISTIC UPBRINGING

		Transnational union	***Union with local co-ethnic***	***Interethnic: Native***	***Interethnic: Other minority***	***Total***
Brought up in local language	Obs.	17	22	31	5	75
	%	22.7	29.3 $_{a}$	41.3	6.7 $_{a}$	100.0
Brought up in ethnic language	Obs.	700	633	190	81	1,604
	%	43.6	39.5 $_{a}$	11.9	5.1 $_{a}$	100.0
Total	Obs.	717	655	221	86	1,679
	%	42.7	39.0	13.2	5.1	100.0
Cramér's V = .18						χ^2 (3) = 56.9 (p<.001)

Note: Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

1.6 MULTIVARIATE RESULTS

As mentioned before, I consider the ethnic partner choice in my analyses of young immigrant adults as a two-stage process. In the first stage, the choice is between ethnic endogamy and exogamy. In the second stage, the choice is between local and transnational endogamy for those preferring endogamy and between exogamy with a native or a member of another ethnic minority for those preferring a non-co-ethnic partner. Within the analyses of the second stage, I have to refrain from analyses of the latter. This is owed to low case numbers and the heterogeneity of the group of members of other ethnic minorities. Accordingly, I will first present results from several multivariate logistic regressions for the first and subsequently for the second stage.

Herein I report average marginal effects (AME). However, as I mentioned in the description of my methodological chapter, AME do not always provide completely unbiased results. For this, Karlson et al. (2012; cf also Kohler et al. 2011) developed an adjustment to make estimates comparable across different models; the so-called *KHB-adjustment*. Thus, I also calculated the same logistic regression models as presented in the next chapters with KHB-adjustment. The results are very similar to those without adjustment. Adjusted and unadjusted AME do not differ more than .006 and mostly even less or not at all. Since the results do not differ much, I will not present the KHB-adjusted estimates in additional tables. However, I will rely on the KHB-adjusted AME when comparing two different models. These will be identified as such in the text. Further, for each additional (set of) independent variable(s), in model (a) I first introduce only the respective independent variable and controls and in model (b) additionally central independent variables scrutinized beforehand. I do so to take into consideration and to get an understanding of the interrelations between the explanatory variables (cf. chapter 4.5 in part I).

1.6.1 PARENTAL INFLUENCE ON THE FIRST STAGE OF ETHNIC PARTNER CHOICE: ENDOGAMY VS. EXOGAMY

Model 0 in Table B.4 in the Appendix includes the effects of the control variables. I will shortly present their influences and then move on to the central independent factors. First, individuals with an upper secondary educational attainment are 10 percent (p<.01) more

likely and those with a lower education 12 percent (p<.001) more likely to live in an endogamous union than those with a higher educational attainment. This is in line with previous results (González-Ferrer 2006; Kalter and Schroedter 2010; Muttarak 2010; Safi 2010). Educational attainment is related to less ethnocentristic attitudes (e.g., Vollebergh et al. 2001) and a greater openness towards out-group members (e.g., Carol 2014). On the other hand, it can foster independence from parents and thus promote interethnic unions (cf. Rosenfeld 2007). Lastly, education also shapes the opportunity structure (e.g., Blossfeld and Timm 2003a).

Second, no significant differences exist between men and women in the probability of endogamy, but older individuals are more likely to be in an interethnic union (p<.05). But the age variable only represents the age at the time of the interview rather than the age at union formation. Therefore, this effect cannot easily be interpreted as a result of the increasing independence and freedom of choice that comes with age (cf. e.g., Huiberts et al. 2006) which foster 'unconventional', such as ethnically mixed, unions (cf. Rosenfeld 2007). But it might be a hint in this direction. Other studies also find the opposite effect for age, i.e., that mixed unions become less likely with increasing age. This opposite age effect can in part be explained by the transition to marriage during early adulthood. Marriages are less likely to cross racial boundaries in comparison to dating and cohabiting unions (Herman and Campbell 2012).

Third, marriage has a strong effect on the endogamy probability. It is 43 percent higher for married than for unmarried cohabiting couples (p<.001). However, this is not an influential factor but rather a selection effect. Ethnically endogamous couples are more likely to marry than ethnically mixed couples (Blackwell and Lichter 2004; Joyner and Kao 2005). Moreover, mixed couples are more likely to get divorced (Kalmijn et al. 2005; Smith et al. 2012). Such dissolved interethnic marriages are then not included in this sample.[48]

Next, the share of native friends in secondary school is an indicator of the opportunity structure.[49] And indeed, those who had many or mostly native friends in secondary school are 8 percent less likely to have a co-ethnic partner than those with fewer native friends (p<.01). This effect is admittedly rather weak. Yet it constitutes only a crude measure of the opportunity structure. Nonetheless, it still seems to capture at least some of its influence on the ethnic partner choice.

Lastly, I control for the ethnic group and country context which – among other things – also capture the opportunity structure to a certain degree. Descendants of immigrants from former Yugoslavia are on average 15 percent (p<.10) less likely to have a co-ethnic partner than second-generation Turks. A substantial part of this difference between Turks and Yugoslavs is, however, already accounted for by the other control variables. They reduce the effect in significance (p<.001 without other controls) and in size by 14 percent (KHB-adjusted). Second-generation Moroccans do not differ significantly from Turks in their

[48] However, if cohabiting couples are to the same degree more likely to split up, this would constitute a more general problem of underestimating mixed unions but should not affect the effect of marriage on endogamy.

[49] I assume that a person's friendship network later in life mirrors the ethnic homo- or heterogeneity of the friendship network in secondary school. Thus, it should have a significant and relevant effect on the partner choice in adulthood.

probability of endogamy. The difference between these two groups is barely affected by the inclusion of the other control variables (1 percent, not significant; KHB-adjusted). This shows that the group of Ex-Yugoslav second generation in particular is different from the Turkish and Moroccan second generations in various characteristics. They are on average more highly educated than the other two groups and had more native friends in secondary school. Also, they have a higher propensity of unmarried cohabitation (see Table II.1.1 on page 136 for group differences). With regard to country effects, endogamy probabilities are in most countries not significantly or relevantly different from those in the Netherlands, with the exception of Germany and Sweden. In these countries, 15 and 12 percent lower endogamy probabilities prevail. These country differences already became apparent in the descriptive analyses.

The Pseudo-R^2 for the empty model is .28. Overall, the effects of the control variables are somewhat but not majorly reduced in relevance and significance with the introduction of the central independent variables. Though, the Yugoslav second generation is, in the end, no longer significantly different in their endogamy probability from Turks.

Table II.1.16 presents the results of the logistic regressions of endogamy on the parental direct and indirect influences. Model 1 introduces the experience of pressure to separate by the family into the model. It shows a negative effect of parental pressure on the probability of being endogamously liaised (p<.001). However, this result ought not to be interpreted in such a way that those who experience negative pressure are less likely to choose a co-ethnic partner. Rather, endogamous couples are less likely to experience pressure to separate through the family whereas mixed couples do so more often. Parents oppose interethnic unions more strongly. These unions stand in opposition to the norm of ethnic endogamy and threaten the continuation of the cultural transmission to future generations. Hence, within the data at hand, endogamous couples are 17 percent less likely to have experienced pressure to separate than ethnically mixed couples. This confirms hypothesis 1a which postulates exactly this, i.e., that ethnically endogamous couples are less likely to experience such negative pressure. It is important to note that parental pressure to separate might lead to the separation of couples or to the prevention of cohabitation so that these couples are not included in the current sample. Accordingly, the difference in the experience of negative pressure is most likely even greater between endogamous and mixed couples, though it is unclear which share of mixed couples facing opposing pressure actually give in to it and separate rather than continuing their relationship. Positive parental pressure does not show a significant influence on the probability of endogamy (results not shown) and is thus not included in the model.

Model 2a adds parental intermarriage to the empty model. The assumption hereof is that children of interethnic couples are more likely to enter an ethnically mixed union themselves and less likely to choose a co-ethnic partner in comparison to children from ethnically endogenous families (hypothesis 2a). Parents in ethnically mixed unions are thought to not only act as role models – they also pass on more positive views towards interethnic partnering and a more general openness towards out-groups. Moreover, children from ethnically mixed families tend to move in and have more heterogeneous networks including members of both the ethnic majority and minority (cf. chapter 4.1.2 in part I). Results show that young adults from ethnically mixed families are significantly less

likely to live in an ethnically endogamous union; their probability is 17 percent lower than that of children of ethnic homogenous families (p<.001). This result thus supports hypothesis 2a. Model 2b jointly estimates the effects of parental intermarriage and parental negative pressure. Both effects only change very slightly. This indicates that parental pressure and the parental union type are not interrelated.

In model 3a I analyze the influence of the religious upbringing and schooling on ethnic partner choice later in life. These are indicators of the cultural transmission of religion and religiosity. Individuals raised within Sunni Islam constitute the reference category. In hypothesis 4a I propose the following hierarchy of the endogamy probability by the religious upbringing: Sunni Islam or other Muslim denomination > Shia or Alevi Islam > Orthodox and other Christianity > Catholic or Protestant Christianity or no religious upbringing at all. This hierarchy was deduced from prior empirical findings as well as theory-led reasoning on the norm and preference for religious endogamy and its possibility of fulfillment with a native partner. Catholics, Protestants, and those not affiliated with a religion can find a partner of the same faith within the native population. Yet this is not a given for members of non-Christian religions such as Islam. Orthodox Christians and members of other Christian denominations not dominant in Europe take an intermediate position. Although they can find a partner of the same religion within the native population, he or she will most likely belong to a different denomination (cf. chapter 4.2.1 in part I).

While the hierarchy could be found in the descriptive findings with the exception of individuals who were not raised according to a religion, this is not the case within the multivariate analyses (cf. model 3a in Table II.1.16). As expected, individuals raised as Sunnis have the highest probability of endogamy. And individuals who were raised within another Muslim sect do not differ significantly from the former therein. As expected, those raised within Shia or Alevi Islam have a lower probability. However, they are also not significantly different from individuals brought up within Sunni Islam. Conversely, individuals brought up within Christianity have a significantly lower probability of choosing a co-ethnic partner over an out-group member (p<.001). However, different to the assumed hierarchy, which Christian denomination a person is raised in does not seem to make much difference therein. They have a 13 to 14 percent lower probability of having a co-ethnic partner than those raised as Sunni Muslims (p<.001 and p<.01 respectively). Also opposed to the hypothesized hierarchy, those not raised according to a religion occupy an intermediate position between individuals raised within Islam and Christianity. They have a 9 percent lower probability of endogamy than Sunnis (p<.05). All in all, these results only in part confirm hypothesis 4a. These results rather suggest the following hierarchy of endogamy by the religious upbringing: Any Muslim denomination, i.e., Sunni, Shia, Alevi, or other > no religious upbringing > any Christian denomination, i.e., Catholic, Protestant, Orthodox, or other. Accordingly, the difference seems to lie in the upbringing within a certain religion and less in the respective denomination or sect. Next, hypothesis 4c postulates that the attendance of formal religious schooling increases the probability of choosing a co-ethnic partner. This is confirmed by the multivariate analyses. This effect is, however, only relatively weak and only significant at the 10 percent level. Individuals who attended religious schooling during their childhood are 4 percent more likely to be in an ethnically endogamous union than those who did not attend such lessons (cf. model 3a in Table II.1.16).

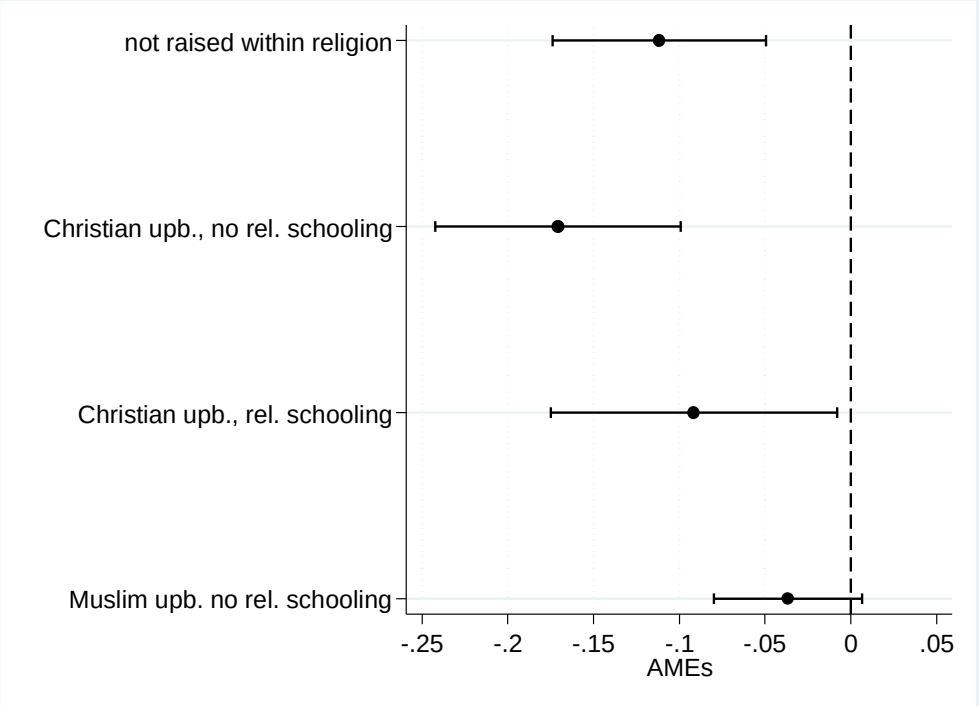
TABLE II.1.16 LOGISTIC REGRESSION RESULTS OF PARENTAL DIRECT AND INDIRECT INFLUENCE ON THE PROBABILITY OF ENDOGAMY (AME)

	Model 1	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***	***Model 5a***	***Model 5b***
Family: Pressure to separate	-0.165***		-0.163***		-0.165***		-0.166***		-0.166***
	(0.026)		(0.027)		(0.026)		(0.025)		(0.024)
Parents: Interethnic marriage		-0.170***	-0.168***		-0.140***		-0.116***		-0.107***
		(0.040)	(0.038)		(0.026)		(0.030)		(0.030)
Religious Upbringing (ref. Sunna)									
Undenominational				-0.088*	-0.078**		-0.070*		-0.063*
				(0.035)	(0.029)		(0.031)		(0.032)
Catholic/ Protestant				-0.131***	-0.098*		-0.088+		-0.076
				(0.039)	(0.049)		(0.049)		(0.049)
Christian Orthodox				-0.137**	-0.134***		-0.131***		-0.127***
				(0.044)	(0.036)		(0.038)		(0.037)
Shia/ Alevi				-0.076	-0.069		-0.060		-0.061
				(0.049)	(0.047)		(0.047)		(0.047)
Other Muslim denomination				-0.063	-0.058		-0.059		-0.061
				(0.050)	(0.042)		(0.039)		(0.040)
Religious lessons				0.041+	0.034		0.031		0.029
				(0.022)	(0.021)		(0.019)		(0.019)
Parents: Number of children (ref. 1-2)									
3 children						0.044	0.027		0.021
						(0.038)	(0.032)		(0.032)
4 children						0.081*	0.059*		0.053*
						(0.035)	(0.026)		(0.026)
5-6 children						0.104*	0.076*		0.070*
						(0.042)	(0.037)		(0.035)
7 or more children						0.146***	0.118***		0.111***
						(0.039)	(0.032)		(0.029)
Mother: Rural origin						0.033*	0.024+		0.023+
						(0.013)	(0.013)		(0.013)
Raised in mother tongue								0.154**	0.068
								(0.053)	(0.046)
N	1,679	1,679	1,679	1,679	1,679	1,679	1,679	1,679	1,679
Pseudo-R^2	0.297	0.296	0.316	0.297	0.333	0.294	0.344	0.285	0.346

Note: All models are controlled for educational attainment, sex, age, marriage, share of native friends in secondary school, ethnic group and country. Robust standard errors control for clustering at the city level; standard errors in parentheses. Significance levels: + $p<.10$, * $p<.05$, ** $p<.01$, *** $p<.001$

An interaction effect of religious upbringing and religious schooling to investigate whether religious lessons have a different effect dependent on the religion one was brought up in did not turn out to be significant. Yet, a variable combining the religion individuals were raised in and religious schooling illustrates a reinforcing effect of the attendance of formal religious schooling on the religious upbringing (see Figure II.1.2). Individuals who were raised according to a Muslim denomination and received additional formal religious schooling (reference category) are most likely to be in an ethnically endogamous union. Those brought up within Islam but without formal schooling have a 4 percent lower likelihood than the former (p<.10). The endogamy probability is 9 percent lower for individuals brought up as Christians with formal schooling (p<.05) and 17 percent without schooling (p<.001) as compared to the reference category. Young adults not brought up according to any religion are 11 percent less likely to choose a co-ethnic partner than those raised within Sunni Islam with schooling (p<.001). Their endogamy probability is thus between Christians with and without formal religious instructions. Hence, while religious schooling does not show different effects for Christians and Muslims, the figure clearly shows that religious upbringing and schooling jointly promote endogamy. This supports the line of argument that channeling children into religious schooling supports parental efforts of religious transmission and the acquisition and internalization of norms, values, beliefs, etc. related to religion.

FIGURE II.1.2 AME OF RELIGIOUS UPBRINGING AND SCHOOLING ON THE PROBABILITY OF ENDOGAMY



Note: Logistic regression results, controlled for educational attainment, sex, age, marriage, share of native friends in secondary school, ethnic group and country. Reference category: Muslim upbringing with additional religious schooling. Robust standard errors control for clustering at the city level. Average marginal effects with 95% confidence interval.

Model 3b in Table II.1.16 adds the religious upbringing to Model 2b. Therein the effect of parental pressure remains unchanged while that of parental intermarriage is slightly reduced in relevance (from -.162 in model 2b to -.140 in model 3b; KHB-adjusted). This effect change is caused by the interrelation between religion and the propensity of intermarriage. It not only exists for the young adults in the sample (model 3a) but likewise for the parental generation. The effect strengths and significances of the religious upbringing also slightly change, especially for those raised within a Christian tradition (KHB-adjusted). Further, the effect of religious schooling becomes insignificant. This is again owed to the interrelation of parental intermarriage and religion as well as religiosity respectively. Nonetheless, parental pressure, parental intermarriage, and the religious upbringing continue to have substantial and significant effects on the ethnic partner choice.

Model 4a in Table II.1.16 adds the parents' number of children and mother's rural origin into the empty model. These are proxies for the intergenerational transmission of collectivism. Collectivistic orientations promote ethnocentrism and more negative views towards out-groups. A preference for endogamous partner choice is assumed to arise from this (see section 4.3.1 in part I for more detail). Accordingly, hypotheses 6a and 6c postulate that the parental number of children and the mother's rural origin are related to a higher probability of choosing a co-ethnic partner. And indeed, both measures have a significant positive effect on the probability of endogamy and thus confirm hypotheses 6a and c. First, the more children parents have, the more likely it is their offspring will choose a co-ethnic partner. Both the relevance and significance of the effect on endogamy increase with the number of children. For example, individuals from families with seven or more children have a 15 percent higher probability of choosing a co-ethnic partner than only children or persons who have one sibling (p<.001). Second, individuals whose mothers grew up in rural areas have a 3 percent higher probability of living endogamously than those whose mothers grew up in urban regions (p<.05). These results support hypotheses 6a and 6c and the notion that parents pass on their collectivistic orientations to their children which then influence their partner choice. I will investigate this proposed mechanism in more detail in chapter 1.7.3. Model 4b combines these indicators of the transmission of collectivism with the prior central indicators into a joint model. Therein, the effects of the parental number of children are somewhat reduced in relevance (up to 3 percent) and significance compared to model 3b. The effect of a mother's rural origin, however, remains virtually unchanged. Also, the effects of the other explanatory factors, i.e., religious upbringing and parental intermarriage, are slightly diminished in size and significance but not substantially. The effect of familial pressure remains unchanged (KHB-adjusted results). This again indicates some interrelations between the different contents of cultural transmission.

Lastly, model 5a in Table II.1.16 investigates the influence of the linguistic upbringing on the ethnic partner choice. Hypothesis 7a proposes that language retention in the family increases the probability of ethnic endogamy. The theoretical argument is that ethnic language retention fosters a preference for speaking the ethnic language. It makes communication in the ethnic language easier and more pleasing; this is especially the case for emotional and personal contents which frequently occur in close personal relationships. Accordingly, individuals who were raised in their mother tongue are more at ease and able to express themselves in this language. Moreover, language retention increases the ethnic identification. From these effects of language retention arises a preference for a co-ethnic

partner with whom they have this linguistic origin in common. Lastly, the mother tongue is more likely to be used in everyday interactions with family and friends which makes it easier for a co-ethnic partner to fit in (cf. section 4.4.1 in part I). And indeed, individuals who were brought up in a language of their parents' country of origin have a 15 percent higher probability of being in an endogamous union that those who have exclusively been raised in the local language (p<.01). But, 'being raised in the ethnic language' can mean being exclusively raised in this language or that both the ethnic and local languages were spoken at home. To analyze whether this difference matters for the ethnic partner choice, I also tested a variable that additionally differentiates between these two options. However, being brought up in both or solely in the ethnic language does not yield significant or relevant differences. Accordingly, whether families raise their children in the language of their country of origin at all or not seems decisive; though persons raised in both languages are possibly a heterogeneous group, including those raised predominantly in the one and those raised primarily in the other language. Thus, it cannot be refuted that the effect might be blurred. Differences might appear with a more fine-grained measure of language retention during childhood.

The effect of language retention becomes less relevant and insignificant when it is combined with the previous central factors in the full model 5b. The AME of linguistic upbringing is reduced by 7 percent points from 14 (p<.01) to an insignificant 7 percent (KHB-adjusted). Thus, the linguistic upbringing is also interrelated with the other explanatory variables. The effects of the other central variables are, however, virtually unaffected by the introduction of linguistic upbringing as compared to model 4b. Changes in relevance are below 1 percent for all other central independent variables (KHB-adjusted).

POST-ESTIMATION DIAGNOSTICS

I conducted several post-estimation diagnostics to validate that the central assumptions of the logistic regression have not been violated. While I will discuss these results only briefly here, the respective tables as well as the full table for Table II.1.16 can be found in Appendix B.

First, as mentioned before, I calculated KHB-adjusted AME to make models comparable. However, results did not differ much from unadjusted AME. Second, I calculated variance inflation factor diagnostics (VIF) to test for multicollinearity. These indicate that multicollinearity does not constitute an issue in my analyses (see Table B.5 in the Appendix for the VIF diagnostics of the full model 5b). Third, a STATA linktest, i.e., a test of the model fit, is weakly significant (p<.10). On the one hand, the test shows that the chosen independent variables are indeed meaningful predictors of ethnic endogamy. On the other hand though, the significant result indicates that relevant predictors have been left out of the model. For example, more detailed measures of the opportunity structure at the time of the union formation could probably improve the model. Since such measurement is not available, I am not able to investigate this further. Yet my intention was never to fit a perfect model with all factors. Rather, I wanted to investigate the parental direct and indirect influence. Interestingly enough, additional tests indicate that the model fit of model 5b is good for the prediction of endogamy among women but not ideal for men. This result indicates that parents more strongly influence their daughters' rather than their sons' ethnic

partner choice.[50] When calculating separate regressions for men and women (cf. the last two rows of Table B.6 in the Appendix), it shows that the cultural factors have stronger and more significant effects on the ethnic partner choice of women. Only a comparably few factors display a significant effect among men. A striking exception to this rule is pressure to separate. While the effect is smaller for women and only weakly significant (AME=-.062; $p<.10$), it is very strong and significant among men. Men in ethnically endogamous unions are 36 percent less likely to have experienced pressure to separate than men in ethnically mixed unions ($p<.001$). This difference between men and women – despite models not being directly comparable – seems puzzling at first sight. However, it might be that women do not experience less pressure than men as it might seem (but potentially even more). They might just be more likely to give in to such pressures and not enter a union to which their parents are opposed. Men in immigrant families are often freer in their decisions and more independent, e.g., economically. Thus, they can pursue their partner choice despite pressures and the threat of social sanctions. Moreover, parents seem to steer their daughters' partner choice more strongly over the indirect path, i.e., through intergenerational cultural transmission. If they are successful in instilling their culture and its values in their daughters, there should be no need to exert negative pressures on them.

Fourth, I recalculated the logistic regression from the comprehensive model 5b in Table II.1.16 for several subpopulations separately (see Table B.6 in the Appendix). I do so first for each ethnic group to assure that the effects are stable when only a subgroup is considered. Since the Turkish second generation constitutes the sample's majority, the effects in the main analyses might be driven by this group. Conversely, the separate analyses for the second generation of Ex-Yugoslav and Moroccan origin have to be interpreted with care due to the relatively low case numbers. They each contain only around 300 cases. Results are overall rather similar to the results including all three ethnic groups, merely effect strengths vary sometimes. Despite the similarity of results, some differences also appear. Some of these differences for the smaller ethnic groups might however be owed to their low case numbers. This is, for example, the case with the missing effect of educational attainment on the endogamy probability among Moroccans and Ex-Yugoslavs. The effect of the parental union type in the comprehensive model seems to be driven by the group of Ex-Yugoslavs. While the effect disappears in the Turkish and Moroccan sample – when controlling for religious upbringing and traditionalism – it remains strongly relevant and significant among Ex-Yugoslavs. However, case numbers of intermarriage are low for all groups due to the relatively low propensity of parents being interethnically liaised (T: n=66=6 percent; Y: n=49=15 percent; M: n=31=10 percent). Accordingly, this ethnic difference should not be overinterpreted. Next, religious effects are less strong in the ethnic-specific analyses. This might result from low case numbers for some denominational groups. Being raised according to Sunni Islam predicts the outcome perfectly among Yugoslavs. These cases are thus dropped from the analyses (n=18). The reference category in this model therefore are individuals who were not raised according to any religion. While collectivism measures do

[50] This result is surprising since the respondent's sex itself has no significant effect on endogamy, not even in the empty model. Additional analyses though reveal a significant interaction effect between sex and ethnic origin: While among the Ex-Yugoslav second generation men have a higher probability of endogamy, the reverse is the case among the other two groups. These diverging effects result in a non-significant overall effect of respondents' sex on the ethnic partner choice.

not seem to exert any relevant or significant effect on the probability of endogamy among Yugoslavs, this is different for Turks and Moroccans. In the latter two groups, the parental number of children has significant and relevant effects similar to the main analyses. However, the mother's rural origin shows neither a relevant nor a significant effect among Turks but does among Moroccans. The linguistic upbringing seems only to be influential for the Moroccan second generation. However, case numbers for those raised exclusively in the local language are very low in these separate models (T: n=29=3 percent; Y: n=27=8 percent; M: n=19=6 percent). Repeating the estimations only with married couples provides almost identical results to the comprehensive models including both married and unmarried cohabiting couples. The same is true for estimations including only the latter, while their meaningfulness is restricted due to the small case number (n=194).

To sum up, results so far illustrate that parents indeed influence their offspring's choice between an ethnically endogamous and exogamous union. They do so directly by exerting pressure to separate as well as indirectly through the intergenerational culture-transmission process. First, ethnically mixed couples are more likely to experience pressure to separate than ethnically endogamous couples. Second, parents act as role models with their own relationship and pass on their views towards mixed unions as well as towards out-groups in general. This was measured through the parental union type, i.e., whether parents themselves live in an ethnically endogamous or interethnic union. Accordingly, children from ethnically mixed families have a lower probability of choosing a partner from their own ethnic minority. Third, the transmission of religion and religiosity also shapes the partner choice. Individuals who were raised according to Sunni Islam are most likely to live in an ethnically endogamous union. This likelihood is similar for members of other Muslim denominations. Conversely, those raised according to a Christian denomination are least likely to be in an ethnically endogamous union. The probability of young adults not raised religiously lies, ceteris paribus, in between that of Muslims and Christians, although closer to Christians. Moreover, having visited additional religious schooling has a positive effect on the endogamy probability. Formal religious lessons thus seem to reinforce the transmission of religion and religiosity within the family and thereby the preference for ethnic endogamy. Fourth, the intergenerational cultural transmission of collectivism also affects endogamy, too. Individuals who were conveyed more collectivistic orientations are more likely to choose a co-ethnic partner than those raised less collectivistically. The transmission of collectivism was therein assessed through the parental number of children and the mother's rural origin. Lastly, individuals who were brought up in their parents' mother tongue have higher probabilities of choosing a co-ethnic partner than those who were raised exclusively in the local language of their residence country. Nearly all results are in line with and provide support for the hypotheses formulated in chapter 4 in part I.

Additional analyses corroborated these findings. However, the cultural factors under study are – not very surprisingly – not able to fully explain the ethnic partner choice of second-generation immigrants. Other factors which have not been included in the models partake in shaping endogamy. Yet the cultural variables more thoroughly explain women's ethnic partner choice than that of their male peers. Further, the relevance of the cultural factors seems to vary between ethnic groups. This finding might in part also result from the low number of cases within ethnic-specific multivariate analyses.

The analyses above, as well as the hypotheses, rely however on many bridge hypotheses. Therefore, in chapter 1.7, I will investigate the assumed mechanisms as outlined in the theoretical part of this dissertation. But first, I will investigate the second stage of ethnic partner choice, i.e., the choice between a transnational and local co-ethnic partner for those who chose ethnic endogamy in the first stage.

1.6.2 PARENTAL INFLUENCE ON THE SECOND STAGE OF ETHNIC PARTNER CHOICE: TRANSNATIONAL VS. LOCAL ENDOGAMY

Next, the parental direct and indirect influence on the second stage is investigated. The second stage relates to the decision between a transnational and a local co-ethnic partner among those preferring endogamy in the first stage. The case number is reduced from 1,679 in the first stage of ethnic partner choice to 1,372 in the present analyses since ethnically mixed unions are excluded.

Model 0 in Table B.7 in the Appendix shows the empty model which only contains control variables. They explain 17 percent of the variance. First, it shows that educational attainment reduces the probability of transnational endogamy. Second, men are 7 percent less likely to choose a partner from the parental country of origin than their female peers ($p<.05$). While the positive effect for age is significant, it is barely relevant. Further, transnational unions are 15 percent more likely to be married unions than locally endogamous unions ($p<.10$). The effect of the ethnic composition of the friendship network in secondary school is insignificant and irrelevant. Members of the Turkish second generation have the highest probability of transnational endogamy. Moroccans are 12 percent ($p<.001$) and Ex-Yugoslavs 15 percent ($p<.01$) less likely than Turks to choose a transnational over a local co-ethnic partner. Lastly, as the descriptive results already showed, second-generation immigrants in Germany and Sweden have significantly lower probabilities of transnational endogamy ($p<.001$) than their Dutch peers; the Swedish second generation is 13 percent and the German 50 percent less likely to live in a transnational union than the Dutch second generation.

Table II.1.17 displays the logistic regression results of the estimations on the second stage. Therein, model 1 introduces the experience of pressure by the family to separate from the current partner into the empty model. Hypothesis 1b postulates such pressure to be negatively related to the probability of choosing a transnational partner. And indeed, transnationally endogamous unions have a 10 percent lower probability to experience such negative pressure than locally endogamous unions ($p<.05$). This result thus confirms hypothesis 1b. The reasoning behind it is that the family is more often directly involved in the transnational partner choice process. This can, for example, be seen in the persistence of arranged unions therein (Beck-Gernsheim 2007). If parents and other relatives are directly involved in the partner choice process, they can steer the individual towards a partner who they perceive as a suitable match. Thus, they should rarely feel the need to exert pressure to break up the couple. Moreover, co-ethnics who grew up in Europe are sometimes seen as tarnished and tainted by their European socialization. They thus tend to have a bad standing. Men are, for example, considered to be lazy and to have lost their way. Women are seen as too freethinking and independent (van Kerckem et al. 2013; Timmerman 2008). If

families hold such negative views, it could lead to pressure to separate for locally endogamous couples despite the union being formed within the own ethnic group.

Model 2a investigates the effect of parental intermarriage. It is used as an indicator of the intergenerational transmission of attitudes towards interethnic unions and more generally towards out-group members. In hypothesis 2b the parental union type is assumed to not be relevant to the choice between local and transnational endogamy. In line with this assumption, parental intermarriage does not show a significant effect on this decision. Arguing that role modeling plays a central role for the ethnic partner choice of their children, parents' transnationally endogamous rather than interethnic partner choice might be relevant to the offspring's choice within endogamy. Additional analyses do not support this deliberation though (results not shown).[51] Yet having a father who came to Europe as a marriage migrant – which is rather the exception – displayed a negative effect on the probability of transnational endogamy. The following explanation can be brought forward for this finding: Marriage migrants often face hardships in the receiving country such as problems integrating into the labor market, which is especially true for men. This leads to a dissonance between the actual and the ideal male role as the breadwinner and provider of the family (e.g., Heckmann et al. 2000). Children of such unions might perceive these adversities and disadvantages of their fathers. Hence, they hold negative views on transnational unions and refrain from choosing a partner from the country of origin themselves. This result needs however to be considered carefully due to the small number of cases (n=57, i.e., 3 percent with a marriage migrant father). The effects of negative pressure and parental intermarriage are unaffected by the simultaneous introduction in the analyses in model 2b (KHB-adjusted).

Model 3a analyzes the impact of the religious upbringing and the attendance of formal religious schooling in childhood on the probability of transnational endogamy. While no effect from the religious upbringing is postulated in hypothesis 4b, hypothesis 4d assumes a positive effect of attending formal religious lessons on transnational endogamy. Looking at the results in Table II.1.17, the religious upbringing seems to play a minor role for the choice between transnational and local endogamy. Only second-generation immigrants reared as Catholics or Protestants have a 34 percent lower probability of being in a transnational union than those raised as Sunni Muslims (p<.01). All other effects of religious upbringing are insignificant, although the effect of a Christian Orthodox upbringing is also substantial in size (AME=0.124).[52] Again, case numbers restrict the reliability of these results. Only six

[51] The variable capturing parental transnational marriage is a dummy variable that is (1) if one parent's main reason for coming to Europe was marriage or reunification with the partner and (0) for other reasons such as asylum, reunification with the family, or work. Two further variables contain this information for mothers and fathers separately.

[52] The effect of a Christian Orthodox upbringing becomes significant when not controlling for ethnic origin (AME=-.136; p<.05). The negative effect of a Catholic or Protestant upbringing increases in significance (AME=-347; p<.001). This can be explained by the substantial correlation between ethnicity and religion. While the great majority of Turks and Moroccans are brought up within a Muslim denomination (T: 84 percent, M: 92 percent), this is only the case for 7 percent of the second generation from former Yugoslavia within this sample (cf. Table II.1.1 on page 136). Conversely, with the introduction of the religious upbringing into the empty model in model 3a, Yugoslavs no longer significantly differ from Turks in their probabilities of transnational endogamy (cf. model 0 in Table B.7 in the Appendix).

cases were raised as Catholics or Protestants and live in a transnational union. With the exception of this positive effect of Catholic or Protestant upbringing, hypothesis 4b is supported. However, contrary to expectations the effect of formal religious lessons is neither significant nor relevant. This opposes hypothesis 4d. Model 3b jointly introduces religious upbringing and schooling and the previously scrutinized independent variables into the regression. Effects remain essentially unchanged in comparison to models 1, 2a, and 3a. This is not very surprising considering that most effects were insignificant and not very substantial to begin with.

Next, model 4a introduces the number of children parents have and the mother's rural origin into the regression. They are used as indicators of the transmission of collectivism within the family. I presume positive effects from these measures of a collectivistic upbringing on the probability of transnational endogamy in hypotheses 6b and 6d. However, these variables display insignificant and barely relevant effects and thus seem not to affect this decision within endogamy. Only the maternal rural origin becomes significant at the 10 percent level when introducing these measures simultaneously with the previous explanatory variables in model 4b (AME=-.029; KHB-adjusted). However, contrary to expectations, the effect is very small and negative. This means that individuals whose mothers grew up in rural areas are actually less likely to choose a transnational partner than those whose mothers lived in urban areas. This result thus stands in opposition to hypothesis 6d. Even more, when examining the association between adult collectivistic orientations and union type, it shows that men and women in transnationally endogamous unions have significantly more egalitarian views than their peers who are liaised with a local co-ethnic partner (p<.001). These attitudinal differences are, however, not reflected in the couples' division of labor in the household (results not shown).

Likewise, when calculating these analyses separately for men and women, the parental number of children and mother's rural origin do not show any significant effects (results not shown). Accordingly, his result does not support the theoretical argument of gender-specific motives in choosing a spouse. While it is argued that men choose a transnational partner to have a traditional partner (e.g., Balzani 2006; Lievens 1999), it is argued that women make the same choice for different reasons. They do so to gain independence from their families (e.g., Lievens 1999; Timmerman, Lodewyckx, and Wets 2009). Accordingly, the effects should differ between men and women. Yet this is not corroborated by the present analyses.

TABLE II.1.17 LOGISTIC REGRESSION RESULTS OF PARENTAL DIRECT AND INDIRECT INFLUENCE ON THE PROBABILITY OF TRANSNATIONAL ENDOGAMY (AME)

	Model 1	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***	***Model 5a***	***Model 5b***
Family: Pressure to separate	-0.100*		-0.099*		-0.098*		-0.102*		-0.102*
	(0.046)		(0.045)		(0.043)		(0.043)		(0.044)
Parents: Interethnic marriage		-0.069	-0.067		-0.060		-0.068		-0.061
		(0.066)	(0.066)		(0.069)		(0.074)		(0.072)
Religious Upbringing (ref. Sunni)									
Undenominational				-0.035	-0.035		-0.035		-0.031
				(0.039)	(0.039)		(0.036)		(0.036)
Catholic/ Protestant				-0.341**	-0.337**		-0.334**		-0.325**
				(0.108)	(0.107)		(0.108)		(0.111)
Christian Orthodox				-0.124	-0.124		-0.121		-0.117
				(0.101)	(0.101)		(0.102)		(0.101)
Shia/ Alevi				-0.055	-0.057		-0.052		-0.052
				(0.088)	(0.084)		(0.082)		(0.083)
Other Muslim denomination				0.013	0.012		0.012		0.013
				(0.023)	(0.025)		(0.026)		(0.026)
Religious lessons				-0.002	-0.004		-0.004		-0.005
				(0.027)	(0.025)		(0.026)		(0.026)
Parents: Number of children (ref. 1-2)									
3 children						-0.001	0.004		0.004
						(0.050)	(0.050)		(0.050)
4 children						0.033	0.037		0.037
						(0.050)	(0.047)		(0.047)
5-6 children						0.018	0.014		0.014
						(0.060)	(0.058)		(0.058)
7 or more children						0.037	0.036		0.034
						(0.061)	(0.058)		(0.058)
Mother: Rural origin						-0.025	-0.029+		-0.029+
						(0.018)	(0.017)		(0.017)
Raised in mother tongue								0.113	0.065
								(0.077)	(0.081)
N	1,372	1,372	1,372	1,372	1,372	1,372	1,372	1,372	1,372
Pseudo-R^2	0.177	0.175	0.178	0.182	0.185	0.175	0.187	0.175	0.187

Note: All models are controlled for educational attainment, sex, age, marriage, share of native friends in secondary school, ethnic group and country. Robust standard errors control for clustering at the city level; standard errors in parentheses. Significance levels: + $p<.10$, * $p<.05$, ** $p<.01$, *** $p<.001$

Lastly, model 5a investigates the effect of the linguistic upbringing on transnational endogamy. This variable was argued to increase the probability of choosing a partner from the parental country of origin (hypothesis 7b). While the linguistic upbringing seems to be relevant within the second decision stage (AME=.113), its effect is not significant. This result is not sufficient to confirm hypothesis 7b. However, it should be noted that case numbers are very low for the reference category (n=39=3 percent). Arguments regarding the various functions of language stand behind hypothesis 7b. On the one hand, language retention equips the offspring with language skills that are necessary for and foster the preservation and development of transnational ties. On the other hand, language retention also promotes ethnic identification. Language is thus more than a means of communication. It is a central part of ethnicity. Accordingly, language skills but also the feelings of belonging related to them should promote transnational partner choice. It is possible to investigate the practical dimension, i.e., language skills within additional analyses. 97 percent of all respondents have at least moderate skills in their mother tongue. Most have even better skills. Even among those who were brought up exclusively in the local language of the residence country, the majority of over two thirds have at least moderate skills. Thus, it seems that the practical dimension should not play much of a role for the choice within endogamy. With the data at hand, I am unfortunately not able to investigate the emotional or identificatory dimension. As mentioned before, a more fine-grained measure of language retention might be more informative and bring forward different results on this relationship. The joint introduction of all central independent variables in model 5b reduces the already insignificant effect of language retention in relevance by 5 percent points. All other effects remain unchanged in comparison to model 4b (KHB-adjusted).

POST-ESTIMATION DIAGNOSTICS

As for the first decision stage, I also calculated several post-estimation analyses for the choice between transnational and local endogamy. First, for model comparisons, I calculated KHB-adjusted AME. These again only marginally differ from the un-adjusted AME. Second, VIF diagnostics confirm that multicollinearity does not constitute an issue in my analyses (see Table B.8 in the Appendix for the VIF diagnostics for the full model 5b). Third, not too surprisingly, a test shows that the model fit of model 5b is not impeccable. Additional factors influence the choice of transnational versus local endogamy. Yet again, I am interested in the parental direct and indirect influence on ethnic partner choice and not trying to fit a perfect model. And as with the first decision stage, in the second stage the model fit is also good for women but not for men. Overall, the model fit substantially improves when repeating the estimations without controlling for the ethnic group and country.

Thus, fourth, I calculated model 5b without these controls (see the last column in Table B.9 in the Appendix). Therein, religious and collectivistic upbringing do in fact have an impact on the probability of transnational endogamy. Hence, the effects seem to be suppressed in Table II.1.17 by their interrelations with ethnicity and the residence country. Without these controls, individuals raised within another Muslim denomination, followed by those brought up within Sunni Islam, are most likely to choose a transnational partner. Therein they are followed by those who were not raised religiously. This group does not significantly differ from the former. All other groups are significantly less likely to choose a transnational partner. Herein, second generation immigrants raised as Catholics or Protestants have the

lowest probabilities. They are 40 percent less likely to choose a marriage migrant (p<.001) than individuals raised within Sunni Islam. Those raised as Orthodox Christians have a 23 percent (p<.05) and those raised as Shia or Alevi Muslims a 16 percent (p<.01) lower probability of choosing a transnational partner compared to second-generation immigrants who were raised within Sunni Islam. These associations between the religious upbringing and transnational partner choice, however, stand in opposition to hypothesis 4b which presumed no significant relationship. Nevertheless, apparently the same hierarchy as postulated in hypothesis 4a for the first stage of ethnic partner choice seems also to exist with regard to the partner choice within endogamy. Further, the more children a family has, the larger is the probability that their children will choose a transnational partner. Children who have seven or more siblings have an 8 percent higher probability than those who are an only child or have only one sibling (p<.10). These results support hypothesis 6b, i.e., the postulated effect of the parental number of children on the probability of transnational endogamy. However, the effect is only very weakly significant and only for the largest family group. That these effects become apparent when not controlling for ethnic group or survey country is owed to the fact that the distributions of these independent variables vary by ethnic group and country (see Table II.1.1 on page 136 for ethnic differences).

Fifth, I calculated the logistic regression again for several subpopulations (cf. Table B.9 in the Appendix). Calculating separate models for the group of the second generation from former Yugoslavia as well as for the group of unmarried couples is not possible due to the number of cases being too low. Not many differences, all minor, can be found between the Turkish and Moroccan second generation in these additional analyses. Merely one difference becomes apparent: The mother's rural origin has a strongly negative significant effect on transnational endogamy among Moroccans. But the effect is neither relevant nor significant for Turks. Among Moroccans, individuals whose mother comes from a rural origin are 11 percent (p<.001) less likely to choose a transnational co-ethnic partner than those whose mother grew up in an urban area. This effect is reversed to the one expected, since maternal rural origin is used as an indicator of the intergenerational transmission of collectivistic orientations. Next, when only considering married couples, results are very similar to those of the full main model.

Lastly, a comparison of the distributions of the dependent variable of the ethnic partner choice with a more fine-tuned operationalization of the ethnic partner choice was possible. Only the definitions of transnational and local endogamy diverge. Therein, an endogamous union was categorized as transnational if the respondent's co-ethnic partner was not born in the survey country and immigrated between one year before and two years after the couple moved in together. Correspondingly, a union was categorized as locally endogamous if the respondent's co-ethnic partner was either born in the survey country or immigrated more than two years before the couple moved in together. This operationalization has two shortcomings though: First, this variable could not be constructed for Belgium since the start of the couple's cohabitation was not covered in this sample. Moreover, several cases are categorized as missing, thus reducing the case number. These are mostly cases where the couple seems to have started living together before the partner's immigration. Second, the operationalization of this variable was also approximated to a certain degree. The relevant variables had to be made comparable, i.e., the year when the couple started living together and the partner's age when he or she immigrated. The year of the start of

cohabitation was recalculated to the partner's age when the couple moved in together. For this, information on the interview year was necessary which was, however, only available for the Netherlands. For all other countries, it was approximated by adding the respondent's age to his birth year which is prone to inaccuracies. These data limitations were the reason why the more approximated operationalization in the main analyses was used.

Comparing these two variables (cf. Table B.2 in the Appendix) shows that most cases are categorized the same way in both. This is the case for 86.5 percent when only considering endogamous unions. Categorized as locally endogamous in the main variable but as transnational in the test variable are cases (n=12) in which the partner immigrated to the survey country before the age of 18 and started to live with the respondent in the same year or no more than two years later. The reversed, i.e., cases categorized as transnational in the main and as locally endogamous in the test variable, are those in which the partner immigrated as an adult, but the couple started living together more than two years later (n=52). In the latter cases, it can be argued that the arguments and hypotheses should nonetheless be applicable. The partners are first-generation immigrants which makes most of them probably more similar to persons from the origin country than to members of the local ethnic community. All in all, the operationalization used in the main analyses seems to approximate actual partner choice patterns rather well.

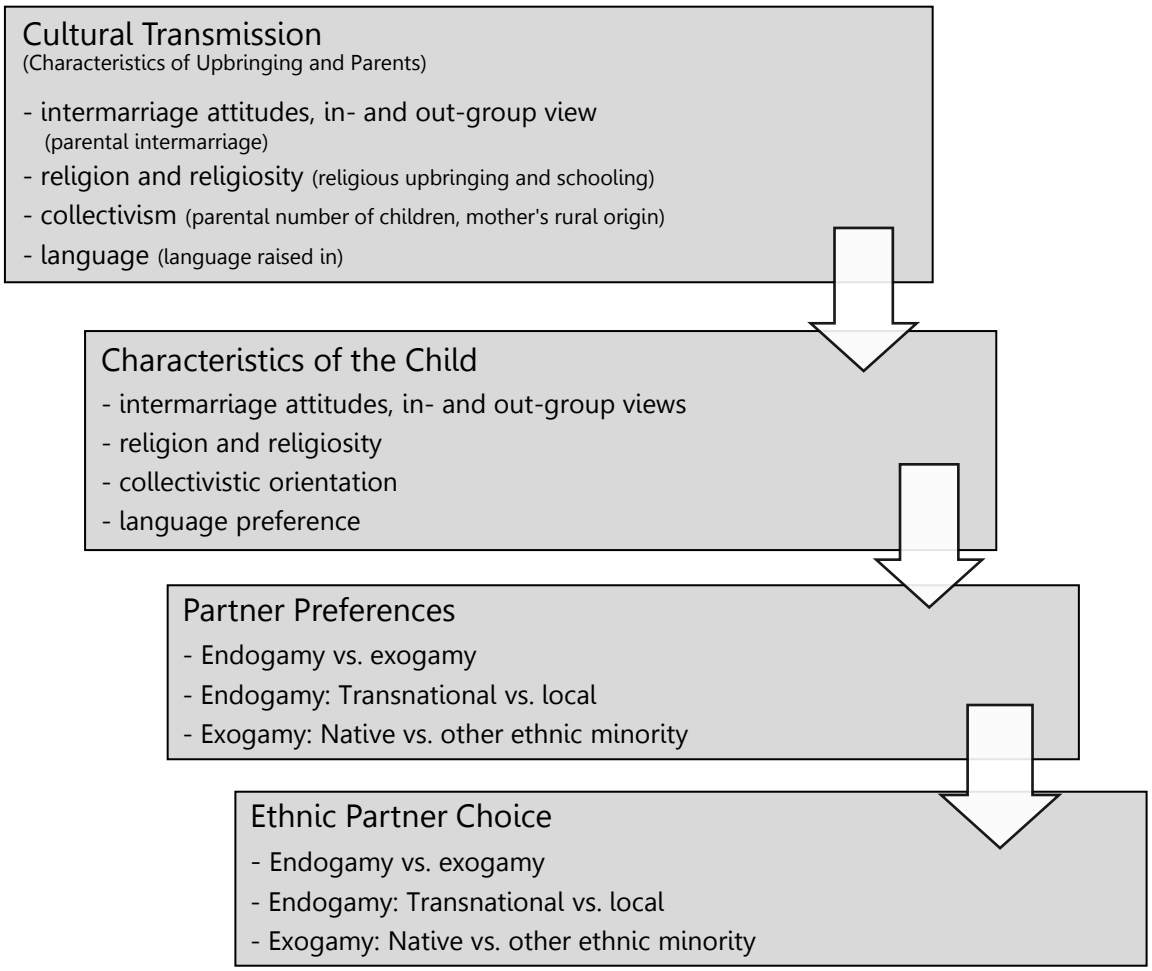
All in all, in line with expectations, parental direct influence through pressure to separate was more common within locally rather than transnationally endogamous partner choice. While the indirect parental influences were shown to shape the choice between endogamy and exogamy, it seems to be markedly less relevant to the decision within endogamy, i.e., between a transnational or local co-ethnic partner. The central determinants are not able to explain much variance in this second stage of the partner choice process. This is in line with some of the hypotheses I deduced from the theoretical background and previous empirical studies which postulate no significant influences. This is the case regarding parental intermarriage and religious upbringing. On the other hand, I expected significant influences from other central variables. This was however not supported by the results. The collectivistic upbringing especially was expected to have a strong impact on this decision stage. After all, qualitative studies show a preference of men choosing a co-ethnic partner from the (parental) country of origin rather than a local co-ethnic partner. They assume her to hold more traditional and conservative attitudes and values and to orient her life accordingly (van Kerckem et al. 2013; Timmerman 2008). This effect only becomes apparent with regard to the parental number of children when not controlling for ethnic group and country, although only very weakly. Also, separate analyses for men and women do not support this potentially gender-specific effect of collectivism (results not found). Further, the attendance of formal religious schooling and the linguistic upbringing seem – other than assumed – not to affect the choice between transnational and local endogamy.

1.7 TEST OF MECHANISMS

Within this dissertation, I investigate and assume a long chain of processes to take place starting in early childhood and ending with the outcome of the ethnic partner choice in adulthood (cf. Figure II.1.3). Specifically, I assume the following processes to take place:

During childhood and adolescence, parents pass on important elements of their culture to their children within the culture-transmission process. This process shapes the attitudes, views, norms, values, and characteristics of the offspring and subsequently also their partner preferences. These then influence their ethnic partner choice. Moreover, within and through this process, parents also shape the opportunity structure in which their children move. This then affects the chances and opportunities to meet certain potential partners.

FIGURE II.1.3 CHAIN OF PROCESSES WITHIN THE INFLUENCE OF CULTURAL TRANSMISSION ON ETHNIC PARTNER CHOICE



Note: Own illustration.

METHODOLOGICAL CONSIDERATIONS: MEDIATION ANALYSIS

Due to data restrictions, I was not able to measure and analyze every stage within the process. Rather, I had to rely on an indirect approach. Accordingly, to examine the influence of vertical cultural transmission on the ethnic partner choice, I chose the central independent variables in such a fashion that they represent as much as possible the socialization and enculturation experienced by the second generation through their parents. These variables are either characteristics of the parents, which reflect their attitudes and

values, or questions about the way the respondents were brought up. An example for the former is the number of children parents have which is related to and an indicator of their collectivistic orientations (e.g., Boratav 2009). The parents are than assumed to pass on these orientations. An example for the latter is the measurement of their religious upbringing. Respondents were asked whether they were raised according to a religion and if yes, according to which. By taking this indirect approach, I can ensure the parental influences are represented undistorted by other influences such as third parties or environmental factors. Moreover, since I am working with cross-sectional data, this procedure allows me to eliminate the very realistic risk of reversed causality. The disadvantage of this approach is however – as mentioned before – that it entails many bridge assumptions regarding the culture-transmission process. Not only do I assume that the vertical culture-transmission process successfully takes place but also that the resulting characteristics of the offspring shape partner preferences and choice.

So far, the process of vertical cultural transmission itself has remained a black box within my analyses. It has merely been assumed to take place on the basis of the thorough theoretical examination of this process in part I of this dissertation. Yet I am able to analyze this black box more closely within additional analyses. For this, I will calculate mediation analyses within this chapter (see Hayes 2013:Part II for a conceptual introduction into mediation analysis). I will conduct these additional analyses only with regard to the first stage of partner choice, endogamy versus exogamy. After all, cultural transmission contents have been shown to be especially influential for this choice but far less for the choice between transnational and local endogamy. Without the significant effects of the central explanatory variables, an analysis of mediating influences is futile.

Not only do I have information on the respondents' upbringing and their parents, but also on the respondents' adult characteristics at the time of the interview such as their religious affiliation. Thus, for the mediation analyses, I will first introduce only the childhood measurement into logistic regressions. In the next model, a measure of the respective characteristic in adulthood will additionally be included. For example, regarding the transmission of religion and religiosity, I first introduce the religious upbringing and schooling in childhood. Subsequently, the current religious identification and religiosity is added into the regression. If the relevance and significance of the childhood measure changes, it is a sign that its effect is mediated by the adult characteristic. If the effect becomes completely insignificant, it is mediated entirely. If it remains significant but the significance level decreases, it is only partly mediated. Accordingly, the parental cultural characteristic also has an independent influence. The occurrence of mediation then confirms my bridge assumptions of the cultural transmission from parents to children. I will conduct such mediation analyses for each cultural category separately. While mediation analysis constitutes a very good test considering the cross-sectional data basis, this test is not perfect. It would be ideal to have information on the adult characteristics before the union formation. This would exclude the possibility of reversed causality, i.e., that the partner choice shaped the respondents' cultural characteristics reported in the survey. This information is, however, not included within the data at hand. Thus, I will have to rely on measures of the respondents' cultural characteristics at the point of the interview, i.e., after union formation. Yet, it can be fairly assumed that most cultural characteristics do not change much with time. Cultural contents that are being passed on within primary

socialization, i.e., in early childhood, are more stable and less likely to change than those acquired later in life and through other socialization or acculturation agents (Hofstede 2001; Parsons 1964; Pettersson 2007). The cultural contents under study belong to the prior category.

OPERATIONALIZATION OF RELEVANT VARIABLES

Now, I will first describe the operationalization of the central independent variables which I use to test the mechanisms of culture-transmission processes within the family:

Current views on the own ethnic group and the majority in the survey country: I use the following three measures to assess the proposed mechanism standing behind the effect of parental intermarriage.[53] First, respondents were asked to which extent they feel themselves a citizen of their residence country. Second, they were further asked about their feeling of belonging to their respective ethnic group. The latter information is, however, not available in Germany. Both variables are operationalized in the same way: Dummies are introduced into the regressions which indicate whether respondents feel 'not at all', 'very weakly', 'weakly', 'not strongly and not weakly', 'strongly', or 'very strongly' (reference category) belonging to the country of residence and the ethnic group respectively. Third, respondents are asked about the share of natives within their current friendship networks. Dummies are introduced in the regressions for those who have 'many', 'most', 'some', 'very few', or 'none' (reference category).

To measure the success of the religious upbringing, I use the respondent's *current religious affiliation* at the time of the interview. The current religious affiliation is operationalized congruent with the item 'religious upbringing'. I distinguish between those who are 'not belonging to any religion', who are 'Catholic or Protestant', 'Christian Orthodox or members of another Christian denomination', 'Sunni' (reference category), 'Shia or Alevi', and 'members of other Muslim denominations'.

To account for *current religiosity*, i.e., the strength of religious belonging, I use the following measure: Respondents were asked to what extent they feel Muslim and to what extent they feel Christian. Muslims, Christians, and undenominational persons were all asked both questions. From this I constructed a variable capturing the feeling of belonging to the own religion. For undenominational respondents, the stronger feeling of belonging of these two items is used. Answer categories were reversed and range from 1 ('not at all'; reference category) to 6 ('very strongly').

I further argued that religion and especially Islam is related to the norm of virginity (see chapter 4.2.1.1 in part I). The endorsement of this norm can (and will here) also be understood more generally as an indicator of more traditional and conservative family attitudes and values (cf. Hatfield and Rapson 1996). Respondents were asked to what extent they consider sexual relations before marriage acceptable. I only use the norm of virginity

[53] In the main analyses, parental intermarriage has been utilized as an indicator of the intergenerational transmission of intermarriage attitudes. Unfortunately, respondents were not asked about their attitudes towards interethnic unions. However, as I argue in section 4.1.1 in part I, not only the attitudes towards mixed unions themselves matter for the ethnic partner choice but also more general views towards in- and out-groups. These will thus be used here to test the proposed mediation of parental intermarriage.

regarding women to investigate this matter.[54] Dummies for each answer category are generated: 'Never acceptable', 'only in specific cases', and 'always acceptable' (reference category).

To investigate the strength of the intergenerational transmission of collectivistic orientations, I introduce a variable into the analyses which captures to what extent respondents adhere to traditional gender roles at the time of the interview. Three questions were surveyed assessing views on women's roles in society. Respondents were asked to indicate their agreement or disagreement on a scale from 1 ('completely agree') to 5 ('completely disagree') to the following statements: 1) "Women should not work outside the house when there are small children in the family"; 2) "It is against nature when women in leading positions are given authority over men" and 3) "Study and higher education are less important for women than for men". A confirmatory principal component factor analysis indicates that all three items represent a common dimension. Two items had factor loadings larger than .85 and one larger than .70 (see Table B.12 in the Appendix). Cronbach's alpha is .75. Responses to the three items were reversed, summed up, and the minimum subtracted. Thus, the variable ranges from 0 ('egalitarian') to 12 ('traditional views').

Current language retention: With regard to language, language skills are very likely as much an influencing factor as an outcome of ethnic partner choice. Thus, it is not suitable to investigate their mediating effects in this case. Moreover, 79 percent claim to speak the local language very well or excellently and an additional 18 percent ascribe good skills to themselves. Thus, less than 5 percent have moderate or lesser skills. Similarly, 52 percent speak their mother tongue very well or excellently, 32 percent well, and 10 percent moderately. 6 percent have not so good or bad abilities. Accordingly, language ability should not matter much for ethnic partner choice within this sample. To investigate the mediation of linguistic upbringing, I will thus use items assessing the language use with siblings, mother, and father. Answer categories are each time 'mostly the local language' (reference category), 'more local than ethnic language', 'both about the same' (only for Belgian respondents), 'more ethnic than local language', and 'mostly ethnic language'.

Case numbers are reduced compared to those of the main analyses due to missing information on the adult characteristics (e.g., item non-response). While case numbers vary between cultural aspects, they are held constant across models of the same cultural aspect to allow for comparison.

1.7.1 MECHANISM: PARENTAL INTERMARRIAGE

Hypothesis 2a postulates that individuals whose parents are in an interethnic union have a lower probability of choosing a co-ethnic partner than children of ethnically endogamous couples. The following arguments support this claim: First, parents act as role models with their own relationship. Accordingly, children observe and internalize their parental union (Bandura 1954, 1977). They might even perceive it as an ideal type, but leastwise they

[54] Responses regarding the endorsement of virginity norms for men and women are strongly correlated (Cramér's V=.72). Cross-tabulation further shows that if individuals do not hold the same virginity norm for men and women – which is rather the exception – they hold a stricter norm for women (see Table B.11 in the Appendix).

perceive it positively. Yet they not only observe and internalize the interactions between their parents but also their behavior towards others, according to the concept of abstract modelling (Bandura 1969, 1977). Since ethnically mixed couples generally have a greater openness towards out-group members, less strongly identify with their own ethnic group, more strongly identify with their country of residence, and are less ethnocentristic (Çelikaksoy et al. 2010), they are likely to display more open behaviors towards out-group members, including more positive intermarriage attitudes. Their children then observe and reproduce these. Second, parents not only unconsciously model and thus pass on these attitudes, identifications, and feelings to their children but also do so consciously through teaching and instruction (Carol 2014; Huijnk and Liefbroer 2012). Lastly, interethnic couples have more ethnically diverse networks. Thus, their children grow up in these heterogeneous networks and are exposed to more diverse socialization agents. These support parental socialization in the direction of a greater openness towards out-group members and interethnic unions (Kalmijn 2015; Muttarak 2010). Even more, children of ethnically mixed parents are also more likely to have more ethnically diverse networks themselves (Kalmijn 2010).

Attitudes towards ethnically mixed unions constitute the central element of the argumentation for the influence of parental intermarriage on the offspring's ethnic partner choice. Unfortunately, respondents of the TIES survey were not asked about them. However, as mentioned in the previous paragraph, parental intermarriage also affects the ethnic partner choice through identifications, feelings of belonging, and ethnic networks. Accordingly, I will test the mediating effects of these latter factors for the relationship between parental intermarriage and ethnic partner choice in Table II.1.18 (see Table B.13 in the Appendix for the full table). Before testing this suggested mechanism, I first repeat the estimation from the main analyses, i.e., model 2a in Table II.1.16 (cf. models 1a, 2a, 3a, and 4a in Table II.1.18).[55] To recapitulate, parental intermarriage therein shows the expected negative effect on the probability of endogamy. Children from ethnically mixed families are 17 percent less likely to choose a co-ethnic partner than persons from ethnically homogeneous families (p<.001). In the next step, I add the identification with the residence country, the feeling of belonging to the own ethnic group, as well as the share of native friends at the time of the interview to the regression; first each separately (see models 1b, 2b, and 3b in Table II.1.18), then together with the variable of parental intermarriage (models 1c, 2c, and 3c), and lastly in models 4b (without parental intermarriage) and 4c (with parental intermarriage) all jointly.

First, model 1b in Table II.1.18 shows that the identification with the survey country has a u-shaped effect on the probability of endogamy. The probability of being endogamously partnered increases with the identification with the survey country. Individuals who weakly feel like local citizens are most likely to have a co-ethnic partner. They are 14 percent (p<.001) more likely to be endogamously partnered than those who very strongly feel as citizens of the survey country. The latter are most likely interethnically liaised. Those who identify less than weakly with the survey country are, however, surprisingly less likely to be endogamously partnered than those who weakly identify with the survey country. When

[55] Due to missing information on the variables that are introduced to capture mediating effects, N is reduced within these analyses in comparison to the main analyses in Table II.1.16.

looking at the bivariate relationship without controls, this effect is linear with the exception of those who very weakly feel like local citizens (Cramér's V = .221; χ^2 (5, N =1,660) =81.01, p<.001). This group, however, constitutes a comparably low number of cases (n=53). Second, in model 2b the identification with the ethnic group likewise displays a non-linear relationship with endogamy.[56] With lower ethnic identification, the probability of being endogamously partnered decreases. Individuals with a weak ethnic identification have the lowest endogamy probability. They are 25 percent (p<.01) less likely to choose a co-ethnic partner than those who identify very strongly with their ethnic group. Thereafter, the endogamy probability increases again with a lower ethnic identification. Case numbers are again comparably low in the lower identification categories. Lastly, the share of native friends is negatively related to ethnic endogamy. Individuals whose friends are mostly natives have a 25 percent (p<.001) lower likelihood of ethnic endogamy than those who have none. Persons who have only a very few native friends do not differ significantly from the latter.

Contrary to my expectations, all three factors only very slightly reduce the effect of parental intermarriage (models 1c, 2c, and 3c). All of them together (cf. model 4c) reduce the effect of parental intermarriage by 5 percentage points from 18 to 13 percent (KHB-adjusted). The effect remains strongly significant (p<.001). Similarly, a measure of the feelings towards natives (thermometer question) has the expected negative effect on ethnic endogamy. But, as the other factors, it also only slightly changes the original effect of parental intermarriage (results not shown).[57] This means that the effect of the parental union type is to a small degree mediated by feelings of belonging and network composition but remains having a substantial significant influence on the ethnic partner choice. Thus, parental intermarriage influences the ethnic partner choice mostly through other mechanisms. Also, the adult measures of the feelings of belonging and the ethnic network are only slightly reduced in significance but barely in their relevance within the full model 4c. These results neither confirm nor refute hypothesis 2c. Its assumption was that the effect of parental intermarriage on the endogamy probability is mediated by the feelings of belonging and the friendship network's ethnic composition in adulthood.

It can be concluded from these results that parental intermarriage might shape intermarriage attitudes but general out-group views only to a comparably small degree. Yet this seems unlikely from a theoretical point of view. Rather, it might be the case that out-group views per se are by far not as important for the ethnic partner choice as intermarriage attitudes. Unfortunately, it is not possible to investigate the role of intermarriage attitudes with the data at hand. A darker interpretation of these results would be that parental intermarriage measures something else other than out-group views and attitudes towards interethnic unions. However, the proposed causal link is plausible and certainly not far-fetched (cf. chapter 4.1.1 in part I). Moreover, there is more than a slight chance that reversed causality is an issue in this case. Lower feelings of belonging to the survey country but stronger feelings of belonging to the ethnic group might at least in part

[56] Information on the feelings of belonging to the ethnic group is not available for Germany. Accordingly, the case number for the models 2a, b, and c as well as 4a, b, and c are reduced.

[57] For this variable, respondents were asked to rate their feelings towards survey country people on a thermometer. The lowest value 0 indicates the most negative and the highest value 100 the most positive feelings. This variable is treated as metric within the analyses.

be a result of the ethnically endogamous partner choice itself. Also, networks are likely to be more homogenous and to contain fewer natives due to ethnic endogamy itself. This would explain the significant and relevant influences of the identification and network variables on ethnic partner choice. At the same time, it could explain the nearly absent mediations. Since I have no information on these characteristics prior to the union formation, I cannot empirically exclude this possibility. To sum up, parental intermarriage is negatively related to the probability of choosing a co-ethnic partner. Similarly, ethnic and national feelings of belonging as well as the friendship network's ethnic composition likewise show significant associations with the ethnic partner choice of second-generation immigrants. However, for the prior two, the effect is not linear and for all three current indicators the direction of the causality is unclear. The mediation of the effect of parental intermarriage on ethnic partner choice through feelings of belonging and ethnic composition of friendship networks, as proposed in hypothesis 2c, could be neither confirmed nor clearly refuted. A certain degree of mediation becomes apparent, but the parental intermarriage continues to have an independent relevant and significant influence on the endogamy probability. The assumption remains that the effect is mediated by intermarriage attitudes. However, the data at hand does not allow this to be tested.

TABLE II.1.18 MECHANISM TEST OF CULTURAL TRANSMISSION OF INTERMARRIAGE ATTITUDES AND ATTITUDES TOWARDS IN- AND OUT-GROUPS (AME)

	Model 1a	***Model 1b***	***Model 1c***	***Model 2a***	***Model 2b***	***Model 2c***	***Model 3a***	***Model 3b***	***Model 3c***	***Model 4a***	***Model 4b***	***Model 4c***
Parents: Interethnic marriage	-0.171*** (0.040)		-0.157*** (0.040)	-0.175*** (0.035)		-0.143*** (0.027)	-0.179*** (0.044)		-0.157*** (0.038)	-0.189*** (0.041)		-0.135*** (0.027)
Feeling as citizen of country (ref. very strongly)												
Strongly		0.054** (0.018)	0.045** (0.015)								0.046+ (0.023)	0.037 (0.024)
Not strongly not weakly		0.086** (0.028)	0.072** (0.022)								0.075** (0.027)	0.064** (0.023)
Weakly		0.141*** (0.031)	0.124*** (0.027)								0.115*** (0.018)	0.102*** (0.016)
Very weakly		0.119* (0.052)	0.102* (0.049)								0.033 (0.073)	0.023 (0.067)
Not at all		0.085* (0.036)	0.071* (0.032)								0.048 (0.030)	0.039 (0.026)
Feeling of ethnic belonging (ref. very strongly)												
Strongly					-0.059** (0.018)	-0.051** (0.017)					-0.059** (0.020)	-0.049* (0.020)
Not strongly not weakly					-0.069* (0.034)	-0.059+ (0.033)					-0.072* (0.036)	-0.062+ (0.034)
Weakly					-0.249** (0.089)	-0.211** (0.077)					-0.203** (0.068)	-0.178** (0.062)
Very weakly					-0.180+ (0.093)	-0.178+ (0.097)					-0.124 (0.100)	-0.129 (0.103)
Not at all					-0.143* (0.064)	-0.135* (0.066)					-0.131* (0.052)	-0.123* (0.054)
Current share of native friends (ref. none)												
Very few								-0.014 (0.034)	-0.013 (0.034)		-0.012 (0.040)	-0.013 (0.041)
Some								-0.078* (0.031)	-0.073** (0.028)		-0.042+ (0.023)	-0.041+ (0.023)
Many								-0.143*** (0.037)	-0.133*** (0.035)		-0.089*** (0.020)	-0.090*** (0.019)
Most								-0.247*** (0.069)	-0.235*** (0.069)		-0.121* (0.056)	-0.110* (0.052)
N	1,660	1,660	1,660	1,309	1,309	1,309	1,676	1,676	1,676	1,293	1,293	1,293
Pseudo-R^2	0.294	0.286	0.303	0.271	0.282	0.299	0.299	0.311	0.329	0.275	0.315	0.331

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. All models are controlled for educational attainment, sex, age, marriage, share of native friends in secondary school, ethnic group and country. Significance levels: + $p<.10$, * $p<.05$, ** $p<.01$, *** $p<.001$

1.7.2 MECHANISM: RELIGION AND RELIGIOSITY

Hypotheses 4a and 4c claim influences of religious upbringing and schooling in childhood on the ethnic partner choice in adulthood. The following arguments support these claims: The vertical cultural transmission of religion and religiosity is central in shaping the ethnic partner choice of second-generation immigrants in Europe. Parents both unconsciously as well as consciously shape the religious affiliation and religiosity of their children through various mechanisms. First, they act as role models with their own religiosity and religious behavior. Second, parents instruct and teach their children about their religion and all that it entails. This also touches related non-religious fields, such as family life, gender roles, and others. Lastly, parents can additionally employ the channeling mechanism by signing their offspring up for formal religious schooling such as Koran or Catechism lessons. But they also subconsciously expose their children to more or less religious environments and thereby shape their positions within the religious community.

So far I have only assumed the success of the culture-transmission process. Thus, I will now investigate this proposed mechanism and its relationship to ethnic partner choice. For this, I additionally introduce the respondent's current religious affiliation and the religious identification at the time of the interview into the logistic regression of religious upbringing and schooling on endogamy. A change in the childhood measures' effects will then indicate whether they are mediated by the adult measures. This would support my claim of the intergenerational transmission of religion and the proposed causal chain of influences, i.e., the influence of religious upbringing on later religious belonging and religiosity which then again shapes the ethnic partner choice. Sample sizes again vary due to missing information on the adult measures. Of course, sample sizes are held constant within model series to allow for the comparability across models. Table II.1.19 thus displays the regression results of the mechanism test for religion and religiosity. Model series 1 tests the proposed mediation mechanism with regard to religious affiliation, model series 2 for religiosity, and model series 3 for both jointly. Model series 4 additionally investigates the norm of virginity (see Table B.14 in the Appendix for the full table).

Model 1a again displays the effect of the religious upbringing by the parents on the offspring's ethnic partner choice. Estimates are similar to those in the main analyses (cf. model 3a in Table II.1.16 on page 157). They are slightly different in effect sizes though. This results from the diverging sample sizes as well as from the exclusion of the variable capturing the attendance of religious schooling as a child.

Model 1b shows the effects of current religious affiliation. They mirror those of the religious upbringing. While members of other Muslim sects are not significantly different from Sunnis in their likelihood of endogamy, all other religious groups have significantly lower probabilities. Persons who belong to Shia Islam or the Alevi community are 12 percent ($p<.10$) less likely to choose a co-ethnic partner than Sunni Muslims. Christians also have a similar lower likelihood. The probability of ethnic endogamy is even lower for undenominational individuals who are 21 percent ($p<.001$) less likely and for members of other religions who are even 45 percent ($p<.05$) less likely than Sunnis to choose a co-ethnic partner. The latter category contains however only five observations, which makes this result unreliable. According to my theoretical considerations, the reason why Muslims are

more likely to choose a partner from the own ethnic group is founded in the norm of religious or even denominational endogamy and the personal preference for a similar partner. The latter includes not only the preference for religious similarity per se but also for similarity in other aspects that are related to religion. These are, for example, similar worldviews or ideas on family life and childrearing. Muslims cannot satisfy this preference for and norm of religious endogamy by choosing a partner from the native population. This is different for Christian immigrants. Catholics and Protestants can fulfill this norm or their personal preference by choosing a co-ethnic or a native partner. Orthodox Christians and members of other Christian denominations occupy an intermediate position. While they can find a partner of the same religion within the native stock, he or she will most likely not share the same denomination. Religion should, however not matter for undenominational individuals in their mate selection. However, the empirical results only in part confirm these theoretical considerations. Especially the endogamy probability of undenominational individuals is unexpectedly high. Further, differences between Christians and Shia or Alevi Muslims are almost nonexistent and thus much smaller than expected.

When adding religious upbringing and current religious affiliation simultaneously into model 1c, both are reduced in effect sizes and significances. The previously significant effects of no religious upbringing and an upbringing within Shia or Alevi Islam become insignificant and irrelevant. The AME of the upbringing within Catholic or Protestant Christianity is reduced from .14 (p<.001) to .05 (p<.05) (KHB-adjusted). Similarly, current affiliations with Orthodox Christianity or another Christian denomination as well as with Shia or Alevi Islam no longer show significant effects on the endogamy probability. The effect of belonging to another non-Christian religion is slightly reduced. The other effects remain barely affected by the joint analysis. This is especially the case for the upbringing within Orthodox Christianity or another Christian denomination and the current belonging to no religion at all or to the Catholic or Protestant Church. That the effects of both childhood religious upbringing and adult religious belonging are reduced in size and significance is owed to the strong interrelation between religious upbringing and adult religious affiliation (Cramér's V = .81; χ^2 (30, N =1,655) = 14,678.7, p<.001; see Table II.1.20 and below for more detail). This is in line with the theoretical model and supports the notion of the intergenerational transmission of religion within the family within the socialization process. That the religious upbringing continues to shape the ethnic partner choice after controlling for the religious belonging in adulthood indicates that the intergenerational transmission of religion might be complemented by other parental influences. This might, for example, be direct parental involvement in the partner choice such as pressure to comply with the norm or parental preference for religious endogamy. Children might also adapt to the perceived parental preference for a partner from the own religious community without having internalized this preference or norm themselves.

TABLE II.1.19 MECHANISM TEST OF THE CULTURAL TRANSMISSION OF RELIGION AND RELIGIOSITY (AME)

	Model 1a	*Model 1b*	*Model 1c*	*Model 2a*	*Model 2b*	*Model 2c*	*Model 3a*	*Model 3b*	*Model 3c*	*Model 4a*	*Model 4b*	*Model 4c*
Religious upbringing (ref. Sunni)												
Undenominational	-0.118***		0.005				-0.075**		0.023	-0.009		-0.015
	(0.034)		(0.023)				(0.028)		(0.025)	(0.038)		(0.048)
Catholic/ Protestant	-0.146***		-0.053*				-0.109*		-0.051	-0.064		-0.051
	(0.044)		(0.025)				(0.043)		(0.039)	(0.055)		(0.061)
Christian Orthodox	-0.152***		-0.129***				-0.244***		-0.154**	-0.170*		-0.136+
	(0.034)		(0.036)				(0.054)		(0.048)	(0.071)		(0.080)
Shia/ Alevi	-0.086		-0.039				-0.084+		-0.039	-0.040		-0.059
	(0.053)		(0.058)				(0.046)		(0.051)	(0.063)		(0.058)
Other Muslim	-0.060		-0.046				-0.066		-0.051	-0.281*		-0.237*
	(0.046)		(0.084)				(0.046)		(0.080)	(0.129)		(0.109)
Religious lessons				0.058**		0.017	0.049*		0.011	0.032+		0.013
				(0.021)		(0.019)	(0.021)		(0.022)	(0.019)		(0.021)
Current religion (ref. Sunni)												
Undenominational		-0.218***	-0.213***					-0.147***	-0.138***	-0.120***		-0.077*
		(0.040)	(0.039)					(0.032)	(0.025)	(0.029)		(0.035)
Catholic/ Protestant		-0.130*	-0.103*					-0.125*	-0.107*	-0.147***		-0.076*
		(0.055)	(0.052)					(0.060)	(0.054)	(0.040)		(0.036)
Christian Orthodox		-0.098*	-0.004					-0.153*	-0.022	-0.028		-0.024
		(0.038)	(0.021)					(0.060)	(0.032)	(0.064)		(0.073)
Shia/ Alevi		-0.051	-0.018					-0.054	-0.016	-0.078		-0.024
		(0.040)	(0.059)					(0.047)	(0.064)	(0.092)		(0.083)
Other Muslim		-0.040	-0.005					-0.044	-0.003	0.113*		0.120*
		(0.033)	(0.059)					(0.036)	(0.061)	(0.050)		(0.049)
Other religion		-0.446*	-0.407+					-0.312	-0.273	-0.043		0.033
		(0.211)	(0.213)					(0.206)	(0.221)	(0.243)		(0.181)

(table continued on the next page)

Religious identification (ref. very strongly)												
very weakly					0.004	-0.000		-0.023	0.017	0.020		0.010
					(0.061)	(0.059)		(0.055)	(0.053)	(0.055)		(0.049)
Weakly					0.025	0.020		0.004	0.029	0.035		0.028
					(0.060)	(0.056)		(0.046)	(0.046)	(0.043)		(0.054)
not strongly, not weakly					0.053	0.045		0.002	0.032	-0.001		-0.007
					(0.049)	(0.047)		(0.027)	(0.029)	(0.026)		(0.026)
Strongly					0.121*	0.109*		0.026	0.048	0.048		0.025
					(0.048)	(0.047)		(0.035)	(0.040)	(0.054)		(0.049)
very strongly					0.198***	0.186**		0.106**	0.128**	0.135*		0.096
					(0.059)	(0.057)		(0.041)	(0.044)	(0.053)		(0.059)
Sex before marriage (ref. always acceptable)												
Only acceptable in specific cases											0.178***	0.121***
											(0.029)	(0.018)
never acceptable											0.288***	0.194***
											(0.028)	(0.023)
N	1,665	1,665	1,665	1,528	1,528	1,528	1,515	1,515	1,515	986	986	986
Pseudo-R^2	0.292	0.322	0.328	0.302	0.334	0.335	0.322	0.354	0.365	0.392	0.382	0.426

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. All models are controlled for educational attainment, sex, age, marriage, share of native friends in secondary school, ethnic group, and country (see Table B.14 in the Appendix for the full table).
Significance levels: + p<.10, * p<.05, ** p<.01, ***p<.001

Model 2a in Table II.1.19 presents the effect of the attendance of religious schooling as a child on the ethnic partner choice. Compared to the main analyses (cf. Table II.1.16), the effect appears stronger. This is most likely owed to its joint investigation with the religious upbringing therein. This can also be seen that the effect is less dominant in model 4b in Table II.1.19 wherein it is again introduced into a joint model with the religious upbringing. Coming back to model 2a, individuals who attended formal religious schooling when they were children are 6 percent more likely to have a co-ethnic partner than those who did not (p<.01). Also, current religious identification, i.e., the extent of feeling Christian or Muslim, is related to the endogamy probability (cf. model 2b). Especially a strong identification seems to matter. Individuals who strongly identify with their religion have a 12 percent (p<.05) higher probability and those who identify very strongly even a 20 percent (p<.001) higher probability of endogamy than those who do not identify with their religion at all. [58] AME are small and insignificant for those identifying somewhat but not strongly with their religion. This result is in line with my theoretical outlining. As I argue in the theoretical part of this dissertation (cf. chapter 4.2.1 in part I), ethnic endogamy is among other things preferred due to the opportunity of religious or even denominational endogamy which is unlikely for most immigrants when choosing an interethnic union. Religious or denominational endogamy becomes more important with higher religious identification and religiosity in general. Religious endogamy is not only valued because it is a norm within religious communities but because it promises the similarity of the couple in religious and non-religious aspects such as worldviews, values, and attitudes on various issues, and thus facilitates the couple's living together. When introducing the attendance of religious lessons as a child and the current religious identification jointly in model 2c, the previously significant (p<.*05*) effect of the former becomes insignificant and reduced in size from .05 to .02. The effect of the current religious identification is only slightly reduced (KHB-adjusted). Hence, the effect of formal religious schooling during childhood is fully mediated by the religious identification in adulthood. Moreover, the religiosity in adulthood has an additional independent effect on endogamy. This result only holds when calculating the same model for those who are currently affiliated with a religion (results not shown).

When introducing all prior childhood and adult measures simultaneously into the regression (cf. model 3c), effect strengths and significances are reduced for all variables as compared to the previous models 3a and 3b that investigate childhood and adult measures separately. This demonstrates the interrelation between these measures but also supports the implicit assumptions of the success of cultural transmission of religion within families. Only those brought up as Orthodox Christians or within other Christian denomination still have a 15 percent (p<.01) lower likelihood of endogamy than those raised as Sunnis. Also, currently undenominational individuals have a 14 percent (p<.001) and Catholics or Protestants a 11 percent (p<.05) lower probability than Sunnis. Lastly, those who very strongly identify with their religion still have a 13 percent lower probability of living with a co-ethnic partner than those who do not identify with it at all (p<.05) (KHB-adjusted results).

[58] This effect is of course in part driven by the comparably low religious identification of undenominational individuals. Nonetheless, the effect is similar when only including those affiliated with a religion in the analyses.

Taking a look at the extent of religious conversion informs about the possibility of reversed causality. This would occur if individuals change their religious affiliation as a consequence of the union formation. Hence, Table II.1.20 compares the religious upbringing with the religious affiliation at the time of the interview. The dark gray fields show the shares of persons who have the same religious affiliation as the one they were brought up in. Religious upbringing and current religious affiliation are very strongly interrelated (Cramér's V = .81; χ^2 (25, N =1,660) = 14678.7, p<.001). Religious continuity makes up for 86 percent of all cases. With 38 percent, the highest share of changes occurs in the group of persons with a Catholic or Protestant upbringing, followed by those who were raised within a Christian Orthodox or other Christian tradition (29 percent) and those who were not raised according to a religion (25 percent). These numbers seem quite high. However, conversions to other denominations within the same religion – marked in light gray – are very rare,[59] and conversions to another religion – marked in white – take place even less often.[60] Most changes are not conversions but individuals who were raised according to a religion but who as adults no longer consider themselves members of this religious community. Conversely, a quarter of those who were not raised religiously affiliate with a religion as adults. Thus, reversed causality does not seem to be a major issue with regard to religious affiliation. However, taking a look at the relation between religious upbringing and religious affiliation in adulthood not only gives an idea about conversion. It also informs about the strength and success of the vertical transmission of religion and religiosity. Religious upbringing does not guarantee a feeling of belonging to the respective religion. This becomes clear in the substantial shares of those who were raised according to a religion but are not affiliated with it any longer as adults. Muslim upbringing, though, seems to be related to a greater religious continuity. This might be owed to a stronger culture-transmission motive among Muslim as compared to Christian immigrants in Europe as well as the stronger religiosity within the Muslim immigrant population (Jacob and Kalter 2013). All in all, looking at the relation between religious upbringing and adult religious belonging suggests religious stability for most individuals and merely a loss or gain of religiosity for others. Conversely, religious or denominational conversion constitutes the exception. From this it follows that reversed causality is not a matter within these analyses. Yet, the intergenerational transmission of religious affiliation and religiosity within the family seems not always to result in a successful or full conveyance.

[59] While I combine denominations in one category, the pattern does not change when looking at each denomination separately. No respondent who was either raised within a Catholic or Protestant family converted to the respective other denomination. The same holds true for those raised as Orthodox Christians or in another Christian denomination. Merely one case exists where a respondent was raised according to another Christian denomination but belongs to the Orthodox Christian church at the time of the interview. And also no conversions between Shia and Alevi Islam occurred.

[60] Taking into consideration that individuals could already have converted before meeting their current partner – which would not constitute an issue of reversed causality – might potentially reduce these already low shares even more. However, within the data at hand it is not possible to ascertain how far this is the case.

TABLE II.1.20 RELIGIOUS AND DENOMINATIONAL CONTINUITY AND CONVERSION

			Religious upbringing						
			No religion	Catholic/ Protestant	Christian Orthodox or other	Sunni	Shia/ Alevi	Other Muslim	Total
Current religious affiliation	Undenomi-national	Obs.	168	32	43	52	10	17	322
		%	75.3	34.8	27.4	6.4	9.5	6.4	19.5
	Catholic/ Protestant	Obs.	5	57	2	0	0	0	64
		%	2.2	62.0	1.3	0.0	0.0	0.0	3.9
	Christian Orthodox	Obs.	0	1	112	0	0	0	113
		%	0.0	1.1	71.3	0.0	0.0	0.0	6.8
	Sunni	Obs.	35	2	0	755	9	3	804
		%	15.7	2.2	0.0	93.1	8.6	1.1	48.6
	Shia/Alevi	Obs.	1	0	0	0	83	0	84
		%	0.5	0.0	0.0	0.0	79.1	0.0	5.1
	Other Muslim	Obs.	13	0	0	3	2	245	263
		%	5.8	0.0	0.0	0.4	1.9	91.8	15.9
	Other	Obs.	1	0	0	1	1	2	5
		%	0.5	0.0	0.0	0.1	1.0	0.8	0.3
	Total	Obs.	223	92	157	811	105	267	1,655
		%	100.0	100.0	100.0	100.0	100.0	100.0	100.0
	Cramér's V = .81								χ^2 (30) = 14,678.7 (p<.001)

Dark grey: Denominational continuity; Light grey: Denominational conversion; White: Religious conversion.

Lastly, I argued in chapter 4.2.1 in the first part of this dissertation that the influence of the cultural transmission of religion and religiosity on ethnic partner choice can in part be explained by the passing on of the norms of religious endogamy, marriage, and virginity. While the previous results are likely to reflect the norm of religious endogamy, I am also able to investigate the influence of the norm of virginity.[61] Model 4b Table II.1.19 introduces this measure with only the control variables into the regression. Therein, those who consider it only acceptable in specific cases for women to have sex outside of marriage have an 18 percent (p<.001) higher likelihood and those who consider it never acceptable a 29 percent (p<.001) higher likelihood of being in an endogamous union than those who always consider it acceptable. When introducing this measure together with the other childhood and adult variables related to religion in model 4c, their effects are reduced in significance and relevance. Likewise, the effect of the virginity norm is reduced but remains relevant and significant. Individuals who adhere to it have 12 and 19 percent (p<.001) higher probabilities of endogamy than those who do not adhere to this norm (KHB-adjusted). The effects' changes originate from the interrelations between religious affiliation, religiosity, and support for the norm of virginity (cf. Table II.1.21).

[61] Case numbers are reduced in the analyses thereof since this variable is not included in the Belgian data set. As mentioned before, I only look at the virginity norm with regard to women's sexuality. Virginity norms for men and women are highly correlated and if opinions deviate therein, individuals tend to hold stricter norms with regard to women's sexuality (cf. table Table B.11 in the Appendix).

TABLE II.1.21 ACCEPTABILITY OF PREMARITAL SEX BY CURRENT RELIGIOUS AFFILIATION AND RELIGIOSITY

Current religious affiliation		***Acceptability of women's premarital sex*** Always acceptable	Acceptable in specific cases	Never acceptable	Total
Undenominational	Obs.	174	82	41	297
	%	58.6 $_{a}$	27.6 $_{a}$	13.8 $_{a}$	100.0
Catholic/Protestant	Obs.	42	18	1	61
	%	68.9 $_{a}$	29.5 $_{a}$	1.6 $_{a}$	100.0
Christian Orthodox	Obs.	66	36	5	107
	%	61.7 $_{a}$	33.6 $_{a}$	4.7 $_{a}$	100.0
Sunni	Obs.	46	154	274	474
	%	9.7 $_{c}$	32.5 $_{a}$	57.8 $_{c}$	100.0
Shia/Alevi	Obs.	11	17	16	44
	%	25.0 $_{bc}$	38.6 $_{a}$	36.4 $_{b}$	100.0
Other Muslim	Obs.	26	52	65	143
	%	18.2 $_{bc}$	36.4 $_{a}$	45.5 $_{b}$	100.0
Other	Obs.	2	0	0	2
	%	100.0 $_{ab}$	0.0 $_{a}$	0.0 $_{abc}$	100.0
Total	Obs.	367	359	402	1,128
	%	32.5	31.8	35.6	100.0
Cramér's V = .40					χ^2 (12) = 365.6 (p<.001)
Religious identification					
Very strongly	Obs.	35	84	232	351
	%	10.0	23.9 $_{a}$	66.1	100.0
Strongly	Obs.	57	132	102	291
	%	19.6 $_{a}$	45.4 $_{b}$	35.1 $_{a}$	100.0
Not strongly, not weakly	Obs.	63	55	30	148
	%	42.6 $_{b}$	37.2 $_{ab}$	20.3 $_{b}$	100.0
Weakly	Obs.	24	15	15	54
	%	44.4 $_{b}$	27.8 $_{ab}$	27.8 $_{ab}$	100.0
Very weakly	Obs.	11	16	2	29
	%	37.9 $_{ab}$	55.2 $_{b}$	6.9 $_{b}$	100.0
Not at all	Obs.	77	26	17	120
	%	64.2	21.7 $_{a}$	14.2 $_{b}$	100.0
Total	Obs.	267	328	398	993
	%	26.9	33.0	40.1	100.0
Cramér's V = .36					χ^2 (10) = 264.3 (p<.001)

Muslims adhere to the norm of virginity most strongly. 58 percent of Sunnis, 45 percent of other Muslims, and 36 percent of Shias and Alevi consider unmarried sex never acceptable for women. Another 32 to 39 percent consider it only acceptable in specific cases. Thus, only 10 percent of Sunnis, 18 of other Muslims and 25 percent of Shias and Alevi consider it always acceptable. Conversely, 69 percent of Catholics and Protestants, 62 percent of Orthodox Christians, and 59 percent of undenominational individuals consider it always acceptable. Only a relatively few members of these groups consider it never acceptable. Support for this norm is further related to the strength of religious identification (Cramér's V = .36; χ^2 (10, N = 993) = 264.30, p<.001). When leaving out those who do not belong to any religion, the relationship becomes less strong but is still substantial (Cramér's V = .31; χ^2 (10, N = 830) = 154.8, p<.001). Within this reduced sample, 67 percent of those who have very strong feelings of belonging to their religion consider sex before marriage never

acceptable as opposed to a third of those who do not at all identify with their religion. Similar associations with this norm can be found for the childhood measures, i.e., the religious upbringing and schooling (results not shown). All in all, these additional analyses show that the norm of virginity is especially related to Islam (cf. also chapter 4.2.1.1 in Part I). This is especially the case regarding premarital sex for women. Yet Muslims also more often oppose sex before marriage for men than Christians or undenominational persons. But religiosity is also associated with greater support for these norms. This is the case for Christians and Muslims.

To sum up, as this chapter has shown, religious upbringing and the attendance of formal religious lessons in childhood are for the most part mediated by adult religious affiliation, religiosity, and the adherence to the norm of virginity. These results confirm the assumed theoretical model of the successful cultural transmission of religion and religiosity as well as its influence on ethnic partner choice. They further confirm hypothesis 4e which presumed these mediating effects. The religious upbringing only has a minor remaining effect on ethnic partner choice. This remaining effect might indicate that children adapt to their parents' assumed or real wishes for religious and thus ethnic endogamy without supporting this idea too much themselves. Alternatively, it might hint towards direct parental interference. Moreover, I was able to refute the possibility of reversed causality within these analyses. Conversion is the clear exception and thus religious affiliation is not the outcome of ethnic partner choice. However, I cannot test the issue of reversed causality regarding religiosity. Individuals might become more or less religious as a result of their partner choice.

1.7.3 MECHANISM: COLLECTIVISM

Next, I test the proposed mechanism with regard to the intergenerational transmission of collectivistic orientations. I assume that parents pass these and related values and attitudes, such as gender traditionalism and conservatism, on to their children (cf. chapter 4.3 in part I). So far, I measured parental collectivism with two correlates of collectivistic orientations, i.e., the number of children and rural origin. I include the following variables as indicators of the offspring's collectivism which are assumed to mediate the effects of the (indicators of) parental collectivism: the division of household labor between the couple, gender role attitudes, and support for the norm of virginity. As mentioned before, the latter is not only a measure of sexual conservatism but also an indicator of conservative family values. These collectivistic orientations that have been passed on within the family are then thought to influence the offspring's partner preferences and choice.

Table II.1.22 displays the results of the mechanism test of the intergenerational transmission of collectivistic orientations (see Table B.15 in the Appendix for the full table). To recapitulate, hypotheses 6a and 6c postulated that the parental number of children and the mother's rural origin respectively increase the probability of choosing a co-ethnic partner. In the main analyses (cf. Table II.1.16 on page 157) and also in models 1a, 2a, 3a, and 4a in Table II.1.22, the parental number of children and mother's rural origin have the expected effects on ethnic partner choice. If the mother grew up in a rural area and the more children there are in a family, the higher is the endogamy probability.

Model 1b examines the relationship between endogamy and a traditional division of labor within the household, i.e., wherein the woman is responsible for household chores. The effect is not significant. Yet descriptive results indicate a weak relationship (Cramér's V = .12; χ^2 (1, N = 1,426) = 19.22, p<.001). While 71 percent of endogamous couples show a traditional division of labor, this is the case for 58 percent of interethnic couples. That this effect is not significant in multivariate analyses might be owed to the relatively weak association. Moreover, additional analyses show that the effect of the traditional division of household labor is concealed by control variables which seem to influence both – endogamy and labor division. These are in particular the educational attainment and the union type, i.e., whether the couple is married or not. When excluding these two control variables, the effect of the traditional labor division becomes significant at the 1 percent level (AME=.081; results not shown). A further reason might be reversed causality. The division of labor between the couples might also be – at least in part – a result rather than a predictor of the ethnic partner choice. Due to the missing association between labor division and the ethnic partner choice, in model 1c the effects of the parental indicators of collectivism do not change noticeably with the joint introduction of the current division of labor within the household (model 1c). This holds true when excluding educational attainment and union type as control variables.

Model 2b investigates the influence of current traditional gender role attitudes on the endogamy probability. Results indicate that the more supportive a person is of traditional gender roles, the higher is his or her likelihood of being in an ethnically endogamous union. With every 1 point increase in traditional gender role attitudes, the endogamy likelihood increases by two percent (p<.001).[62] Yet while this relationship exists, the influence it not particularly strong. Furthermore, both childhood measures and this adult variable do not change substantially when they are introduced jointly in the regression in model 2c (KHB-adjusted).

Model 3b tests again the influence of the adherence to the norm of virginity. Again, those who consider it acceptable for women to have sex before getting married only in specific cases have a 14 percent (p<.001) higher probability and those who consider it never acceptable a 25 percent (p<.001) higher probability of endogamy than those who always see it as acceptable. When introducing this variable jointly with the measures of parental collectivism in model 3c, the effects of the attitudes on premarital sex remain stable. However, the effects of the parental number of children are reduced in size and become insignificant. Yet the effect of the mother's rural origin remains unchanged and thus continues to be a significant and relevant explanatory factor of endogamy (KHB-adjusted). Accordingly, parental collectivism is considerably but not completely mediated by conservative sexual and family values.

[62] While descriptive analyses suggest the possibility of a u-shaped relationship between traditional gender roles and endogamy, this is not confirmed when a squared term is added into the multivariate analyses.

TABLE II.1.22 MECHANISM TEST OF CULTURAL TRANSMISSION OF COLLECTIVISTIC ORIENTATIONS (AME)

	Model 1a	***Model 1b***	***Model 1c***	***Model 2a***	***Model 2b***	***Model 2c***	***Model 3a***	***Model 3b***	***Model 3c***	***Model 4a***	***Model 4b***	***Model 4c***
Parental number of children (ref. 1-2)												
3	0.058		0.057	0.048		0.044	0.012		0.001	0.015		0.002
	(0.037)		(0.036)	(0.038)		(0.038)	(0.034)		(0.036)	(0.034)		(0.036)
4	0.085*		0.084*	0.083*		0.081*	0.063		0.035	0.063		0.035
	(0.039)		(0.038)	(0.036)		(0.037)	(0.042)		(0.039)	(0.043)		(0.039)
5-6	0.107*		0.109*	0.104*		0.100*	0.080^{+}		0.062	0.079^{+}		0.059
	(0.047)		(0.046)	(0.043)		(0.044)	(0.045)		(0.039)	(0.046)		(0.039)
> 6	0.147**		0.146**	0.147***		0.144***	0.146*		0.097	0.146*		0.098
	(0.051)		(0.051)	(0.040)		(0.040)	(0.066)		(0.071)	(0.067)		(0.071)
Mother: Rural origin	0.034*		0.032*	0.032**		0.031*	0.039**		0.041**	0.038**		0.041**
	(0.014)		(0.016)	(0.012)		(0.013)	(0.015)		(0.015)	(0.014)		(0.014)
Traditional division of labor in hh		0.036	0.034									
		(0.026)	(0.026)									
Traditional gender roles					0.022***	0.020**					0.004	0.004
					(0.007)	(0.006)					(0.005)	(0.005)
View on sex before marriage (ref. always acceptable)												
acceptable in specific cases								0.142***	0.137***		0.140***	0.136***
								(0.024)	(0.031)		(0.023)	(0.031)
never acceptable								0.246***	0.233***		0.241***	0.229***
								(0.023)	(0.027)		(0.023)	(0.029)
N	1,426	1,426	1,426	1,662	1,662	1,662	1,136	1,136	1,136	1,130	1,130	1,130
Pseudo-R^2	0.276	0.262	0.279	0.294	0.281	0.297	0.305	0.343	0.353	0.291	0.344	0.353

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. All models are controlled for educational attainment, sex, age, marriage, share of native friends in secondary school, ethnic group and country. Significance levels: + p<.10, * p<.05, ** p<.01, *** p<.001

In model 4c the two adult variables which were shown to significantly influence endogamy – traditional gender role attitudes and support for the norm of virginity – are simultaneously incorporated into the regression with the parental variables. Holding traditional gender role attitudes no longer shows a significant or relevant effect on endogamy therein. Accordingly, views on sex before marriage seem to capture and thus represent not only conservative sexual and family values but also traditional gender role attitudes. Results in model 4c mirror those in model 3c: With the simultaneous introduction of the parents' and offspring's measures, the parental number of children no longer has any significant effect on the endogamy probability whereas the mother's origin remains a significant – although not too influential – factor. Conversely, adult measures are not affected substantially in their effects (KHB-adjusted).

All in all, these results for the most part confirm the theoretical model, i.e., that parents pass on collectivistic orientations to their children within the socialization and that these later shape the offspring's ethnic partner choice. In this regard, hypothesis 6e is partly confirmed which assumed that the effects of the parental number of children and the mother's rural origin are mediated by the offspring's adult characteristics. These include the division of labor in the household, gender role attitudes, and adherence to the norm of virginity. Especially the latter seems to be an important factor. It is a strong indicator of conservative sexual and family values, traditional gender role attitudes, as well as religion and religiosity. However, the mediating effect can only be found with regard to the parental number of children. Conversely, the mother's rural origin continues to have a significant and barely changed independent effect on the offspring's ethnic partner choice.

1.7.4 MECHANISM: LANGUAGE

Lastly, I investigate the mechanism of the intergenerational transmission of language on the ethnic partner choice. As mentioned before, language skills should hardly matter for the ethnic partner choice, since 97 percent of all respondents assess their skills in the local language as good, very good, or excellent. Less than 1 percent claims to speak this language not so well or badly. This is not surprising, since the sample only comprises members of the second generation. They grew up in Europe. Thus, they have been exposed to the language their entire lives and especially during their time in school. Knowing the local language is imperative for them to navigate in everyday life and partake in the labor market.

I argue that language is nonetheless relevant to the process of ethnic partner choice. Communication is central to intimate relationships. And while it is one thing to be able to speak in a language, it does not condition a preference to talk in this language. Individuals generally prefer to speak their first language. The first language can be both the local or the ethnic language, depending on the language use within the family. It is easier to communicate and express oneself in the first language. Feelings and emotions especially are articulated more easily. Parents influence this preference by raising their children in one language or the other or even in both. Growing up predominantly or exclusively with the local language accordingly promotes a preference for speaking the local language in interactions. Language retention, i.e., speaking the mother tongue in the family, is assumed to make the offspring more comfortable to talk and express themselves – especially their emotions and feelings – in the respective ethnic tongue. This preference should then also

shape the ethnic partner choice. Endogamy brings along the promise to be able to communicate in the ethnic language within the relationship, whereas interethnic couples will most likely speak the local language when interacting. Language retention, however, not only fosters the preference for the ethnic language but also strengthens the sense of ethnic belonging. Related to this, parents who raise their children in the mother tongue are more successful in transmitting an affinity to their ethnic group and its members. It further allows other cultural aspects that are related to language to be conveyed, such as talking styles or gestures. The ethnic language is also used to talk about aspects of the own culture that are not immediately connected with the language itself, such as the history and customs of the own ethnic group. Accordingly, this increased cultural awareness and affiliation should further promote a preference for ethnic endogamy. Taking all this together, hypothesis 7a therefore presumes that language retention in the family increases the probability of endogamy.

I will use language retention in adulthood, i.e., the language use in the family, as a proxy for the adult preference for speaking the ethnic language in close relationships. Language retention is also relevant because entering and integrating into a family in which a foreign language is spoken is difficult for natives and members of other ethnic minorities. Accordingly, if the family predominantly speaks the mother tongue amongst each other, interethnic unions should be less likely to occur. Thus, the assumption is that the effect of language retention in childhood on the ethnic partner choice should be mediated by the language preference in adulthood, measured through the adult language retention. I test this with regard to the language use with the siblings, mother, and father.

Table II.1.23 presents the results of this mechanism test (see Table B.16 in the Appendix for the full table). To recapitulate, in line with hypothesis 7a being brought up in an ethnic language of the parents has a positive effect on the probability of choosing a co-ethnic partner. The AME in model 5a in the main analyses (cf. Table II.1.16 on page 157) was .154 (p<.01). This estimation is repeated in models 1a, 2a, 3a, and 4a in Table II.1.23. However, herein the effect of the linguistic upbringing appears to be less strong and significant than in the prior analyses. This might be due to the reduced sample size originating from missing information on adult language use with the family.

In model 1b the effect of the adult language use with siblings on the endogamy probability is tested. While it has no clear direction, it nonetheless seems to mediate the effect of the linguistic upbringing (cf. model 1c). The latter's AME is reduced from .136 (p<.10) to .107. It further becomes insignificant when jointly introduced into the regression with the language use with siblings (KHB-adjusted).

Conversely, the language uses with parents and especially with the father show clearer results (in model series 2 and 3). The greater the ethnic language's role is in communications with the parents, the more likely are the children to live in an ethnically endogamous union. This linear trend however only becomes apparent when leaving the answer category "both the same" out (which was only given in Belgium). Similarly, this linear effect is shown when calculating the models for all countries but excluding Belgium (results not shown). Persons who mostly speak their ethnic language with their mother have a 12 percent (p<.05) higher likelihood of having a co-ethnic partner than those who mostly speak the local language with her (cf. model 2b). The effects of the language use with

the father are even stronger and highly significant. Persons who mostly speak the ethnic language with their father have a 26 (p<.001) percent higher likelihood to be in an ethnically endogamous union than those who mostly speak the local language with him (cf. model 3b). Model 2c and 3c show the degree of mediation of the childhood measure, i.e., the linguistic upbringing. It is especially strongly mediated by the adult language use with the father in model 3c. Yet, mediation can also be observed for the language use with the mother, although less markedly (cf. model 2c). These results confirm hypothesis 7c which assumes that the effect of the linguistic upbringing in the respondents' childhood is mediated by their language use with the family as adults. This is indeed the case and most apparent with regard to the language use with the father.

When introducing all three language uses with the family simultaneously into the regression in model 4b, it is again the language use with the father that is most strongly associated with the offspring's ethnically endogamous partner choice. While effects of language use with siblings and mother become less relevant and almost completely insignificant, as compared to the models 1b and 2b, the language use with the father continues to have a strong and significant influence.

Again in model 4c, which introduces the linguistic upbringing in childhood and the adult language use with the family jointly into one regression, the effect of the linguistic upbringing is rendered insignificant and irrelevant. Nonetheless, individually all three variables already seem to moderate the relationship between linguistic upbringing and endogamy. Each of them alone renders the variable capturing the linguistic upbringing insignificant in models 1c, 2c, and 3c. Even more, language retention with parents also substantially reduces the effect in its relevance. As a robustness check, the calculations were repeated for all countries except Belgium. The latter provided an additional answer category. Results do not deviate substantially therein. Moreover, the analyses were repeated for the subsample containing only children from ethnically endogamous parents as this group shows different language retention patterns. Again, results did not markedly diverge (results not shown).

To sum up, these results confirm the theoretical considerations concerning the intergenerational cultural transmission of language retention and preferences and their influence on the ethnic partner choice. The results suggest that individuals who are raised in the language of their ethnic group have a higher likelihood of ethnic endogamy since they have a more general preference for communicating in their ethnic language in close relationships. This is likely not only restricted to the core family but also other close relationships and especially that with their partner.[63] While language skills do not seem to matter in this sample, the case might be different for other population groups such as members of the first immigrant generation. Language skills should be of greater importance for them. Missing a common linguistic base or having problems speaking a language makes interactions and a shared life at least very difficult, if not virtually impossible.

[63] While respondents were asked which language they use when speaking with the current partners, I refrain from presenting analyses on this variable. The issue of potential reversed causality is very strong therein and it is not possible to make a clear argument as to whether the language use was a motivation for the respective partner choice or whether it is rather a result thereof.

TABLE II.1.23 MECHANISM TEST OF CULTURAL TRANSMISSION OF LANGUAGE (AME)

	Model 1a	***Model 1b***	***Model 1c***	***Model 2a***	***Model 2b***	***Model 2c***	***Model 3a***	***Model 3b***	***Model 3c***	***Model 4a***	***Model 4b***	***Model 4c***
Raised in mother tongue	0.139^{+}		0.107	0.137^{+}		0.076	0.133^{+}		0.006	0.142^{+}		0.022
	(0.075)		(0.079)	(0.078)		(0.071)	(0.076)		(0.051)	(0.077)		(0.053)
Language use … with siblings (ref. mostly local lang.)												
more local than ethnic		0.057***	0.051**								0.018	0.018
		(0.017)	(0.019)								(0.016)	(0.016)
BE: both the same		0.034**	0.024								-0.005	-0.007
		(0.012)	(0.018)								(0.021)	(0.023)
more ethnic than local		0.099***	0.093***								0.068*	0.069**
		(0.026)	(0.028)								(0.027)	(0.027)
mostly ethnic		0.051	0.047								0.015	0.016
		(0.032)	(0.032)								(0.026)	(0.027)
… with mother (ref. mostly local lang.)												
more local than ethnic					0.056	0.046					-0.000	-0.001
					(0.045)	(0.039)					(0.037)	(0.035)
BE: both the same					0.099^{+}	0.082^{+}					-0.016	-0.018
					(0.055)	(0.049)					(0.039)	(0.038)
more ethnic than local					0.063	0.047					-0.047	-0.049
					(0.043)	(0.036)					(0.037)	(0.035)
mostly ethnic					0.117*	0.099*					-0.004	-0.007
					(0.049)	(0.044)					(0.047)	(0.046)
… with father (ref. mostly local lang.)												
more local than ethnic								0.162**	0.159*		0.119^{+}	0.113^{+}
								(0.052)	(0.063)		(0.062)	(0.068)
BE: both the same								0.262***	0.259***		0.247***	0.240***
								(0.057)	(0.074)		(0.065)	(0.072)
more ethnic than local								0.224***	0.221***		0.204***	0.197**
								(0.042)	(0.055)		(0.060)	(0.066)
mostly ethnic								0.257***	0.254***		0.216**	0.209**
								(0.031)	(0.050)		(0.072)	(0.077)
N	1,293	1,293	1,293	1,276	1,276	1,276	1,242	1,242	1,242	1,204	1,204	1,204
Pseudo-R^2	0.258	0.268	0.272	0.252	0.261	0.263	0.258	0.296	0.296	0.260	0.302	0.303

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. All models are controlled for educational attainment, sex, age, marriage, share of native friends in secondary school, ethnic group and country. Significance levels: + p<.10, * p<.05, ** p<.01, *** p<.001

1.8 SUMMARY AND CONCLUSION

Within this chapter I analyzed the validity of the theoretical considerations of the first part of this dissertation project and the proposed theoretical model derived therefrom (cf. Figure I.3.1 in chapter 3.4). In a nutshell, the argument is that parents both directly and indirectly influence the ethnic partner choice of their children. They have different means to get directly involved, ranging from simply giving advice to the most extreme form of forced marriages. Further, they also shape the partner choice indirectly by passing on various cultural contents within the intergenerational transmission process. Parents use various ways of passing on these contents to their children within the socialization process. In the case of a successful transmission, these contents then shape the offspring's characteristics, orientations, positions, and consequently also their ethnic partner choice. These theoretical considerations try to answer this dissertation's research questions: What role do parents in immigrant families play for their children's ethnic partner choice? And particularly, to what extent do they shape their offspring's partner choice through the intergenerational transmission of central elements of their culture? Related to this, the last research question asks how the ethnic partner choice is influenced through culture. Since these research questions are intertwined in themselves and in their empirical investigation, I will combine results and try to answer them jointly.

Within the empirical investigations in this chapter, I inspected the direct involvement through pressure that parents exert on their children to separate. Regarding the role of culture in the partner choice process and the parents' indirect influence through the intergenerational cultural transmission, I focused on the following cultural contents: Intermarriage attitudes and more general feelings towards in- and out-groups, religion and religiosity, collectivistic orientations, and language. To investigate the research questions at hand, I used data from the survey 'The Integration of the European Second Generation' (TIES). It is an internationally comparative research project scrutinizing the integration of young adults of the second immigrant generation of Turkish, Moroccan, and Yugoslav origin in Central Europe. On the basis of this data, I first conducted several descriptive analyses. Subsequently, I calculated logistic regressions with and without KHB-adjustment for the two conceptual stages of ethnic partner choice, (1) ethnic endogamy vs exogamy and (2) local vs transnational endogamy.

First, with regard to the choice between endogamy and exogamy, most hypotheses and thus the relevance of culture as well as the assumed direct and indirect parental influences were confirmed. Regarding the direct involvement, pressure to separate was related to a higher propensity of endogamy. This can be thought of as a selection effect wherein ethnically mixed couples are more likely to experience such pressures. With regard to the indirect influence, I took an indirect approach. This was done to ensure the indirect parental influence was indeed measured rather than capture reversed causality or unobserved heterogeneity. For this, measures of the cultural transmission from the respondents' childhood or information on their parents were used. These for the most part showed the expected effects and thus were involved in steering ethnic partner choice. First, parental intermarriage was used as an indicator of positive views on ethnically mixed unions and – more generally – positive views towards out-groups. As presumed, parental intermarriage was related to a lower likelihood of choosing a co-ethnic partner over an ethnic out-group

member. Second, I captured the intergenerational transmission of religion and religiosity via the religious upbringing in the family as well as the attendance of formal religious schooling. Individuals who were brought up as Muslims – irrespective of denominational belonging – had the highest likelihood of endogamy followed by those who were not brought up within any religion. Persons brought up as Christians had the lowest likelihood of choosing a co-ethnic partner. Religious schooling had a small positive influence on the endogamy probability. Third, to what extent collectivistic orientations were passed on from parents to their offspring was captured through two correlates of collectivism, i.e., the parental number of children and the mother's rural origin. Both displayed the expected positive effect on endogamy. Lastly, the transmission of language preferences was captured by the linguistic upbringing. It was related to a higher likelihood of choosing a co-ethnic partner.

Familial pressure to separate not only mattered for this first but also for the second stage where the choice is – within endogamy – between a local and a transnational partner. Such pressure was more strongly related to local than to transnational endogamy. However, the cultural contents under study and their transmission seemed to matter far less for this second decision stage than for the prior choice for or against endogamy. With the exception of the weakly significant effects of a Catholic or Protestant upbringing and a mother's rural origin, the cultural measures did not show significant effects on the choice between local and transnational endogamy. In part, this might result from an imperfect measurement. The independent variables were all only indicators rather than actual manifestations of the process of cultural transmission and its contents. Yet in the first decision stage, results were substantial, significant, and in the expected direction. Accordingly, these measures seem to capture at least some of the assumed culture-transmission processes. Thus, it seems more likely that culture and so also the transmission of the cultural contents under study are simply more important for the decision between endogamy and exogamy than for the choice between local and transnational endogamy. This result is partly in line with the expectations, but in part not. Within the theoretical consideration and hypotheses, parental intermarriage and religious upbringing were predicted to not have any influence on the partner choice within endogamy. This was empirically confirmed. However, significant effects from the following variables were expected but did not materialize: The attendance of formal religious schooling, the parents' number of children, and the linguistic upbringing. Moreover, the mother's rural origin displayed the opposite effect from that expected. Transnational partner choice might be steered by other factors such as the opportunity structure (Kalter and Schroedter 2010) or the family's relations and connections to the country of origin (Casier et al. 2013; Timmerman 2008).

While the measurement of the intergenerational cultural transmission via childhood and parental indicators provided the advantage of being able to exclude the notions of additional interfering influences which were not accounted for and reversed causality, it also required many bridge assumptions. These include that the measures indeed captured the respective cultural content and that the transmission process successfully took place. Thus, in a next step, I aimed to validate the applicability of these bridge assumptions. For this, I tested the assumed mechanisms which stand behind the childhood and parental measures and connect them to ethnic partner choice. These mechanisms test were conducted for the first stage, i.e., the choice between endogamy and exogamy. Adult cultural characteristics were additionally introduced into the regressions of the childhood measure on endogamy. These adult

measures represented the respective cultural contents under study as closely as possible. This was, for example, the current religious affiliation and religiosity in adulthood. When the previously found effects of the childhood measures were mediated by the adult measures, this was interpreted as confirmation of the assumed mechanisms. In other words, it was seen as support for the proposition that the parents did successfully pass on the respective cultural content to their children within socialization and that the offspring's resulting cultural characteristics then shaped the ethnic partner choice. Such mediation was found with regard to religion, collectivism, and language retention. The effects of the respective childhood measures were substantially reduced in size and mostly became insignificant. The small remaining effects of the religious upbringing, mother's rural origin, and the linguistic upbringing might indicate direct parental involvement in the partner choice process. Conversely, such mediating effects could not be found with regard to parental intermarriage. While feelings of belonging and friendship network compositions were shown to be significantly related to the probability of endogamy, they did not achieve in changing the effect of the parental intermarriage. However, parental intermarriage was above all considered to be an indicator of the intergenerational transmission of intermarriage attitudes. It was only secondarily thought to capture more general out-group views, network characteristics, and ethnic identifications. But no information on the respondents' intermarriage attitudes or preferences was available to investigate this proposed mechanism. Thus, the proposed mechanism might still exist, but I am not able to detect it empirically.[64] Nonetheless, all in all, the results on the ethnic partner choice of second-generation young adults within this chapter for the most part clearly confirmed my theoretical considerations and model. Parents indeed seem to pass on cultural contents to their children which in turn partake in shaping their later ethnic partner choice.

[64] Also, the measurement of parental intermarriage is not ideal. Due to data limitations, I rely on the country in which the parents lived until the age of 15 to construct this variable rather than their ethnic origin. Accordingly, intra-ethnic couples of first- and second-generation immigrants are considered interethnic despite being actually endogamous. Unfortunately, the data set does not provide better information such as data on grandparents' origin and parental attitudes.

2. PARENTAL INFLUENCE ON THE ETHNIC PARTNER CHOICE OF ADOLESCENTS WITH A MIGRATORY BACKGROUND IN EUROPE – ANALYSES WITH THE CILS4EU SURVEY

While the previous chapter investigated the ethnic partner choice among adults with a migratory background in Europe, this chapter will do so for adolescents. As I elaborated in greater detail in chapter 2.4 in part I, most research on immigrants' ethnic partner choice has been conducted on adults. Conversely, rather little is known about that of adolescents. This is especially the case within the European context. Moreover, the research that has been done on these early romantic unions is confined to certain topics. These include the psychological consequences of adolescents' romantic involvement, i.e., their psychological development and adjustment (e.g., Furman, Ho, and Low 2007; Laursen and Mooney 2007) as well as their sexual aspects (see Sassler 2010). Further, the research evolves around the early relationships' association with negative behaviors within the union such as partner violence (e.g., Arriaga and Foshee 2004; Muñoz-Rivas et al. 2007) and anti-social or deviant behavior (e.g., Aikins et al. 2010; Knight 2011). Conversely, other topics – such as the current one – have received very limited attention.

Yet adolescents' romantic involvement and their ethnic partner choice are of substantial scientific interest. These early romantic relationships are important for three reasons: First, they are not insignificant and fleeting, despite long being perceived as so. Rather, they constitute a central and important aspect of adolescents' lives and of their psychological and social development (Furman and Simon 2008). They affect various spheres such as their sexual development, scholastic success, identity formation, and social relationships (Furman and Shaffer 2003). Therein their influence differs from that of other social relations. And also their partners and the relationship itself occupy central positions in adolescents' lives (Collins 2003). Second, the ethnic partner choices in adolescence and adulthood are interrelated. Yet, divergent scenarios exist as to the nature of this association (cf. chapter 2.4 in part I for a detailed description of these scenarios). It has still to be determined which scenario is accurate. However, adolescents' current ethnic partner choice might not only provide information about future ethnic partner choice patterns but even shape these. Third, regarding the central determinants of ethnic partner choices, similarities as well as differences might exist between those in adolescence and those in adulthood. It can be argued for both, yet too little is known to make any evidence-based claims. Thus, the investigation of adolescents' ethnic partner choice is necessary to make inferences as to whether the driving forces identified for the partner choice of adults, i.e., structural characteristics of the marriage market, personal preferences, and third parties, also stand behind that of adolescents. Moreover, if the same determinants do indeed shape the ethnic partner choice, do they have the same relevance and influence?

This short paragraph illustrates the importance of investigating not only the ethnic partner choice and its determinants among adults with a migratory background but also that of adolescents (cf. chapter 2.4 in part I for more detailed accounts thereon). Many speculations can be brought forward regarding the associations between these two; yet little research has been done on the latter. Thus, this chapter aims at filling at least some of this gap. Therein, I will investigate whether culture plays a similar role for the ethnic partner choice

among adolescents with a migratory background as it does for their adult peers. Moreover, I will examine the direct and indirect influence parents have thereon. To make the empirical analyses of adults in the previous chapter and of adolescents in this chapter as comparable as possible, research questions, hypotheses, and variables were chosen to represent and mirror each other as closely as possible. Moreover, the same theoretical model will be examined as that in the previous chapter.

2.1 DESCRIPTION OF THE CILS4EU DATA

To investigate the research question at hand, I use data from the first wave of the 'Children of Immigrants Longitudinal Survey in Four European Countries' (CILS4EU) (Kalter et al. 2016a).[65] This survey is an internationally comparative, longitudinal research project on the integration of immigrant adolescents and their comparison with native peers. It is conducted in England, Germany, the Netherlands, and Sweden and provides information on the integration of immigrant children of different origins and generations in these countries. For the first wave, more than 18,716 students of immigrant and native origin were interviewed in the end of 2010 and beginning of 2011.The target population was 14-year old students. To reach them, a school-based sampling was chosen, and students of the respective grades were interviewed.[66] A stratified three-stage sampling design oversampling schools with high shares of immigrants was applied in order to reach a high number of adolescents with an immigrant background. Herein the schools' probabilities of being drawn were proportional to their size so that larger schools had a higher probability of getting into the sample. Two classes were randomly drawn within the selected schools and all students of these classes were then interviewed. Response rates were rather low at the school level but high at the class and individual level. Table C.1 in the Appendix gives an overview of participation rates by country, stratum, and sampling level. Interviews were conducted in the local language and took 70 to 80 minutes to complete. Additionally, the class teachers and 11,700 parents were surveyed (CILS4EU 2016b). Having additional information from parents is an advantage over other data sources as it allows cultural transmission within the family and its impact on the adolescents' partner choice to be investigated. Moreover, parental information is given directly by the parents themselves and thus unbiased by the offspring's perceptions. A further advantage of this survey is that it captures adolescents at the beginning of their dating experience and thus allows for the study of adolescents' partner choice. Prior research has focused mainly on adults.

Sweden (n=5,025 including immigrants and natives) was excluded from the analyses since the Swedish data set does not contain detailed information on the partner's ethnic origin and is thus not suited for the research interest at hand. Without information on the partner's origin, I am not able to construct my main dependent variable of the adolescents' union types. Also, 6,726 native adolescents were dropped from the analyses since my

65 The CILS4EU research project was funded by the NORFACE ERA NET Plus Migration in Europe-program.

66 These were students from the 9th grade in Germany, 3rd grade of secondary school in the Netherlands, 10th grade in England, and 8th grade in Sweden.

research interest lies in the ethnic partner choice of immigrants and their descendants. An additional 12 cases with missing information on their origin are omitted. Moreover, 450 further cases that did not provide any information on the adolescents' romantic involvement or union type were excluded, leaving N at 6,503.[67] Depending on the type and interest of the respective analyses, my empirical investigations rely on different subsamples. These are displayed in Table II.2.1. Herein, I exclude further cases with missing information on adolescents or/and their parents and partially restrict analyses to adolescents who indicate that they have a boyfriend or girlfriend. Within the text and in the note section of tables and figures, information will be given as to which cases are excluded from each respective analysis.

TABLE II.2.1 NUMBER OF CASES FOR DIFFERENT SUBSAMPLES OF ANALYSIS

Subsample	***N***
Sample before any further exclusions	6,503
After exclusion of cases with missing information only on adolescent's characteristics	5,740
After exclusion of cases with missing information only on parent's characteristics	3,050
After exclusion of cases with missing information on adolescent's and parent's characteristics	2,976
After exclusion of cases with missing information only on adolescent's characteristics + only those in a relationship	1,537
After exclusion of cases with missing information on adolescent's and parent's characteristics + only those in a relationship	814

2.2. OPERATIONALIZATION OF DEPENDENT AND INDEPENDENT VARIABLES

The following dependent and independent variables are used to study the direct and indirect involvement of parents in their offspring's ethnic partner choice.

DEPENDENT VARIABLES

To examine a potential selectivity into *romantic involvement* before conducting the main analyses (cf. chapter 2.5), a dummy variable distinguishes between adolescents who indicate that they have a boyfriend or girlfriend at the time of the interview (1) and those who do not have a romantic partner (0).

The central dependent variable of my analyses is the *union type* of those who are romantically involved. Accordingly, within these analyses, adolescents who are not romantically involved at the time of interview are excluded from the analyses. Adolescents in a relationship were asked what the background of their boyfriend or girlfriend is. Answer categories are 'Asian or Asian British', 'Black or Black British', 'White British', or 'other

[67] Among these cases with missing information on the romantic involvement or union type, the great majority are cases where adolescents did not give any indication whether they are romantically involved or not. Conversely, it is rarely the case that no information on the type of union is prevalent, when information on romantic involvement was provided.

background' in England; 'German', 'Italian', 'Polish', 'Russian', 'Turkish', or 'other background' in Germany; and 'Antillean', 'Dutch', 'Moroccan', 'Surinamese', 'Turkish', or 'other background' in the Netherlands. On the basis of this information, I distinguish between intraethnic unions, if the respondents reported the same origin for themselves and their partners (see below for the operationalization of the respondent's origin), interethnic unions with a native partner, and interethnic unions with members of other ethnic minority groups.

INDEPENDENT VARIABLES

Parental monitoring, capturing the direct parental influence, is measured by three items. Respondents were asked how far they agree with the statements 'my parents say that I must tell them everything I do', 'my parents want to know the parents of people I hang out with', and 'I always need to tell my parents exactly where I am and what I am doing when I am not at home'. A principal component factor analysis confirms that all three items depict a common dimension (see Table C.2 in the Appendix for more information). The average score over these items is then used as a measure of parental monitoring, where 1 depicts the lowest and 5 the highest degree of monitoring ($\alpha = 0.69$). [68]

Parental intermarriage indicates whether adolescents' parents are in an ethnically mixed union in which one parent is a first- or second-generation immigrant and the other parent a native.

All variables presented below are operationalized in the same fashion for adolescents and their parents. Accordingly, the operationalization procedure is only described once in the following.

Regarding adolescents' and parents' *religious affiliation,* I distinguish between no religious affiliation, Christian Catholic, Christian Protestant, another or unspecified Christian denomination, Muslim (reference category), and being a member of another non-Christian religion. Adolescents' and parents' *religiosity* is assessed by the importance adolescents or parents ascribe to religion ranging from 0 'not important' to 3 'very important'.

Collectivistic orientations are captured by the adherence to traditional gender roles and conservative orientations. With respect to the *traditional gender roles*, adolescents and parents were asked to state who in a family should (a) take care of the children, (b) cook, (c) earn money, and (d) clean: mostly the man, mostly the woman, or both equally. Principal-component factor analyses confirm that all four items represent a single dimension among adolescents and parents respectively (cf. Table C.3 in the Appendix for more information). Within a traditional division of labor within the family, the woman is responsible for childcare, cooking, and cleaning while the man has to earn money to support his family. Accordingly, the scales are constructed by counting the number of positive affirmations of such a traditional division of labor and dividing the result by the number of answered items.

[68] Whenever an index is calculated from several items, cases in which not all items were answered are not excluded. Instead, answers to the remaining items are summarized and divided by the number of answered items. This is the case for parental monitoring, traditional gender roles, and conservative orientations. A comparison of measures including only respondents who answered all items and those including all respondents shows similar distributions.

The scales thus range from 0 'non-traditional gender roles' to 1 'very traditional gender roles' (α = .76 for parents and .73 for adolescents). *Conservative orientations* are measured by the tolerance towards unmarried cohabitation, divorce, abortion, and homosexuality. Adolescents and parents were asked to rate how far they consider these as never, often, sometimes, or always ok. Again, principal-component factor analyses confirm that these items indeed measure a common dimension for adolescents and parents respectively (cf. Table C.4 for more information). Accordingly two variables, one for adolescents and one for parents, were constructed in which responses were added and divided by the number of answered items (α = .75 for adolescents and .79 for parents).

Regarding *language retention*, adolescents and parents were first asked whether another language besides the local language of the survey country is spoken at their home. If yes, it was further inquired how often adolescents use it to speak to their family and how often parents speak to their interviewed child in this language. For adolescents and parents respectively, these two items are combined into a single variable that has the values 'no other language spoken at home' (reference category), 'other language, but never used to talk to the family/child', 'other language, sometimes used', 'other language, often used', and 'other language, always used'.

CONTROL VARIABLES

The control variables all relate to adolescents' characteristics: The adolescent's *generational status* distinguishes between first, second (reference category), and third generation. The first generation comprises individuals who immigrated to the survey country themselves. Members of the second generation were born in the survey country with both parents being foreign-born. Members of the third generation and their parents were both born in the survey country but at least one grandparent was born in a foreign country. The survey *countries* are introduced as dummies to control for the national dating contexts: England (reference category), Germany, and the Netherlands. The respondent's *origin* is operationalized in accordance to the answer categories for the partner's origin. While the answers to the respondents' origin are more detailed, this is the only way to consider ethnic endogamy and exogamy. Accordingly, I distinguish between individuals who are 'Asian or Asian British' (reference category), 'Black or Black British', 'White', or have 'another background' in England; 'Italian', 'Polish', 'Russian', 'Turkish' or have 'another background' in Germany; and those who are 'Antillean', 'Moroccan', 'Surinamese', Turkish', or from 'another background' in the Netherlands. Since the country is implicit in the origin variable, I only control for country or origin. Lastly, I control for adolescents' *age*, *sex*, and the *ethnic composition of the adolescents' friendship networks*.

2.3 STATISTICAL TECHNIQUES

Despite the longitudinal data structure of the CILS4EU, a cross-sectional design was chosen. This was motivated by two factors: The data structure and sample size issues. First and foremost, to be able to investigate indirect parental influence on the ethnic partner choice through intergenerational cultural transmission, it is essential to not only have information on the adolescents' cultural characteristics but information on the parents', or at least on the

respondents' upbringing is also indispensable. The parents were however only interviewed in the first wave. This allows neither for the longitudinal examination of the influence of their cultural characteristics on the ethnic partner choice nor the relevance of the intergenerational culture-transmission process. Second, low case numbers are often a problem in longitudinal analyses. For various reasons, this is also the case in the present study. To exploit the advantages of longitudinal analyses, fixed-effects models would need to be calculated (cf. section 2.9.2 for more detail). However, only cases that show intra-individual change on the independent variables are included in these analyses. Yet, cultural characteristics tend to be rather stable. This fact would substantially reduce the sample size. Moreover, in multinomial logistic regressions with fixed effects, cases that display intra-individual stability in the dependent variable, i.e., in the partner choice, are also excluded from the analyses which further diminishes the sample size. As a last factor, panel attrition would similarly negatively affect sample sizes. This substantial concern with regard to sample sizes in longitudinal analyses for the topic and data at hand can be seen in the additional analyses wherein I will also conduct longitudinal analyses as additional robustness checks (cf. section 2.9.2). Due to these very substantial issues with sufficient sample sizes and data restrictions, cross-sectional analyses on the basis of the first wave of the CILS4EU are chosen.

Before investigating the ethnic partner choice itself, I examine to what extent adolescents' romantic involvement might be selective by cultural characteristics. It might, for example, be the case that adolescents who hold more conservative orientations are less likely to have a boyfriend or girlfriend. They might postpone their romantic involvement until they get married to abide by conservative norms. If such selectivity were to exist, it would become necessary to factor it in within the analyses of ethnic partner choice. This could be achieved by calculating weights and including them into the analyses of the ethnic partner choice. To explore whether such selectivity occurs, I first calculate logistic regression models that analyze the relationship of the central independent variables and the probability of romantic involvement (cf. chapter 2.5). The subsequent analyses will then be devoted to the ethnic partner choice itself.

Therein, I first conduct several bivariate descriptive analyses regarding the direct parental influence via monitoring, as well as the intergenerational transmission of each cultural content under study and its association with the ethnic partner choice (see chapter 2.6). In chapter 2.7, I then multivariately investigate the influence of adolescents' and parents' cultural characteristics on the ethnic partner choice by calculating multinomial logistic regressions. Similarly, in chapter 2.8 I use multinomial logistic regression models to investigate the proposed mechanism of the intergenerational transmission of cultural contents on the ethnic partner choice that constitutes the central element of my theoretical model and considerations. Herein, I first introduce parental characteristics, e.g., religion and religiosity, into the analyses and subsequently the offspring's corresponding characteristics. If it is indeed the case that parents pass on cultural contents to their offspring and that these then influence partner choice, the prior relevant and significant effects of parental characteristics should be substantially reduced or even disappear with the additional introduction of the adolescents' characteristics.

I formulated explicit hypotheses for all central independent variables and their relationship to the choice of a native or a co-ethnic partner within part I of this dissertation. Analyses of

interethnic partnering with a member of another origin will take an explorative character. This is, first, due to the heterogeneity of the group of adolescents who are categorized as having an 'other' origin. It is difficult if not impossible to make uniform assumptions regarding the choice of a partner from such a heterogeneous group. Second, prior research has barely considered this type of union. Thus, hypotheses would constitute mere speculations rather than being informed assumptions. Yet it might be that the choice of a partner from another ethnic minority mirrors that of a native partner.

As I explained in detail in chapter 1.3 (part II), a central assumption of multinomial logistic regressions is the independence of irrelevant alternatives (IIA). It implies that alternative outcomes are negligible when making a particular decision. This means that the choice between alternatives should be unchanged by the introduction or the removal of alternative outcomes (Long and Freese 2006). According to Cheng and Long (2007), all existing tests of the IIA yield unreliable results. Thus, researchers should rather establish reasonable claims that the alternative outcomes are distinctive and independent (Cheng and Long 2007; McFadden 1974). The alternative outcomes within this study are partnering with a co-ethnic, a member of another ethnic minority, or a native. Other than for the choice between transnational and local endogamy within the partner choice of adults (cf. chapter 1.3 in part II), no substantive argument can be made why and in which way the IIA should be infringed with regard to these choice alternatives of adolescents. Accordingly, multinomial logistic regressions should yield reliable results in this case.

Within all analyses, descriptive and multivariate, estimations are weighted, and the survey data structure is adjusted for. Moreover, in the following multivariate analyses I will conduct several post-estimation analyses. Lastly, chapter 2.9 presents several additional analyses to confirm the robustness of the results obtained within the main analyses.

2.4 DISTRIBUTIONS OF INDEPENDENT VARIABLES

Table II.2.2 gives an overview of weighted distributions of the independent and control variables. Distributions of adolescents' and parents' characteristics are each presented for the whole sample and for three different subgroups. These subgroups are constructed by the varying exclusion of cases with missing values and of those who do not have a boyfriend or girlfriend (cf. Table II.2.1). Overall, distributions vary only slightly between the complete sample and the subsamples. Within the following paragraphs, I will only briefly describe the distributions of subsample 1 wherein cases with missing information on adolescents and parents were excluded.

Regarding demographics, the sex distribution is almost equal, with only slightly more girls. Since the aim of the CILS4EU was to survey 14-year olds, adolescents are on average 14.7 years old while the youngest are 13 and the oldest are 18 years old. Due to this focus on sampling 14-year olds, 14- and 15-year old adolescents make up 88 percent. Next, almost half of all adolescents belong to the second immigrant generation and over a third belongs to the third generation. The first generation constitutes the smallest group with 15 percent. Lastly, with slightly over two thirds, most adolescents live in Germany. English adolescents make up 20 percent and Dutch 12 percent.

TABLE II.2.2 OVERVIEW OF INDEPENDENT AND CONTROL VARIABLES (IN PERCENT)

	Adolescents Share/ Mean (SD) for...				***Parents*** Share/ Mean (SD) for...			
	All [a]	Sub-sample 1	Sub-sample 2	Sub-sample 3	All [a]	Sub-sample 1	Sub-sample 2	Sub-sample 3
Parental monitoring (1-5)	3.14 (0.92)	3.11 (0.92)	3.24 (0.97)	3.22 (0.94)				
Parental intermarriage					0.25	0.26	0.25	0.24
Religious affiliation								
No religion	0.24	0.22	0.21	0.19	0.17	0.18	0.18	0.18
Christian: Catholic	0.19	0.24	0.22	0.28	0.25	0.26	0.27	0.27
Christian: Protestant	0.17	0.23	0.20	0.23	0.22	0.22	0.20	0.21
Christian: Other, unspecified	0.17	0.12	0.15	0.09	0.16	0.16	0.13	0.13
Muslim	0.18	0.15	0.20	0.19	0.16	0.16	0.19	0.19
Other religion	0.05	0.03	0.03	0.02	0.03	0.03	0.02	0.01
Religious importance (0-3)	1.48 (1.06)	1.40 (1.03)	1.45 (1.06)	1.37 (1.06)	1.76 (0.98)	1.75 (0.98)	1.74 (1.02)	1.73 (1.02)
Traditional gender role attitudes (0-4)	1.59 (1.42)	1.60 (1.40)	1.76 (1.42)	1.85 (1.37)	1.18 (1.33)	1.17 (1.33)	1.26 (1.34)	1.23 (1.33)
Conservatism (1-4)	2.60 (0.78)	2.57 (0.77)	2.61 (0.81)	2.65 (0.79)	2.65 (0.78)	2.65 (0.78)	2.69 (0.75)	2.70 (0.75)
Frequency of speaking 2nd language with family								
No second language spoken at home	0.48	0.50	0.44	0.39	0.51	0.51	0.43	0.42
Never	0.03	0.04	0.03	0.04	0.05	0.05	0.04	0.04
Sometimes	0.12	0.11	0.13	0.15	0.12	0.12	0.14	0.15
Often	0.19	0.18	0.19	0.20	0.16	0.16	0.18	0.19
Always	0.18	0.18	0.21	0.23	0.16	0.16	0.20	0.21
Girl	0.52	0.53	0.53	0.54				
Age (13-18)	14.68 (0.65)	14.66 (0.67)	14.83 (0.70)	14.84 (0.70)				
Generation								
First generation	0.17	0.15	0.19	0.18				
Second generation	0.48	0.48	0.46	0.47				
Third generation	0.34	0.37	0.35	0.35				
Generation: missing	0.00	0.00	0.00	0.00				
Country								
England	0.34	0.20	0.26	0.13				
Asian or Asian British	0.11	0.05	0.06	0.03				
Black or Black British	0.04	0.02	0.02	0.01				
White	0.09	0.09	0.08	0.07				
Other background	0.10	0.03	0.09	0.03				
Germany	0.54	0.68	0.65	0.77				
Italian	0.03	0.04	0.04	0.04				
Polish	0.08	0.11	0.08	0.10				
Russian	0.07	0.10	0.09	0.13				
Turkish	0.09	0.10	0.15	0.16				
Other background	0.26	0.32	0.29	0.33				
Netherlands	0.12	0.13	0.10	0.10				
Antillean	0.01	0.01	0.00	0.01				
Moroccan	0.01	0.01	0.01	0.01				
Surinamese	0.01	0.02	0.01	0.01				
Turkish	0.01	0.00	0.01	0.00				
Other background	0.08	0.09	0.07	0.08				
Share of natives among friends (0-4)	2.85 (1.18)	2.97 (1.16)	2.80 (1.18)	2.83 (1.21)				
N	5,740	2,976	1,537	814	3,050	2,976	834	814

Note: Weighted results. Shares might not add up to 100 percent due to rounding.
All: Only missing values for adolescents or parent respectively excluded
Subgroup 1: Missing values for adolescents and parents excluded
Subgroup 2: Missing values for adolescents excluded + only those in a relationship
Subgroup 3: Missing values for adolescents and parents excluded + only those in a relationship

Regarding the central independent variables, parental monitoring is on average 3.1 on a scale from 1 indicating low and 5 high parental monitoring. It displays a u-shaped distribution with most parents exerting intermediate monitoring behavior. Parental intermarriage is used as proxy of the intergenerational transmission of attitudes towards interethnic unions and more general out-group views. A quarter of all parents are in ethnically mixed unions. With regard to religious affiliations, with more than half, most adolescents are Christians. They split almost evenly between Catholicism, Protestantism, and other Christian denominations. Shares are somewhat higher among parents, especially with regard to Catholicism and Protestantism. Among adolescents and parents, around a sixth are Muslims and a small minority belongs to other non-Christian religions. A quarter of adolescents claim not to belong to any religion – more than in the parental generation. Parents also consider their religion more important than adolescents, although both show on average an intermediate religiosity. However, parents endorse somewhat less traditional gender role attitudes than adolescents while the two groups do not differ much in their conservative orientations. Barely any differences exist in parental and adolescents' indications of ethnic language retention at home. In around half of all households with adolescents present, no language is spoken besides the local language of the residence country. If an ethnic language is spoken, 40 percent of adolescents use it often or always use it to talk to their parents and 30 percent of parents use it often or always to speak to their adolescent offspring.

2.5 SELECTIVITY INTO ROMANTIC INVOLVEMENT

When investigating ethnic partner choice, one typically only looks at persons who are romantically involved and leaves out those who are single. However, this group might be selective. Not all individuals might have the same probability of having a romantic partner. This might especially be the case for adolescents who are only starting to make their first experiences with romantic relationships, which is the case within the age group under study (e.g., Bouchey and Furman 2008). Such selectivity might affect results when examining ethnic partner choice. Estimates would be biased, especially if the explanatory variables under study also shape the probability of being romantically involved. Accordingly, within this chapter I will explore the associations between these factors, i.e., parental monitoring and cultural contents and romantic involvement. First, I will give a short overview of the slim existing empirical evidence on the relationships between these factors and ethnic partner choice. Subsequently, I will explore these relationships with the CILS4EU data in descriptive and multivariate analyses.

Prior research on the relationship between parental direct involvement as well as the cultural contents under study and romantic involvement among adolescents is very scarce. With regard to the direct parental influence most is known: Parents sometimes lay down dating rules to steer their adolescents' dating behavior. Regarding romantic involvement, these rules can include restrictive rules, such as 'you cannot date until you are xy years old'. Alternatively, rules can have a monitoring or supervising orientation (Madsen 2008). Monitoring and supervision is, however, not bound to the establishment of rules. Moreover, it is not restricted to dating activities but can also extend to leisure time activities per se or to ethnic relations (cf. Reinders 2004). While findings clearly show that parental monitoring

and supervision are related to a delay of the first sexual intercourse and a lower likelihood of engaging in sexual activities (King and Harris 2007; Longmore et al. 2001), the influence on romantic involvement is less clear. While some find parental monitoring and control to reduce immigrant adolescents' likelihood of being romantically involved among adolescents (King and Harris 2007; Nauck and Steinbach 2012), others do not find this relationship to be significant (Longmore et al. 2001).

Regarding indirect parental influence, parental intermarriage seems to have no significant influence on adolescents' likelihood of dating (van Zantvliet et al. 2015).[69] Religion and religiosity though seem to be related to romantic involvement. Muslim girls and Jewish adolescents of the same age in Germany and Israel have less experience with romantic partnerships than Christian adolescents. Muslim boys do not diverge therein. Adolescents belonging to the different religions diverge even more when considering sexual experiences made within their romantic relationships. Therein Muslim boys have also made fewer experiences than Christian adolescents. Further, adolescents' different involvement patterns are also related to their expectations towards romantic relationships which vary between the religious groups (Nauck and Steinbach 2012). Native and immigrant adolescents in Germany who have 'traditional partner preferences', i.e., who are oriented towards parental approval as well as religious and ethnic endogamy within their partner choice, are less likely to have made their first romantic experiences (Silbereisen et al. 2014). Moreover, children from Muslim or other non-Christian families are significantly less likely to be dating (van Zantvliet et al. 2015). Parents have been found to also discuss religious views on sexuality with their offspring, such as the inappropriateness of premarital sex (Lefkowitz and Stoppa 2006) which might inhibit the offspring's romantic involvement. Regarding religiosity, King and Harris (2007) find no significant effect of parental religiosity on immigrant adolescent's likelihood of being romantically involved. It is, however, simultaneously introduced with the adolescent's religiosity into the model which might cover up the parental influence since parents pass on their religiosity to their children. Adolescents' religiosity significantly decreases their likelihood of being romantically involved (King and Harris 2007; Nauck and Steinbach 2012). Conversely, van Zantvliet et al. (2015) find religiosity to have no significant effect on dating among immigrant adolescents in Europe. When looking at boys and girls separately, religiosity even significantly increases this likelihood for boys while it is insignificant for girls. Religiosity is moreover related to gender traditionalism and more traditional views on family life:

> *Growing up in a religious family resulted in a stronger preference for marriage, more traditional gender role preferences, and younger preferred ages for marriage and parenthood. Generally, one can conclude that young people with religious parents had a more traditional outlook on family life transitions and arrangements* (de Valk 2006:131f).

Since religiosity is related to an earlier preferred age for marriage and parenthood, this might subsequently result in a generally earlier onset of romantic involvement. This notion

[69] The study by van Zantvliet et al. (2015) is also conducted on the basis of the CILS4EU survey. Since their sample composition deviates from the one I have within this part of my dissertation project, I will conduct my own analyses to investigate the relationship between cultural contents and romantic involvement.

is in line with van Zantvliet et al.'s (2015) finding of a small but significant positive effect of the endorsement of traditional gender role attitudes on the likelihood of dating for young immigrant adolescents in Europe. This effect only shows up for girls when looking at the sexes separately. Conversely, holding conservative family values reduces the probability of dating involvement among adolescents. Again, when looking at the sexes separately, the effect can only be found for girls (van Zantvliet et al. 2015).

These results give a crude idea of what to expect when analyzing the relationship between the cultural contents under study and the selectivity into dating although results are not always alike. As Seiffge-Krenke and Connolly (2010:97) point out:

> *However, we are poorly informed about romantic involvement and romantic experiences for adolescents from other parts of the world. It is, for example, unclear, whether romantic experiences are so central for youth in countries with a collectivistic perspective, where the view of the appropriateness of adolescent romance might be different and freedom in mate selection may be less important than the kinship and family values.*

The same is true for adolescents with a migratory background in Europe.

2.5.1 DESCRIPTIVE RESULTS

Table II.2.3 gives an overview of the weighted distributions of romantic involvement by country, origin, and sex. Overall, almost three quarters of the adolescents do not have a boyfriend or girlfriend. Only 27 percent are thus involved in a romantic relationship. Looking at the romantic involvement by country and origin, adolescents in Germany are with 32 percent most often romantically involved, while England and the Netherlands have lower shares with around 20 percent. Therein adolescents in Germany are significantly different from adolescents in the other two countries (p<.001). Conversely, adolescents in England and the Netherlands do not statistically differ from each other. And the three origin groups with the highest shares of dating adolescents live in Germany, too. These are adolescents of Turkish, Italian, and Russian origin. Especially the high share of 43 percent among Turkish-German adolescents with a boyfriend or girlfriend is surprising. It is however not mirrored within the group of adolescents with a Turkish origin in the Netherlands who have a substantially and significantly lower share of romantic involvement (p<.001). These differences are not owed to differences in the groups' composition by age or sex (results not shown). Those with the lowest shares of adolescents in a relationship are Black and Asian adolescents in England and Surinamese and Antillean in the Netherlands. Origin groups within countries are not significantly different in their romantic involvement. Lastly, girls have slightly more often a romantic partner than boys; this difference is, however, not statistically significant.

TABLE II.2.3 ROMANTIC INVOLVEMENT BY COUNTRY, ORIGIN, AND SEX

	Not in a relationship	***In a relationship***	***Total***	***Chi-Square Test***
All	4,203 (73.6)	1,537 (26.4)	5,740 (100.0)	
Country				
England $_{a}$	1,447 (80.1)	333 (19.9)	1,780 (100.0)	χ^2 (2) = 102.3 (p<.001)
Germany	1,487 (68.1)	814 (31.9)	2,301 (100.0)	
Netherlands $_{a}$	1,269 (79.4)	390 (20.6)	1,659 (100.0)	
Origin				
EN: Asian or Asian British $_{a}$	579 (85.5)	100 (14.5)	679 (100.0)	χ^2 (13) = 180.1 (p<.001)
EN: Black or Black British $_{a}$	229 (87.0)	43 (13.0)	272 (100.0)	
EN: White $_{ab}$	287 (74.9)	82 (25.1)	369 (100.0)	
EN: Other background $_{ab}$	352 (75.7)	108 (24.3)	460 (100.0)	
GE: Italian $_{bc}$	92 (64.9)	50 (35.1)	142 (100.0)	
GE: Polish $_{abc}$	160 (73.9)	71 (26.1)	231 (100.0)	
GE: Russian $_{bc}$	179 (69.2)	97 (30.8)	276 (100.0)	
GE: Turkish $_{c}$	375 (57.0)	273 (43.0)	648 (100.0)	
GE: Other background $_{bc}$	681 (70.3)	323 (29.7)	1,004 (100.0)	
NL: Antillean $_{ab}$	82 (85.5)	32 (14.5)	114 (100.0)	
NL: Moroccan $_{abc}$	187 (76.1)	50 (24.0)	237 (100.0)	
NL: Surinamese $_{ab}$	166 (85.4)	48 (14.6)	214 (100.0)	
NL: Turkish $_{ab}$	192 (83.0)	56 (17.0)	248 (100.0)	
NL: Other background $_{ab}$	642 (77.9)	204 (22.2)	846 (100.0)	
Sex				
Girl $_{a}$	2,111 (72.7)	830 (27.3)	2,941 (100.0)	χ^2 (1) = 2.3 (p<.4)
Boy $_{a}$	2,092 (74.5)	707 (25.5)	2,799 (100.0)	

Note: Weighted results. Only cases with missing information on adolescents excluded. Shares might not add up to 100 percent due to rounding. Categories that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

2.5.2 MULTIVARIATE RESULTS

Table II.2.4 displays results from logistic regressions of parental monitoring and adolescents' cultural characteristics on the probability of having a boyfriend or girlfriend. Within these analyses, I stepwise introduce the central explanatory factors into the regression. However, before presenting the results for these, I will shortly describe the

results of the empty model which only contains the control variables (cf. model 0 in Table C.5 in the Appendix). Herein, age especially has a strong significant effect on the probability of romantic involvement. Older adolescents are more likely to have a boyfriend or girlfriend. This probability increases on average by 8 percent with each additional year of age (p<.001). This is in line with prior research which shows that with increasing age and the gradual transition towards adulthood, immigrant adolescents are more likely to be involved in romantic relationships and to become sexually active (e.g., King and Harris 2007; van Zantvliet et al. 2015).[70] Also the relationship duration increases with age (Connolly and McIsaac 2013). Accordingly, when adolescents have a longer rather than only a short relationship, chances are higher for them to be in a relationship at the time of a single interview. The effect of age on romantic involvement remains unchanged in strength and significance with the subsequent introduction of the central independent variables in succeeding models. Next, there are no significant or relevant differences between boys or girls or between immigrant generations in the probability of having a boyfriend or girlfriend. Regarding the origin, most groups do not differ significantly from Asian or Asian British in England, while some groups do. The latter are especially adolescents of Italian, Turkish, and other backgrounds in Germany (p<.001) but also White and other adolescents in England (p<.05) and Polish (p<.05) and Russian adolescents in Germany (p<.01). As in the descriptive analyses, here too the higher probabilities of romantic involvement among adolescents in Germany and especially of those with a Turkish origin in Germany stand out. With the subsequent introduction of the central independent variables in later models, several ethnic differences are reduced or even become insignificant, e.g., for Italians in Germany. For other groups the strong and significant differences persist and are thus not shaped by the cultural factors under study. Especially the Turkish group in Germany again attracts attention in this respect. Lastly, the ethnic composition of the friendship network seems to play neither a relevant nor a significant role.

Table II.2.4 now depicts only the effects of the central independent variables. Model 1 adds parental monitoring into the empty model. Contrary to what one would expect, such a controlling behavior by the parents is related to a higher probability of being in a relationship. The effect is relatively small though and only significant at the 5 percent level.

Model 2a introduces the adolescents' religious affiliation and religiosity into the regression. Both variables show no significant influence on the probability of having a partner. However, some of the prior origin effects are reduced in size and significance (cf. Table C.5 in the Appendix). Merely, the positive effect of Turkish adolescents in Germany remains significant at the .1-percent level and even slightly increases in size. Additional analyses reveal that the association between religious affiliation and romantic affiliation becomes obscured by controlling for country and origin (results not shown). Effects of parental

[70] Both the onset of puberty as well as cultural age-norms steer the effect of age (e.g., Collins et al. 2009). Although age norms are likely to diverge between origin groups, an interaction effect of age and origin group does not yield significant differences (weighted results; results not shown). This might be the case because rather than the origin group's age norms regarding the romantic involvement, it is the age norm prevalent in the residence country and in their peer group that steers adolescents' involvement.

monitoring, religious affiliation, and religiosity remain virtually unchanged by their simultaneous introduction in model 2b (KHB-adjusted).[71]

TABLE II.2.4 LOGISTIC REGRESSION RESULTS OF THE PROBABILITY OF ROMANTIC INVOLVEMENT – ADOLESCENTS' CHARACTERISTICS (AME)

	Model 1	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***
Parental monitoring	0.028*		0.029*		0.028*		0.028*
	(0.012)		(0.012)		(0.012)		(0.012)
Religious affiliation (ref. Muslim)							
Christian: Catholic		0.037	0.034		0.029		0.031
		(0.059)	(0.056)		(0.056)		(0.056)
Christian: Protestant		0.020	0.021		0.019		0.022
		(0.043)	(0.042)		(0.044)		(0.044)
Christian: Other/ unspecified		-0.005	-0.005		-0.010		-0.008
		(0.035)	(0.035)		(0.037)		(0.036)
No religion		-0.030	-0.028		-0.028		-0.026
		(0.044)	(0.044)		(0.045)		(0.045)
Other religion		-0.034	-0.034		-0.034		-0.034
		(0.046)	(0.047)		(0.046)		(0.046)
Importance of religion		-0.021	-0.024		-0.020		-0.020
		(0.015)	(0.015)		(0.014)		(0.014)
Traditional gender role attitudes				0.087*	0.081*		0.081*
				(0.037)	(0.035)		(0.035)
Conservatism				-0.029	-0.022		-0.023
				(0.018)	(0.019)		(0.019)
Ethnic language use with family: Often/always						-0.002	0.010
						(0.024)	(0.024)
N	5,740	5,740	5,740	5,740	5,740	5,740	5,740
Adjusted Wald-F	F (20, 317) = 8.30***	F (25, 312) 7.30***	F (26, 311) = 7.31***	F (21, 316) = 7.86***	F (28, 309) = 7.05***	F (20,317) = 8.03***	F (29, 308) = 6.85***

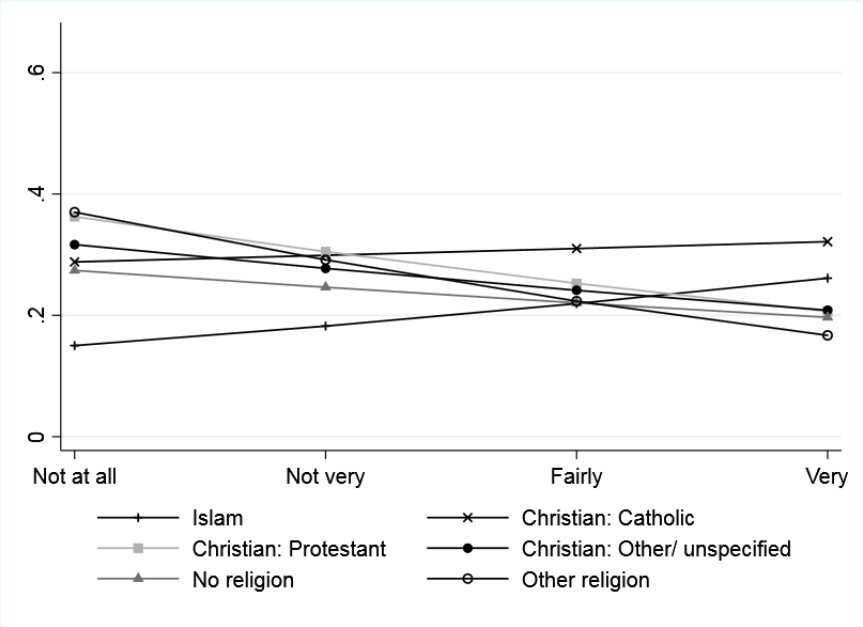
Note: Weighted results. Only cases with missing information on adolescents are excluded from the analyses. All models are controlled for sex, age, origin, immigrant generation, and ethnic composition of the friendship network. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

No significant effect for religiosity might appear because its influence varies by religious belonging. Figure II.2.1 graphically displays the interaction effect of religious affiliation and religiosity. With Muslim adolescents as the reference category, the interaction effect is significant for Protestants (p<.01), other Christians (p<.05), and members of other religions (p<.05). Muslim and Catholic adolescents are more likely to have a boyfriend or girlfriend the more importance they ascribe to religion. Conversely, all other groups exhibit a negative effect of religiosity, i.e., they are less likely to be dating the more religious they are. The latter is in line with theoretical considerations. Religion is related to norms of marriage and virginity (cf. section 4.2.1 in part I) and thus usually discourages adolescents from sexual engagement prior to their wedding. While romantic involvement does not have to include sexual involvement, it is nonetheless a first step in this direction. Thus, adolescents might try to evade temptation by avoiding romantic experiences altogether. This avoidance of romantic involvement might also be demanded by their parents. Why Muslim and Catholic adolescents show the opposite effect is surprising and unclear. The interaction effects are, however, no longer significant when excluding Turkish adolescents in Germany from the

[71] This KHB-adjustment procedure makes results comparable across models. Accordingly, KHB-adjusted results presented in the text are not necessarily congruent to results reported in the tables. See chapter 1.3 in part II for a more detailed explanation of this procedure.

analyses. Thus, this group seems to be the driving force behind this effect. This group is not only exceptional with regard to its dating behavior (cf. section 2.5.1) but also this reversed effect of religiosity sticks out.

FIGURE II.2.1 INTERACTION OF RELIGION AND RELIGIOSITY ON PROBABILITY OF ROMANTIC INVOLVEMENT



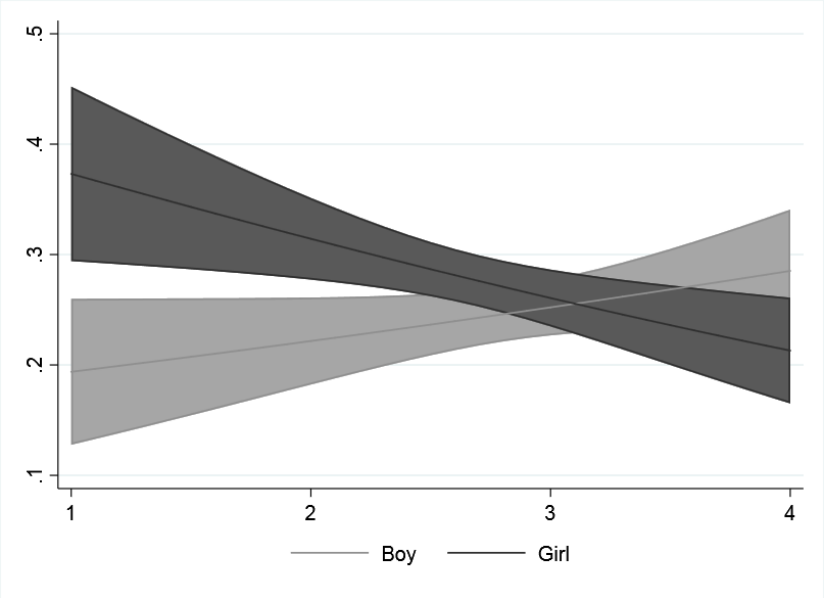
Note: Weighted results. Only cases with missing information on adolescents are excluded from the analyses. The model is controlled for sex, age, origin, immigrant generation, and ethnic composition of the friendship network.

Model 3a in Table II.2.4 investigates the influence of collectivistic orientations on the probability of romantic involvement by introducing measures of gender traditionalism and conservatism into the empty model. Herein only gender traditionalism has a significant effect (p<.05). The more adolescents hold gender-traditional orientations, the more likely they are to be in a relationship. This effect remains stable but is slightly reduced in significance when additionally introducing parental monitoring, religion, and religiosity in model 3b (KHB-adjusted). The positive effect of gender traditionalism is driven by girls (results not shown; cf. the last two rows in Table C.5 in the Appendix for the full model 4b for boys and girls separately). While both measures of collectivism are irrelevant and insignificant for boys, the opposite is the case for girls (weighted results; results not shown). Among the latter, gender-traditional orientations increase the probability of romantic involvement (AME=.18, p<.001) whereas conservative orientations decrease this probability (AME=-.08, p<.01). Thus, both collectivistic orientations seem to shape girls' but not boys' romantic involvement (cf. also van Zantvliet et al. 2015). A possible explanation for the positive effect of gender traditionalism among girls is that the traditional role of a woman arises from her embeddedness in a family or at least in a relationship. She cannot fulfill her traditional role of taking care of her family, in this case the partner, without being involved in a relationship. Girls favoring gender traditionalism can find this fulfillment only in a committed relationship. A possible explanation for the negative effect of conservative orientations might be that women are more strongly concerned by conservative norms such

as the norm of virginity (Becher and El-Menouar 2014). Accordingly, girls with more conservative orientations avoid romantic involvement to fulfill conservative expectations. This is not the case for boys for whom such norms often apply less strongly, if at all. Figure II.2.2 displays the interaction effect of conservatism and sex which is significant at the 1 percent level. The figure clearly shows that while the probability of romantic involvement increases for boys with more conservative orientations, it decreases for girls. Despite the diverging results within the separate models for boys and girls, the interaction effect of gender traditionalism and sex is not significant when introduced into model 3a.

Lastly, Model 4a in Table II.2.4 introduces language retention into the empty model which shows neither a significant nor a relevant effect for romantic involvement. This does not change when introducing it simultaneously with the other cultural characteristics in model 4b.[72]

FIGURE II.2.2 INTERACTION OF SEX AND CONSERVATISM ON THE PROBABILITY OF ROMANTIC INVOLVEMENT (90%-CONFIDENCE INTERVALS)



Note: Weighted results. Only cases with missing information on adolescents are excluded from the analyses. The model is controlled for sex, age, origin, immigrant generation, ethnic composition of the friendship network, and gender-traditional orientations.

To sum up, parental monitoring and adolescents' cultural characteristics have none or only minor effects on the probability of being romantically involved. The exception constitutes collectivistic orientations among girls. Accordingly, estimation results with regard to ethnic partner choice should not be substantially biased when leaving adolescents without a boyfriend or girlfriend out of the analyses. Only the estimations for girls might be affected to

[72] Post-estimation analyses of the full model 4b show that multicollinearity seems not to be a problem within these analyses. The variance inflation factors are all below 1.8 (cf. Table C.7 in the Appendix). Moreover, a specification link test indicates that the full model 4b is correctly specified.

a certain degree. This should be kept in mind for the subsequent analyses of ethnic partner choice.

Calculating the same analyses with parent's characteristics yields similar but not identical results (see Table II.2.5 for the main effects and Table C.6 in the Appendix for the full table as well as for separate models for boys and girls). Yet all cultural factors have insignificant effects. Parental collectivistic orientations, i.e., gender traditionalism and conservatism, also display no significant influence on their offspring's romantic involvement. In opposition to the prior analyses with adolescents' characteristics, these effects also do not vary for boys and girls and thus do not obscure the actual existence of such effects. Thus, it seems to be the children's and especially the girls' collectivistic orientations rather than the parents' which are steering the romantic involvement of girls. Lastly, the parental analyses include a variable that was not available for their children. This is parental intermarriage as an indicator of more positive attitudes towards interethnic unions and towards out-groups in general. This variable has no significant effect on the involvement probability, both when controlling and when not controlling for origin.[73]

TABLE II.2.5 LOGISTIC REGRESSION RESULTS OF THE PROBABILITY OF ROMANTIC INVOLVEMENT – PARENTAL CHARACTERISTICS (AME)

	Model 1	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***
Parental intermarriage	0.028		0.020		0.021		0.030
	(0.033)		(0.034)		(0.035)		(0.038)
Religious affiliation (ref. Muslim)							
Christian: Catholic		0.040	0.033		0.036		0.057
		(0.054)	(0.053)		(0.053)		(0.054)
Christian: Protestant		-0.009	-0.016		-0.013		0.014
		(0.044)	(0.045)		(0.046)		(0.046)
Christian:		0.020	0.014		0.016		0.028
Other/unspecified		(0.055)	(0.056)		(0.055)		(0.053)
No religion		0.038	0.033		0.038		0.062
		(0.067)	(0.066)		(0.066)		(0.068)
Other religion		-0.027	-0.029		-0.026		-0.017
		(0.077)	(0.079)		(0.077)		(0.078)
Importance of religion		-0.012	-0.011		-0.010		-0.011
		(0.016)	(0.017)		(0.019)		(0.019)
Traditionalism				0.036	0.039		0.042
				(0.054)	(0.052)		(0.052)
Conservatism				-0.014	-0.004		-0.008
				(0.018)	(0.024)		(0.025)
Ethnic language use with family: Often/always						0.051	0.073
						(0.039)	(0.047)
N	3,050	3,050	3,050	3,050	3,050	3,050	3,050
Adjusted Wald-F	F (20, 313) = 4.94***	F (25, 308) = 4.47***	F (26, 307) = 4.49***	F (21, 312) = 4.36***	F (28, 305) = 4.29***	F (20, 313) = 4.47***	F (29, 304) = 4.42***

Note: Weighted results. Cases with missing information on parents are excluded from the analyses. All models are controlled for sex, age, origin, immigrant generation, and ethnic composition of the friendship network. Robust standard errors are given in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

[73] Post-estimation results specify that again, multicollinearity seems not to constitute a source of problems within these analyses (see table C.8 in the Appendix for VIF and tolerance). Additionally, a specification link test indicates that the full model 4b is correctly specified although none of the effects are significant. However, this result is not as clear as for the previous analyses with indicators of adolescents' characteristics.

Taken together, parental monitoring and most cultural contents have no significant effects on adolescents' romantic involvement within these explorative analyses. Therefore, adolescents' romantic involvement seems not to be culturally selective. Accordingly, results of the main analyses regarding adolescents' ethnic partner choice should not be biased. Comparing parental and adolescents' characteristics, those of the adolescents seem to matter slightly more. The only cultural factors that showed a significant effect on romantic involvement are collectivistic orientations among girls. Further, the Turkish immigrant group in Germany especially seems to take an exceptional position and might bias results. Since most cultural contents do not show significant effects, I will refrain from estimating and introducing additional weights into the main analyses of the ethnic partner choice considering this slight selectivity. However, I will calculate additional robustness checks within the main analyses on ethnic partner choice to ensure that estimates are not biased. For this I will calculate the multivariate analyses of the ethnic partner choice not only including but also excluding the Turkish immigrant group in Germany due to their exceptional high romantic involvement. Moreover, I will also calculate separate models for boys and girls within the subsequent analyses of ethnic partner choice since gender differences in the relevance of cultural factors for romantic involvement became apparent. Thus, also with regard to their associations with ethnic partner choice, gender differences might exist.

2.6 PARENTAL MONITORING, INTERGENERATIONAL CULTURAL TRANSMISSION, AND ETHNIC PARTNER CHOICE – DESCRIPTIVE RESULTS

This and the next chapters investigate the role of parental monitoring and cultural contents for the ethnic partner choice in adolescence. Moreover, I examine how far the mechanism claims I make in my theoretical model are supported in the empirical analyses. To recapitulate, I propose that parents pass on cultural contents to their offspring within the process of intergenerational transmission. Therein, the focus lies on intermarriage attitudes and more general views on out-groups, religion and religiosity, collectivistic orientations, and language (preferences). These cultural factors are then thought to shape their ethnic partner choice. Besides descriptive analyses on intergenerational transmission, these analyses focus exclusively on adolescents that are involved in a romantic relationship. While the descriptive analyses do not allow for testing the hypotheses formulated in the first part of this dissertation, they nonetheless give an indication on the associations between parental monitoring as well as cultural contents and adolescents' ethnic partner choice.

In the following, I first present descriptive analyses (chapter 2.6). Specifically, section 2.6.1 briefly shows more general findings on adolescents' ethnic partner choice. In sections 2.6.2 and 2.6.3, I illustrate the associations between parental monitoring as well as parental intermarriage and ethnic partner choice. Subsequently, sections 2.6.4 to 2.6.6 examine intergenerational transmission as well as the associations between the central cultural contents, i.e., religion and religiosity, collectivistic orientations, and language retention and ethnic partner choice. Chapter 2.7 is devoted to multivariate analyses of the influence of parental and adolescents' cultural characteristics as well as direct parental influence on the ethnic partner choice. Lastly, the focus of chapter 2.8 then lies on multivariate analyses of

the suggested mechanism of the theoretical model, i.e., the influence of the intergenerational transmission of cultural contents on the ethnic partner choice.

2.6.1 DESCRIPTIVE FINDINGS ON ETHNIC PARTNER CHOICE

Table II.2.6 gives an overview of adolescents' ethnic partner choice patterns. Among the adolescents who are involved in a romantic relationship, most are in an interethnic relationship with a native partner. This is the case for 60 percent of all adolescents. 19 percent are in an interethnic relationship with a member of another ethnic minority and 21 percent are in an intraethnic union with a partner of the same origin. At this point, it is necessary to point out that the true share of intraethnic unions might actually be lower whereas the share of interethnic unions with another minority might be higher. With 44 percent, a substantial share of respondents belongs to the 'other' category which pools various smaller ethnic or racial groups together (cf. Table II.2.3). This origin variable was constructed congruent to the partner's origin variable to enable the construction of the dependent variable 'ethnic partner choice'. If both respondents and their partner belong to this other category, they are categorized as intraethnic even if they in fact have different origins. This potential overestimation of intraethnic and underestimation of interethnic unions with other minorities should be kept in mind here after. Due to the data structure, a more detailed categorization or analysis is not possible. While I have access to more detailed information concerning the respondents' origins, this is not the case regarding their partners. Thus, it is not possible to estimate the extent of this bias. Table C.9 in the Appendix gives an overview of the origin countries of those adolescents in the other category who are in an intraethnic or other interethnic union with a member of another ethnic minority.

TABLE II.2.6 OVERVIEW OF ETHNIC PARTNER CHOICE PATTERNS

	Obs.	*%*	*Cum.*		*Obs.*	*%*	*Cum.*
Not in a relationship	4,203	73.6	73.6				
In a relationship	1,537	26.4	100.0	Interethnic: Native	632	59.8	59.8
				Interethnic: Other minority	359	19.2	79.0
				Intraethnic	546	21.0	100.0
Total	5,740	100.0			1,537	100.0	

Note: Weighted results. Cases with missing information on adolescents excluded. Only cases that are in a relationship included.

Substantial differences between origin groups exist in the ethnic partner choice patterns (see Table II.2.7). Intraethnic unions are most common among Turkish adolescents and make up half of all unions within this group in Germany and 62 percent in the Netherlands. Turks are followed by Asian or Asian British adolescents in England of whom 37 percent have a co-ethnic partner, and by Moroccans in the Netherlands (25 percent). This comparably high prevalence of endogamy within these groups mirror the ethnic partner choice patterns found among adults but at a lower level (see e.g., Kalmijn and van Tubergen 2006 for Turks and Moroccans; Muttarak 2010; Muttarak and Heath 2010 for Asians). All other groups have rather low shares of ethnic endogamy. Members of the 'other' categories

have relatively high shares of unions with natives and low shares of intraethnic unions. This pattern might, among others, result from their small group sizes which make it difficult to meet and interact with co-ethnic peers. With regard to interethnic unions with members of other minorities, the high shares among adolescents of Italian descent in Germany and of Antillean descent in the Netherlands especially attract attention. Overall, case numbers are relatively low for the single origin groups and thus these results should not be over-interpreted.

TABLE II.2.7 ETHNIC PARTNER CHOICE BY ORIGIN

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
EN: Asian or Asian British	Obs.	48	15	37	100
	%	37.3$_{def}$	14.4 $_{abc}$	48.4 $_{abc}$	100.0
EN: Black or Black British	Obs.	17	9	17	43
	%	21.0$_{abcde}$	16.9 $_{abc}$	62.2 $_{bcd}$	100.0
EN: White	Obs.	0	28	54	82
	%	0.0 $_{a}$	31.1 $_{abc}$	68.9 $_{bcd}$	100.0
EN: Other background	Obs.	18	26	64	108
	%	8.4 $_{abc}$	16.7 $_{abc}$	74.9 $_{cd}$	100.0
GE: Italian	Obs.	10	22	18	50
	%	12.4 $_{abcd}$	52.9 $_{bc}$	34.7 $_{abc}$	100.0
GE: Polish	Obs.	8	19	44	71
	%	4.0 $_{ab}$	16.8 $_{abc}$	79.1 $_{cd}$	100.0
GE: Russian	Obs.	31	29	37	97
	%	20.3 $_{bcd}$	19.8 $_{abc}$	59.9 $_{bcd}$	100.0
GE: Turkish	Obs.	163	73	37	273
	%	50.3 $_{ef}$	28.2 $_{bc}$	21.5 $_{a}$	100.0
GE: Other background	Obs.	115	63	145	323
	%	19.8 $_{cd}$	12.1 $_{ab}$	68.1 $_{cd}$	100.0
NL: Antillean	Obs.	4	14	14	32
	%	4.1 $_{ab}$	67.0 $_{c}$	29.0 $_{abc}$	100.0
NL: Moroccan	Obs.	27	12	11	50
	%	25.4 $_{abcdef}$	13.7 $_{abc}$	61.0 $_{abcd}$	100.0
NL: Surinamese	Obs.	15	15	18	48
	%	21.5 $_{abcdef}$	25.4 $_{abc}$	53.2 $_{abcd}$	100.0
NL: Turkish	Obs.	38	10	8	56
	%	62.4 $_{f}$	13.9 $_{abc}$	23.7 $_{ab}$	100.0
NL: Other background	Obs.	52	24	128	204
	%	14.1$_{bcd}$	3.8 $_{a}$	82.1 $_{d}$	100.0
Total	Obs.	546	359	632	1,537
	%	21.0	19.2	59.8	100.0
					χ^2 (26) = 360.0 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

Country comparisons of ethnic partner choice are not as straightforward as they might seem when including England. Within England racial categories were used as opposed to ethnic origin groups in the other countries. On the one hand, these categories are very broad and thus subsume various origin groups. On the other hand, change into the majority group across generations is not possible. While adolescents might be categorized as natives in other countries, they stay in their racial minority groups independent of their generational

status. This should be considered in the following comparisons. When looking at the ethnic partner choice by country (cf. Table II.2.8), intraethnic unions are with 13 percent least common in England. Next to the diverging categories, the different compositions of the adolescent population by origin might be responsible for these differences. Adolescents of Turkish origin especially drive the higher shares of endogamy in Germany and the Netherlands. Intraethnic unions are most common in Germany and make up a quarter of all unions. Nonetheless, in all three countries interethnic unions with natives make up the majority with between 56 percent in Germany and up to 72 percent of all unions in the Netherlands. This high prevalence of interethnic union diverges from the patterns commonly found among adults. High shares of interethnic unions among adults are found within several ethnic groups yet not so commonly across-the-board. Generally, ethnic endogamy is most commonly found (e.g., Eeckhaut et al. 2011; Kalmijn and van Tubergen 2006; Muttarak 2010, cf. chapter 2.3 in part I).

TABLE II.2.8 ETHNIC PARTNER CHOICE BY COUNTRY

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
England	Obs.	83	78	172	333
	%	13.4 $_{a}$	20.9 $_{ab}$	65.7 $_{ab}$	100.0
Germany	Obs.	327	206	281	814
	%	24.5 $_{b}$	19.9 $_{a}$	55.6 $_{a}$	100.0
Netherlands	Obs.	136	75	179	390
	%	18.1 $_{ab}$	10.1 $_{b}$	71.8 $_{b}$	100.0
Total	Obs.	546	359	632	1,537
	%	21.0	19.2	59.8	100.0
					χ^2 (4) = 33.4 (p<.05)

Note: Weighted results. Cases with missing information on adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

TABLE II.2.9 ETHNIC PARTNER CHOICE BY SEX

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
Boys	Obs.	229	180	298	707
	%	16.5	17.9$_{a}$	65.6	100.0
Girls	Obs.	317	179	334	830
	%	25.0	20.3 $_{a}$	54.7	100.0
Total	Obs.	546	359	632	1,537
	%	21.0	19.2	59.8	100.0
					χ^2 (2) = 21.7 (p<.05)

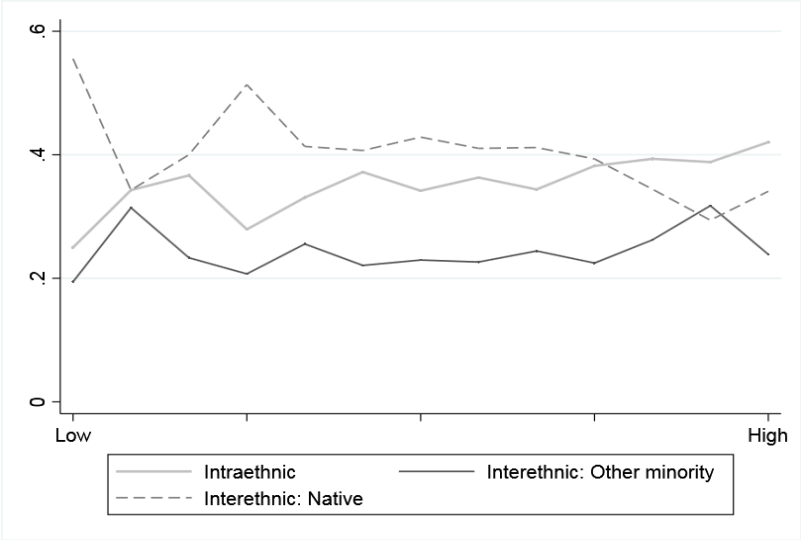
Note: Weighted results. Cases with missing information on adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

Differences between boys and girls also become apparent with girls having lower shares of interethnic unions and higher shares of endogamy (cf. Table II.2.9). A quarter of all girls involved in a romantic union are in an intraethnic union compared to 17 percent of boys. Conversely, interethnic unions with a native partner account for two thirds of boys' unions but only somewhat more than half of those of girls. While these sex differences are statistically significant with regard to intraethnic unions and interethnic unions with natives (p<.01), this is not the case with regard to interethnic unions with members of other ethnic minorities.

2.6.2 PARENTAL MONITORING

Figure II.2.3 displays the association between the intensity of parental monitoring behavior and adolescents' ethnic partner choice patterns. Hypothesis 1c postulates that such behavior by the parents increases the probability of choosing a co-ethnic partner and reduces the probability of choosing a native partner. The assumption therein is that parents tend to prefer a co-ethnic partner for their children and thus try to steer their partner choice accordingly. They consider members of the own group as better matches and more suitable partners. Overall it seems that adolescents whose parents supervise and monitor their behavior more intensely have a native partner less often. Conversely, parental monitoring is associated with a higher share of ethnic endogamy and interethnic partnering with someone who belongs to another ethnic minority. This is in line with the expectations formulated in hypotheses 1c. However, the association is not particularly strong and only statistically significant at the 5 percent level.

FIGURE II.2.3 ETHNIC PARTNER CHOICE BY PARENTAL MONITORING (N=814)



Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included.

2.6.3 PARENTAL INTERMARRIAGE

Table II.2.10 displays the distribution of adolescents' ethnic partner choice patterns by their parents' union type. The parental union type is used as an indicator of the intergenerational transmission of intermarriage attitudes and more general views on out-groups. Parents who are interethnically partnered are thought to hold more positive views on ethnically mixed unions and towards out-group members, views which they pass on to their offspring. Hypothesis 2a therefore assumes that children of ethnically mixed couples are less likely to choose a co-ethnic partner and more likely to choose a native partner than children of ethnically endogamous couples. Ethnically mixed couples are thought to pass on their positive views towards interethnic unions to their children as well as their generally more positive out-group views. Moreover, they are thought to serve as role models with their own relationship which will reinforce the aforementioned attitudes. Lastly, friendship and other networks, and thus the opportunity structures, also diverge between ethnically endogamous and exogamous unions and their families (cf. section 4.1.1 in part I for more detail). The overall association between parental intermarriage and their offspring's ethnic partner choice appears statistically to be strongly significant (p<.001). While only 9 percent of adolescents from ethnically mixed parents are in an intraethnic union, this is the case for 27 percent of adolescents from ethnic homogenous families (p<.001). Conversely, 78 percent of children from interethnic couples are in an ethnically mixed union with a native compared to slightly more than half of children from ethnically endogamous couples (p<.001). The difference in interethnic unions with members of other ethnic minorities by the parental union type is less striking and not statistically significant. These results confirm hypothesis 2a. Parental intermarriage seems to inhibit endogamous partner choice and to promote interethnic unions with natives among their offspring.

TABLE II.2.10 ETHNIC PARTNER CHOICE BY PARENTAL UNION TYPE

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
Parents: Intraethnic	Obs.	260	154	249	663
	%	26.9	19.8_a	53.4	100.0
Parents: Interethnic	Obs.	27	29	95	151
	%	9.2	12.8_a	77.9	100.0
Total	Obs.	287	183	344	814
	%	22.6	18.1	59.4	100.0
					χ^2 (2) = 40.1 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

2.6.4 RELIGION AND RELIGIOSITY

INTERGENERATIONAL TRANSMISSION OF RELIGION AND RELIGIOSITY [74]

Within my theoretical considerations, I claim that parents pass on their religion to their children. The intergenerational transmission of religion has been extensively studied in previous studies. Few traits are conveyed as thoroughly as religion (Cavalli-Sforza et al. 1982; Pettersson 2007). Parents play a – if not the – central role within the religious socialization process (e.g., Myers 1996) Therein parents not only pass on various aspects of their faith, such as religious beliefs, orientations, values, or identifications, as well as the strength of their faith (e.g., Acock and Bengtson 1978; Maliepaard and Lubbers 2013; Pettersson 2007), but also their preferences for religious endogamy (Carol 2014) and religiosity (e.g., Jacob and Kalter 2013). See section 4.2.2 in part I for a more detailed review of prior research on this issue.

I am not able to test the process of the intergenerational transmission of religion too thoroughly within the scope of this dissertation. Nonetheless, in the following I will take a look at the degree of resemblance in religious affiliations and religiosity between offspring and parents. While a similarity between parents and children is no proof of the intergenerational transmission process but might be spurious, it still gives some indication on this matter. Hence, Table II.2.11 displays adolescents' religious affiliations by their parents' religious membership. It can be seen that the majority of adolescents belong to the same religious or even denominational group as their parents (dark gray cells). This intergenerational similarity is strongest within Muslim families, among which 92 percent exhibit religious parent-child congruency. This group is followed by parents who belong to another non-Christian religion and Protestant Christians. Within these two groups, 83 and 81 percent respectively have children who belong to the same religious community as themselves. The share is lowest within families whose parents do not affiliate with any religion and members of unspecified or other Christian denominations. Nonetheless, even in these latter two groups, at least two thirds of parents have children sharing their affiliation. Light gray cells indicate cases where parents belong to a certain Christian denomination and their children also affiliate with Christianity but another denomination. This is, however, rather uncommon and shares account for only 12 percent of a denominational group at most. White cells indicate cases in which children joined a religion different to that of their parents. This is clearly the exception. Only about a third of the offspring of undenominational parents actually affiliates with a religion, mostly with Protestant and Catholic Christianity (cf. first row) which are the dominant denominations within the European majority. Lastly, the first column subsumes adolescents whose parents affiliate with a religious community, but they do not. Shares are between 5 and 12 percent for all parental religious and denominational groups with the exception of other or unspecified Christians. Within the latter group, 21 percent of the offspring do not associate with any religion. The reason for this high share in this particular group might be that parents who did not further specify their denominational belonging within Christianity are not too closely affiliated with their religion to begin with. Looking at the importance these parents

[74] Within the analyses of the intergenerational cultural transmission of religion and the other cultural contents, adolescents who are not romantically involved are included in the estimations to obtain more reliable results with an increased N.

ascribe to their religion in comparison to the other religious groups shows that this is however not the case (results not shown). This group actually reports a higher level of religiosity than Catholic and Protestant parents. Thus, it is surprising that children nonetheless do not also affiliate with their parents' religion.

All in all, the great majority of adolescents belong to the same religion as their parents. Although the results at hand do not yet allow inferences regarding hypothesis 3f which assumes that the effect of parental religious characteristics on the ethnic partner choice is mediated by adolescents' religious characteristics, they are nonetheless relevant. This parent-child congruency supports the theoretical considerations of the intergenerational transmission of religion within the family (cf. section 4.2.2 in part I) which underlies my theoretical model (cf. Figure I.3.1 on page 62). However, cases of adolescents who do not affiliate with a religion despite their parents doing so indicate that the transmission process is not always successful or that parents are simply not dedicated to conveying their religion. Moreover, cases of adolescents who do affiliate to a religion, even when their parents do not or who affiliate to religions/denominations which are different to their parents suggest that other socializing mechanisms might be at work. These might be horizontal or oblique acculturating influences or individual desires and preferences for spiritual guidance. Nonetheless, parent-child congruency is the dominant pattern which points towards the central role parents play in most adolescents' formation of their religious belonging.

TABLE II.2.11 CHILD'S RELIGIOUS AFFILIATION BY PARENT'S RELIGIOUS AFFILIATION

			Child's religious affiliation						
			No religion	Christian: Catholic	Christian: Protestant	Christian: Other, unspecified	Muslim	Other religion	Total
Parent's religious affiliation	No religion	Obs.	388	34	40	22	21	13	518
		%	70.6	9.8 $_{b}$	11.2 $_{b}$	4.6 $_{b}$	2.5 $_{b}$	1.4 $_{a}$	100.0
	Christian: Catholic	Obs.	101	513	38	18	12	6	688
		%	10.1 $_{a}$	77.2	9.9 $_{b}$	1.8 $_{b}$	0.4 $_{a}$	0.6 $_{a}$	100.0
	Christian: Protestant	Obs.	73	37	321	14	7	1	453
		%	9.4 $_{a}$	7.8 $_{b}$	81.0	1.3 $_{ab}$	0.6 $_{ab}$	0.0 $_{a}$	100.0
	Christian: Other, unspecified	Obs.	87	22	22	271	4	10	416
		%	21.2 $_{b}$	6.5 $_{ab}$	3.8 $_{ab}$	65.8	0.4 $_{ab}$	0.2 $_{a}$	100.0
	Muslim	Obs.	12	3	4	1	742	7	769
		%	5.1 $_{a}$	0.3 $_{a}$	0.6 $_{a}$	0.0 $_{a}$	92.2	1.7 $_{a}$	100.0
	Other religion	Obs.	14	6	1	0	4	107	132
		%	11.6 $_{ab}$	2.6 $_{ab}$	0.4 $_{a}$	0.0 $_{a}$	2.3 $_{ab}$	83.2	100.0
	Total	Obs.	675	615	426	326	790	144	2,976
		%	21.7	24.4	23.1	12.2	15.3	3.3	100.0

χ^2 (25) = 8,279.8 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.
Dark grey: denominational intergenerational continuity; light grey: religious intergenerational continuity but denominational conversion; white: religious conversion

Table II.2.12 displays adolescents' importance of religion by the importance their parents ascribe to religion to examine the parent-child resemblance in religiosity. Dark gray areas are parent-child dyads that attribute the same importance to religion; this congruence ranges from 41 to 52 percent depending on the parental religiosity. The lighter the gray shading is the more parents and children diverge in this view. Shares become smaller the lighter the gray shading becomes. This means that most adolescents attribute the same importance to their religion as their parents do and if they diverge from their parent's views they usually do not diverge too much. If they do diverge, it is more common for parents to be more religious than their offspring than the other way around. This is in line with prior findings (e.g., Maliepaard and Lubbers 2013). All in all, these results by themselves do not allow one to infer on the mediating position of adolescents' religious characteristics for the effect of parental religious characteristics on ethnic partner choice as hypothesis 3f suggests. Nonetheless, they support the theoretical consideration that not only religious affiliation but also religiosity is being passed on within the family (cf. section 4.2.2 in part I).

TABLE II.2.12 CHILD'S RELIGIOSITY BY PARENT'S RELIGIOSITY

			Child: Importance of religion				
			Not at all	Not very	Fairly	Very	Total
Parent: Importance of religion	Not at all	Obs.	138	97	24	12	271
		%	52.4 $_{b}$	34.5 $_{ab}$	8.8 $_{a}$	4.4 $_{ab}$	100.0
	Not very	Obs.	272	356	137	43	808
		%	35.3 $_{b}$	48.6 $_{b}$	12.4 $_{a}$	3.7 $_{a}$	100.0
	Fairly	Obs.	101	272	331	157	861
		%	12.8 $_{a}$	34.5 $_{a}$	40.6	12.2 $_{b}$	100.0
	Very	Obs.	37	107	318	574	1,036
		%	6.4 $_{a}$	15.4	30.6	47.6	100.0
	Total	Obs.	548	832	810	786	2,976
		%	22.3	33.6	25.5	18.6	100.0

χ^2 (9) = 1,203.6 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.
Dark grey: Parent and child have the same religiosity. The lighter gray the shade is, the more they diverge in the importance they ascribe to religion.

RELIGION AND ETHNIC PARTNER CHOICE

The next analyses are concerned with the association between religion and adolescents' ethnic partner choice. Accordingly, Table II.2.13 presents ethnic partner choice patterns by adolescents' religious affiliations. Hypothesis 3a presumes that the following hierarchy can be found for the probability of endogamous partner choice: Muslims > other Christians > Catholic, Protestant, or undenominational individuals. The reversed hierarchy is suggested for the probability of choosing a native partner. The overall association between adolescents' religious affiliations and ethnic partner choice patterns is statistically strongly significant (p<.001). Within Table II.2.13 undenominational adolescents and those who belong to a Christian denomination display comparably low shares of ethnic endogamy with 11 to 13 percent of all unions, followed by members of other Christian denominations of

whom 17 percent are endogamously partnered. Muslim adolescents and those belonging to another non-Christian religion have substantially higher endogamy shares with 66 and 39 percent respectively. These differences in endogamy are statistically significant between Muslim and all other adolescents. This pattern of endogamous partner choice by religious affiliation is congruent with the assumed hierarchy and thus confirms hypothesis 3a. However, adolescents belonging to another Christian denomination are not significantly different from Catholic, Protestant, and undenominational individuals as the hierarchy would suggest.

The following argumentation stands behind this assumed hierarchy (cf. chapter 4.2.1 in part I for a more detailed account thereof): All religions endorse or even expect religious endogamy among their members. But individuals also tend to hold preferences for partners who are similar to themselves. This includes similarity in religious beliefs, values, or views as well as in non-religious aspects that are however related to religion, such as views on child-rearing or worldviews. While Catholic, Protestant, and undenominational immigrants can find a partner of the same faith within the own ethnic group and the native European population, this is not the case for members of non-Christian religions. For the latter to fulfill the norm of and preference for religious endogamy, they mostly have to rely on choosing a partner from the own origin group. These considerations are thus a possible explanation for the high endogamy shares among Muslim and other non-Christian adolescents. This is further enforced by a higher religiosity within these latter two religious groups, especially within the Muslim faith (cf. Table C.10 in the Appendix) which promotes the personal preference for as well as the adherence to the norm of religious endogamy.

TABLE II.2.13 ETHNIC PARTNER CHOICE BY ADOLESCENTS' RELIGIOUS AFFILIATIONS

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
No religion	Obs.	30	25	98	153
	%	12.5_{a}	14.2_{ab}	73.3_{b}	100.0
Christian: Catholic	Obs.	39	53	99	191
	%	11.0_{a}	24.0_{b}	65.0_{b}	100.0
Christian: Protestant	Obs.	23	20	73	116
	%	10.6_{a}	10.0_{a}	79.4_{b}	100.0
Christian: Other/ unspecified	Obs.	18	18	33	69
	%	16.5_{a}	19.6_{ab}	63.9_{b}	100.0
Muslim	Obs.	168	61	30	259
	%	66.4_{b}	22.9_{ab}	10.7_{a}	100.0
Other religion	Obs.	9	6	11	26
	%	38.5_{ab}	12.9_{ab}	48.6_{ab}	100.0
Total	Obs.	287	183	344	814
	%	22.6	18.1	59.4	100.0

χ^2 (10) = 261.2 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

Shares of interethnic unions with members of other minorities make up between 10 and 14 percent among Protestants, undenominational adolescents, and those from other religions.

They are more common among adolescents belonging to other Christian denominations (20 percent) and even more among Muslim and Catholic adolescents with almost a quarter of all unions. In line with these previous patterns, interethnic unions with natives are least customary among Muslims and members of other non-Christian religions and most common among Protestant adolescents. The patterns of interethnic partnering with a native are mostly in line with hypothesis 3a which proposed the reversed hierarchy for interethnic partnering with a native than for endogamy, i.e., Catholic, Protestant, or undenominational individuals > other Christians > Muslims. Again, only differences between the different Christian denominations do not show the expected hierarchy. Differences between members of other Christian denominations and Catholics as well as Protestants are not substantial or significant. Muslim adolescents are significantly different from all other religious groups.

The preference for an alike partner also extends to similarity in religiosity. Moreover, with higher religiosity, individuals consider the norm of religious endogamy more important and also their preference for religious congruence is more pronounced. Hence, hypothesis 3c postulates that adolescents' religiosity increases the probability of ethnic endogamy and decreases the probability of choosing a native partner. Table II.2.14 shows adolescents' ethnic partner choice patterns by their religiosity. Overall, this association is statistically significant at the .1 percent level. Adolescents who ascribe a greater importance to religion are more often in ethnically endogamous unions. This difference becomes especially apparent between adolescents who consider religion to be very important and all others. More than half of the former are endogamously liaised as compared to a quarter of adolescents who consider religion fairly important and fewer in the other two groups. The opposite pattern can be seen for interethnic unions with a native partner. 82 percent of adolescents who do not consider religion to be important at all have a native boyfriend or girlfriend. This is the case for more than two thirds of those who consider it not very important. Conversely, only a quarter of adolescents for whom religion is very important are in an interethnic union with a native. The shares of interethnic unions with members of other ethnic minorities do not significantly differ statistically by the degree of religiosity. All in all, these results support hypothesis 3c.

Hypothesis 3d further suggests that the effect of religiosity on the ethnic partner is stronger among Muslims. The notion behind this assumption is that the norm of religious endogamy is strictest and most enforced within Islam, especially for women. When taking a look at the association between religiosity and ethnic partner choice for Muslims and non-Muslims separately (results not shown), it is only significant and apparent for the Muslim subpopulation. Thus it seems that hypothesis 3d is supported. However, case numbers are drastically reduced.

Ethnic partner choice patterns by the parental religious belonging and religiosity are overall rather similar to those found for adolescents. Table C.11 in the Appendix displays the association between parental religious affiliations and their offspring's ethnic partner choice. Hypothesis 3b postulates the same hierarchy in the probability of endogamous partner choice with regard to the parental religious belonging as for adolescents' affiliation: Muslims > other Christians > Catholic, Protestant, undenominational individuals. The reversed hierarchy is assumed for the probability of choosing a native partner. The overall association between parental religious belonging and their offspring's ethnic partner choice

is statistically strongly significant (p<.001). Shares of ethnic endogamy are significantly higher and shares of interethnic unions with a native lower among adolescents whose parents are Muslim than among adolescents whose parents are Christian or do not belong to any religion (p<.001). This result is similar to the former result which considered adolescents' religious belonging. However, while belonging to another Christian denomination did not show significant differences to Catholic, Protestant, and undenominational adolescents therein, at least some difference in percentages became apparent. This is not the case when looking at parents' religious affiliation. Thus, these results only partly confirm the proposed hierarchies of hypothesis 3b. Next, hypothesis 3e suggests the same positive effect of religiosity on endogamy and negative effect on the choice of a native partner as for adolescents' religiosity.

Table C.12 in the Appendix displays the offspring's ethnic partner choice by the parental religiosity. The ethnic partner choice patterns therein are similar to the ones found for adolescents' religiosity. Thus, hypothesis 3e is supported.

TABLE II.2.14 ETHNIC PARTNER CHOICE BY ADOLESCENTS' RELIGIOSITY

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
Not at all	Obs.	17	23	98	138
	%	7.9_{a}	9.9_{a}	82.2_{a}	100.0
Not very	Obs.	50	46	120	216
	%	15.3_{ab}	17.2_{a}	67.5_{ab}	100.0
Fairly	Obs.	72	57	82	211
	%	23.7_{b}	24.1_{a}	52.2_{b}	100.0
Very	Obs.	148	57	44	249
	%	52.8	22.5_{a}	24.8	100.0
Total	Obs.	287	183	344	814
	%	22.6	18.1	59.4	100.0
					χ^2 (6) = 153.9 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included.
Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

2.6.5 COLLECTIVISM

INTERGENERATIONAL TRANSMISSION OF COLLECTIVISM

An inherent proposition within this dissertation's theoretical model (cf. Figure I.3.1 on page 62) is that parents pass on diverse cultural contents to their children within the socialization process. A central content under study is collectivism. Collectivistic orientations are captured by two variables within this study: gender traditionalism and conservatism. The collectivistic orientations children acquire from their parents are then thought to shape their ethnic partner choice. Thus, Table II.2.15 displays the offspring's gender role attitudes by the parental attitudes to inspect the parent-child congruence in gender-traditional orientations. Therein, dark gray areas mark cases when parents and their children share the same traditional orientations. The lighter the gray cells are shaded, the

more they diverge in these orientations. It can be seen that shares decrease in size with the transition from dark to lighter gray cells. This supports the notion of the intergenerational transmission of gender role attitudes. However, parents with more egalitarian attitudes seem to be more successful therein than parents with more traditional orientations. 45 percent of parents with the strongest gender-egalitarian attitudes are able to pass these on, as compared to 27 percent among the most gender-traditional parents. It is reasonable to assume that egalitarian parents are supported in their transmission efforts by the general societal development and endorsement of greater gender equality. The decreasing shares in lighter gray cells indicate that children whose parents are not able to fully convey their orientations nonetheless do not typically deviate too much from their parents' attitudes. Overall, among families with strongly diverging attitudes, those cases of children holding more egalitarian attitudes than their parents are more common than the opposite scenario. This reflects the overall social change towards more egalitarian attitudes across generations.

TABLE II.2.15 CHILD'S GENDER ROLE ATTITUDES BY PARENT'S ATTITUDES [75]

			Adolescents' gender role attitudes					
			Very egalitarian	.25	.5	.75	Very traditional	Total
Parents' gender role attitudes	Very egalitarian	Obs.	601	227	242	173	90	1,333
		%	45.3	18.0 $_{b}$	17.4 $_{a}$	10.7 $_{a}$	8.6 $_{a}$	100.0
	.25	Obs.	124	106	111	90	42	473
		%	22.6 $_{a}$	32.2	20.8 $_{a}$	15.6 $_{ab}$	8.8 $_{ab}$	100.0
	.5	Obs.	103	75	125	130	69	502
		%	21.6 $_{a}$	14.0 $_{ab}$	26.6 $_{a}$	25.9 $_{bc}$	11.8 $_{abc}$	100.0
	.75	Obs.	72	46	96	149	88	451
		%	16.9 $_{a}$	9.8 $_{a}$	21.4 $_{a}$	32.5 $_{c}$	19.3 $_{bc}$	100.0
	Very traditional	Obs.	31	14	53	44	59	201
		%	17.1 $_{a}$	7.5 $_{a}$	29.4 $_{a}$	19.2 $_{abc}$	26.8 $_{c}$	100.0
	Total	Obs.	931	468	627	586	348	2,960
		%	32.1	17.7	20.7	17.6	11.9	100.0
								χ^2 (16) = 441.1 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded.
Dark grey: Parent and child have the gender role attitudes. The lighter gray the shade is, the more they diverge in these attitudes.
Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

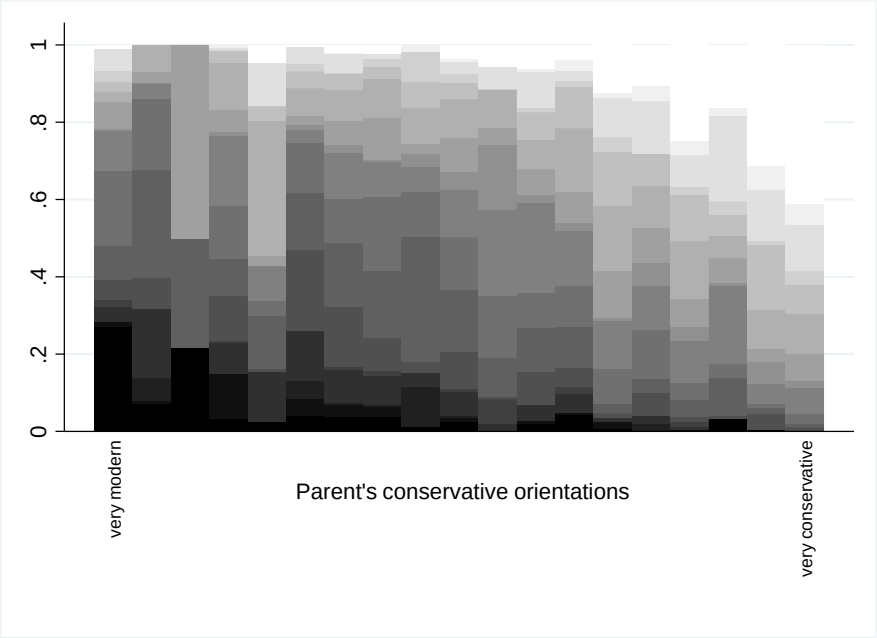
Next, Figure II.2.4 displays adolescents' conservative orientations by their parents' conservatism. The darkest shade marks adolescents with the most modern attitudes. The lighter the shade is, the more conservative orientations the offspring holds. Overall, the tendency becomes apparent that parents with more modern orientations also have children with more modern attitudes. Similarly, the more conservative parents are the more conservative orientations their children hold. This association is statistically strongly significant (χ^2 (324) = 1,911.1; p<.001). This confirms the theoretical consideration that

[75] Parental and adolescents' values of .33 and .66 are excluded from the table since they are very few cases. These cases are respondents who answered only three out of the four items. By this exclusion, N is reduced from 2976 to 2960.

parents also pass on their conservative orientations within the intergenerational culture-transmission process.

Thus, for both indicators of collectivism, i.e., gender traditionalism and conservatism, a substantial and significant congruence in orientations between parents and their children is prevalent. While this result does not actually constitute a proof of the intergenerational culture-transmission process, it nonetheless confirms it. Children often hold the same views as their parents. If they differ from their parents therein, they typically do not deviate too far. This is also in line with the theoretical considerations: The success of this process is dependent on many factors (cf. section 3.2.5 in part I). Hence, the intergenerational transmission process is not always fully successful. Yet, such incomplete transmission is necessary for a group to be able to incorporate new aspects into their culture and to enable cultural change, i.e., to adapt to a changing environment (Berry et al. 2011; Berry and Georgas 2009:104f; Schönpflug 2009c).

FIGURE II.2.4 CHILD'S CONSERVATIVE ORIENTATIONS BY THEIR PARENT'S CONSERVATISM (N=2,976)



Note: Weighted results. Cases with missing information on parents and adolescents excluded. The child's conservative orientations are split into 19 categories as it is the case for their parents. These are given as percentages by their parents' orientations. The darker the shade the more modern and the lighter the shade the more conservative the children are. Accordingly black indicate the most modern and white the most conservative orientations.

COLLECTIVISM AND ETHNIC PARTNER CHOICE

As mentioned before, the collectivistic orientations children acquire from their parents within the culture-transmission process are assumed to shape their ethnic partner choice. Hypothesis 5a thus presumes that adolescents' collectivistic orientations are positively related to the probability of choosing a co-ethnic partner and negatively to the probability of choosing a native partner. This proposition is motivated by the following considerations: First, collectivism is related to a stronger identification with the own group and less positive

views towards out-group members (Tajfel 1981; Tajfel and Turner 2008). These are likely to promote ethnic endogamy preferences. Moreover, collectivistic individuals are more likely to perceive persons belonging to ambiguous out-groups as out-group members. Conversely, less collectivistic individuals are more likely to see them as similar (Triandis 1995). Further, third-party involvement in the partner choice process is more pronounced in collectivistic communities (e.g., Buunk et al. 2010; Kağitçıbaşı 2005). Related to this, collectivistic individuals are more likely to abide by group norms, guidelines, and expectations, due to this value orientation in itself (Triandis 1995). Lastly, individuals prefer to choose a partner who is similar to themselves (Kalmijn 1998). This similarity is also pursued with regard to collectivistic views. Especially individuals originating from collectivistic countries are more likely to find a similarly collectivistic partner within their own group. Section 4.3.1 in part I provides a more detailed insight into the association between collectivism and ethnic partner choice. Yet, this short once-over should give an idea of the relevance of collectivistic orientations to the ethnic partner choice process.

Accordingly, Table II.2.16 displays adolescents' ethnic partner choice patterns by their gender traditionalism.

TABLE II.2.16 ETHNIC PARTNER CHOICE BY ADOLESCENTS' GENDER ROLE ATTITUDES [76]

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
Very egalitarian	Obs.	59	40	119	218
	%	16.7 $_a$	16.0 $_a$	67.4 $_a$	100.0
.25	Obs.	43	25	53	121
	%	21.9 $_a$	15.4 $_a$	62.7 $_a$	100.0
.5	Obs.	62	53	70	185
	%	21.1 $_a$	25.7 $_a$	53.2 $_a$	100.0
.75	Obs.	74	43	60	177
	%	31.7 $_a$	18.9 $_a$	49.4 $_a$	100.0
Very traditional	Obs.	45	21	41	107
	%	20.8 $_a$	10.4 $_a$	68.8 $_a$	100.0
	Obs.	283	182	343	808
Total	%	22.4	18.1	59.5	100.0
					χ^2 (8) = 27.8 (p<.3)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

With the exception of the group of adolescents with the most traditional orientations, the share of intraethnic unions is larger the more gender-traditional views adolescents support. Conversely, again with the exception of the most traditional adolescents – the share of interethnic unions with natives is lower the more gender-traditional views individuals hold. Yet, the overall association between gender-traditional attitudes and ethnic partner choice is not statistically significant (p<.30). These results do not support hypothesis 5a. The

[76] Parental and adolescents' values of .33 and .66, i.e., cases in which respondents answered only three out of the four items, are excluded from the table since they are only a few cases. This further reduces N from 814 to 808.

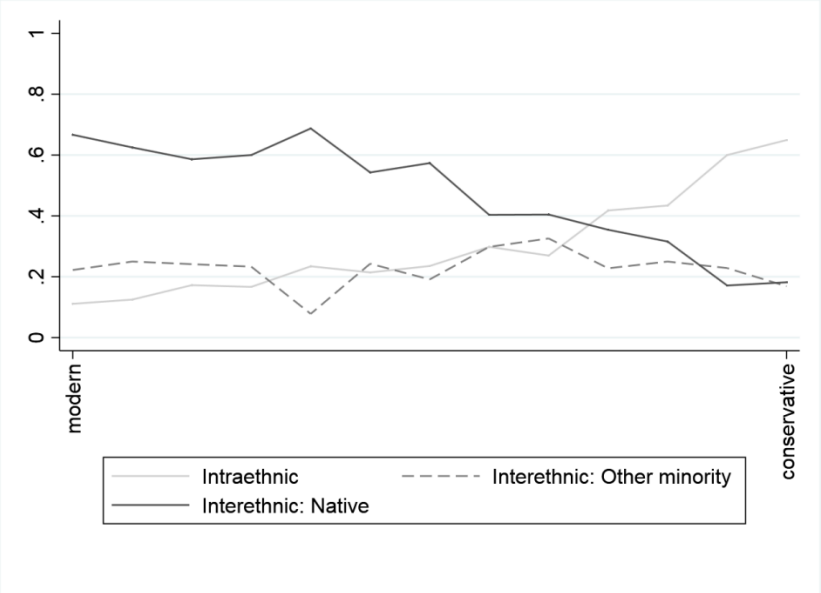
following can be brought forward as a possible explanation: The underlying items of this measure of gender traditionalism relate to the ideal distribution of obligations between man and woman within the household, such as cooking or being the breadwinner. Gender roles in the sense of the division of labor between couples might not yet be a big concern within adolescents' partner choice. They are in a phase where they are still finding themselves and only beginning to make their first romantic experiences. Accordingly, gender-traditional attitudes play no major role for early dating – though it is plausible that they become more important when looking for a cohabiting partner or spouse with whom one shares obligations within and outside of the household. The division of labor as a couple becomes relevant when living with a partner but less so when the relationship is more casual, as is the case within adolescent romantic relationships. The prior analyses of ethnic partner choice among young adults with data from the TIES survey support this notion. Indicators of a collectivistic upbringing in childhood as well as gender role attitudes in adulthood had positive effects on the probability of being endogamously liaised (cf. section 1.7.3 in part II).

Adolescents' ethnic partner choice patterns also show no statistically significant association with parental gender traditionalism (cf. Table C.15 in the Appendix).

The relationship between adolescent's conservative orientations and their ethnic partner choice patterns provides a clearer picture (see Figure II.2.5). Adolescents who hold more conservative orientations are more often in ethnically endogamous unions. This is statistically strongly significant at the .1-percent level. This result is in line with expectations and confirms hypothesis 5a. To recapitulate, it assumes that adolescents' collectivistic orientations are positively related to the probability of choosing a co-ethnic partner and negatively to the probability of choosing a native partner.

The association between parental conservatism and ethnic partner choice mirrors the relationship between adolescents' collectivistic orientations and ethnic partner choice (cf. Figure C.1 in the Appendix). This association is also statistically strongly significant (χ^2 (24) = 158.4; p<.001). This confirms hypothesis 5b which postulates the same relationship between collectivism and ethnic partner choice as for adolescents, i.e., that collectivistic orientations are positively related to ethnic endogamy and negatively to interethnic partnering with a native. The similarity of associations between parental and adolescents' collectivism and ethnic partner choice is not surprising considering the congruence of collectivistic orientations within families (see above results). This congruence is assumed to especially result from the process of intergenerational transmission of culture, including collectivistic orientations. Thus, in contrast to gender-traditional attitudes, conservative orientations seem to play a relevant role for the ethnic partner choice among adolescents with a migratory background.

FIGURE II.2.5 ETHNIC PARTNER CHOICE BY CHILD'S CONSERVATIVE ORIENTATIONS (N=737) [77]



Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included.

2.6.6 LANGUAGE

LANGUAGE RETENTION AND THE INTERGENERATIONAL TRANSMISSION OF LANGUAGE SKILLS

Just as for the other culture contents considered beforehand, parents are assumed to pass on their language to their children as well as a linguistic preference for speaking the local or the ethnic language. Accordingly, parents shape the language retention behavior of their children, i.e., their everyday language use, within the linguistic upbringing. Table II.2.17 displays adolescents' ethnic language use with their family by their parents' language retention to investigate the intergenerational transmission of language retention.

Congruency between parental and adolescents' ethnic language use is, with 89 percent, the largest among those who state they only speak the local language of the survey country at home. Additionally, with 22 and 23 percent, substantial shares of children whose parents do not frequently talk to them in their ethnic language state that no language other than the local language is spoken in their home. If parents use their mother tongue often or always to talk to their children, their children are more likely to use this language at home too. 80 percent of adolescents whose parents state they use their ethnic language often also use it often or even always. Similarly, 90 percent of adolescents whose parents always speak their mother tongue in interactions with them use it themselves often or always (cf. Table II.2.17).

[77] This graph leaves out cases where only three out of the four items regarding conservatism were answered. These constitute only a few cases but own categories within the conservatism scale and therein make the relationship between conservative orientations and ethnic partner choice less clear. By excluding these cases, N is reduced from 814 to 737. The graph looks very similar when increasing the case number by additionally including cases which have missing information on the parent but not on the child (N=1,388; results not shown).

Thus it seems that the two extremes of either no or very strong language retention at home in particular seem to shape the offspring's ethnic language use, while occasional language use seems to have heterogeneous influences on children's own use of the ethnic language. While it might appear self-evident that children speak the same language in which their parents talk to them, parental ethnic language use does not necessarily result in the offspring's ethnic language use. Studies show that sometimes children in immigrant families use the local language even if their parents address them in another language (e.g., Dabène and Moore 1995; de Houwer 2007; Portes and Rumbaut 2001). Yet, when both parents speak the ethnic language with their children, it is most likely that children will also use this language as compared to families where only one or no parent speaks the ethnic language (de Houwer 2007). Unfortunately, I have no information on the other parent's language retention.

TABLE II.2.17 ADOLESCENTS' BY PARENT'S ETHNIC LANGUAGE RETENTION

			Adolescent's language retention					
			No second language	Never	Sometimes	Often	Always	Total
Parent's language retention	No second language	Obs.	1,101	24	68	37	22	1,252
		%	89.0	2.7 $_{ab}$	5.1 $_{a}$	1.7	1.5 $_{a}$	100.0
	Never	Obs.	43	15	31	23	16	128
		%	23.0$_{a}$	16.6 $_{ab}$	26.5 $_{c}$	20.1 $_{a}$	13.8 $_{ab}$	100.0
	Sometimes	Obs.	57	27	124	128	54	390
		%	22.4 $_{a}$	8.4 $_{a}$	25.5 $_{c}$	33.3 $_{ab}$	10.4 $_{a}$	100.0
	Often	Obs.	21	6	105	267	190	589
		%	2.9 $_{b}$	1.0 $_{b}$	15.6 $_{bc}$	45.8 $_{b}$	34.6	100.0
	Always	Obs.	9	6	45	197	360	617
		%	1.0 $_{b}$	0.7 $_{b}$	8.1 $_{ab}$	31.4 $_{ab}$	58.8	100.0
	Total	Obs.	1,231	78	373	652	642	2,976
		%	49.7	3.5	10.9	18.3	17.6	100.0

χ^2 (16) = 2,549.7 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

While these results point towards the conveyance of language retention tendencies within the family, they do not give any indication as to what the reasons for the language retention within the family are. Two scenarios are possible: First, parents might use their ethnic language extensively at home simply because they have bad local language skills or none at all. In this scenario, children must speak the ethnic language to even be able to communicate with their parents. Second, parents and children might be able to speak the local language but simply have a preference for communicating in their ethnic language. It is possible to test for these scenarios with the data at hand. It confirms the first scenario: The extent of parents' ethnic language use in interactions with their children is related to their local language proficiency (χ^2 (16) = 1,227.4; p<.001). 81 percent of parents who claim not to be able to speak the local language at all, always or often talk in their ethnic language with their children. Conversely, three quarters of parents who self-rate their local language skills as excellent speak this language with their offspring at home. A similar association can be

found regarding the ability of understanding the local language (χ^2 (16) = 1,064.7; p<.001) (weighted results; results not shown). These associations are likely to result from a mutual reinforcement mechanism: Parents feel that they cannot speak the local language very well and thus refrain from speaking it with their children – even though, by relying on their ethnic language for interactions with their children, they have fewer opportunities to practice and improve their local language skills. Further, the data shows that adolescents likewise adapt their language use to their parents' local language proficiency (χ^2 (16) = 1,116.2; p<.001). 93 percent of adolescents whose parents do not know the local language at all, always or often communicate in their ethnic language with their parents. In contrast, 73 percent of adolescents whose parents describe their proficiency as excellent always speak the local language at home (weighted results; results not shown). These additional analyses confirm the first scenario in which language retention is oriented towards parents' proficiency in the local language. Yet this does not exclude the possibility that adolescents also develop a preference for their ethnic language. Especially among families in which the parent has intermediate local language skills, the language use patterns are more diverse. Moreover, language retention does not align with parental local language skills for every case. Use of the ethnic language due to linguistic preference rather than proficiency level constitutes the second scenario. This is, however, difficult if not impossible to test with the data at hand. While adolescents indicated the frequency of how often they watched TV, used the computer, or listened to music in their mother tongue, this might reflect not only a preference but especially opportunities to do so. Adolescents who grew up with less common ethnic languages or ones which are not as prevalent in Europe, e.g., Twi or the Berber language, might simply have few to no opportunities to use media in this language. The situation is different for adolescents who grew up with languages that are more widespread, and in which more media exists, such as English, Arabic, or Turkish. The accessibility and ubiquity in the respective language might be misinterpreted as language preference. Accordingly, I will not conduct additional analyses with these items.

LANGUAGE RETENTION AND ETHNIC PARTNER CHOICE

Adolescents' language retention behavior and the linguistic preferences which they acquire within the linguistic upbringing is argued to shape their ethnic partner choice. Hypothesis 7a accordingly presumes that language retention increases the probability of choosing a co-ethnic partner and reduces the probability of choosing a native partner. Both the practical and the emotional or identificatory dimensions of language are relevant to ethnic partner choice. On the one hand, language skills and a shared linguistic basis are necessary to even be able to speak and communicate with someone. This is also the case because language not only refers to spoken words but also to the meta-level of communication, i.e., frames of reference and more subtle messages (Hofstede 2001). This fosters the preference for a co-ethnic partner. Sharing not only the same language but also the same meta-level eases interactions. Accordingly, communication in the mother tongue is occasionally perceived as easier. On the other hand, language is more than a medium of communication, it also constitutes a vital component of ethnicity (e.g., Stevens and Schoen 1988). Family language retention fosters identification with the own ethnic group (Nauck 2001a, 2007; Portes and Rumbaut 2001) and increases – boundaries with the native population (Alba 2005; Soehl 2014). This reinforcement and salience of ethnic belonging additionally promotes the

preference for a co-ethnic partner. Lastly, and related to the aforementioned associations, the preference for a similar partner also includes matching linguistically. These considerations stand behind the assumed relationship between language retention and ethnic partner choice.

Accordingly, Table II.2.18 shows adolescents' ethnic partner choice patterns by their ethnic language use with their family. A clear association appears therein. Adolescents with families in which no second language is spoken as well as those who never use their ethnic language to speak to their parents have very low endogamy rates, with 7 percent of all unions. The share of endogamy increases with the use of the ethnic language in familial communications. 44 percent of those who always speak the ethnic language with their family are in an ethnically endogamous union. Also, the share of interethnic unions with members of other ethnic minorities is larger among those who use their ethnic language more frequently. While it is around 10 percent for those with no second language or for those who never use it, the share accounts for 28 percent of all unions among those who always speak it with their family. This might mean that interethnic unions with members of other minorities are often formed with similar out-groups, such as out-groups who share the same language. However, I am not able to investigate this further due to data restrictions on the partner's side. Interethnic unions with natives show the opposite association. These unions are, with 82 percent, most common among adolescents who only speak the local language at home and, with 28 percent, least common among those who always speak their mother tongue at home. The relationship between language retention and ethnic partner choice is very similar when looking at the parental use of their mother tongue when talking to their children (see Table C.16 in the Appendix). These results thus confirm hypothesis 7a (see above).

TABLE II.2.18 ETHNIC PARTNER CHOICE BY ADOLESCENTS' ETHNIC LANGUAGE RETENTION

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
No second language	Obs.	32	48	191	271
	%	7.0_{a}	11.1_{a}	82.0_{a}	100.0
Never	Obs.	3	4	10	17
	%	6.6_{a}	7.7_{ab}	85.7_{a}	100.0
Sometimes	Obs.	30	18	47	95
	%	16.1_{ab}	13.5_{ab}	70.5_{ab}	100.0
Often	Obs.	90	64	53	207
	%	35.9_{bc}	25.6_{b}	38.5_{bc}	100.0
Always	Obs.	132	49	43	224
	%	44.2_{c}	28.0_{ab}	27.9_{c}	100.0
Total	Obs.	287	183	344	814
	%	22.6	18.1	59.4	100.0

χ^2 (8) = 194.5 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

2.6.7 SHORT SUMMARY OF THE DESCRIPTIVE FINDINGS

To sum up, only a minority of slightly more than a quarter of adolescents' are romantically involved. Within this group of dating adolescents, interethnic unions with native partners are, with 60 percent, clearly most common. Shares of endogamous and interethnic unions with other ethnic minorities are similar. The ethnic partner choice patterns, however, vary between origin groups, survey countries, as well as between boys and girls.

Investigations of the intergenerational cultural transmission reveal a substantial congruence between parental and adolescents' cultural characteristics, i.e., their religious belonging, religiosity, collectivistic orientations, and language retention. These results do not confirm but at least indicate that parents, in line with the theoretical model of this dissertation, do indeed seem to pass on these cultural contents to their offspring to a considerable extent. The fact that not all adolescents represent their parents in the cultural characteristics under study can be interpreted as a sign that parental socialization efforts are not always fully successful, which can have various causes (cf. part I of this dissertation for more details thereon). Moreover, some parents might also be less motivated to pass on their culture, for example, out of fear of hindering their offspring's integration into the host society. At the same time, incomplete transmission from one generation to the next can also be an indicator of intergenerational social change. Yet if children diverge from their parents in the cultural characteristics under study, they typically do not stray too far. Thus, children overall reflect their parents' cultural characteristics or at least are similar therein. All in all, these descriptive results are in line with the theoretical considerations and previous findings on cultural transmission within the family.

In addition, expectations regarding the associations between parental monitoring as well as the cultural characteristics under study and adolescents' ethnic partner choice were mostly met by the descriptive analyses. Only the association between parental monitoring and offspring's ethnic partner choice was rather weak. And adolescents' and parents' gender role attitudes did also not show the expected effects. Overall, the cultural contents under study seem to be especially relevant to the choice for or against ethnically endogamous unions and interethnic unions with natives but less with regard to interethnic unions with members of other ethnic minorities.

2.7 INFLUENCE OF PARENTAL MONITORING AND CULTURAL CONTENTS ON ETHNIC PARTNER CHOICE – MULTIVARIATE RESULTS [78]

Within this chapter, I will multivariately inspect how far adolescents' ethnic partner choice is indeed shaped by parental monitoring and the cultural contents under study. For this, I calculate multinomial logistic regression models; first, with adolescents' characteristics (section 2.7.1) and second, with parental characteristics as the central explanatory variables (section 2.7.2).

2.7.1 ADOLESCENTS' CHARACTERISTICS AND ETHNIC PARTNER CHOICE

In this first part of the multivariate analyses, I investigate the associations between parental monitoring as well as adolescents' cultural characteristics and their ethnic partner choice.[79] For this I calculate weighted multinomial logistic regressions with adolescents' union type as the dependent variable. Before going into more detail on the effects of the central independent variables, I will shortly describe the results of the control variables (cf. in Table C.17 the Appendix). First, girls are 10 percent more likely to be in an ethnically endogamous union and 12 percent less likely to have a native partner than boys (p<.01). These sex differences remain virtually unchanged across models when introducing the central independent variables into the regression (KHB-adjusted). Second, members of the third generation are 18 percent less likely to be endogamously liaised and 20 percent more likely with a native partner than members of the second generation (p<.001). No significant differences between the first and second generation arise. This generational difference seems to result in part from differences in religious belonging and religiosity since the effect of the generational status is substantially reduced in size and significance with the introduction of religion in model 2a. Generation becomes insignificant in the full model 4b. Thus, it seems to be the differences in language retention that can explain the remaining generational differences.[80] The last relevant control variable is the ethnic composition of the friendship network. The larger the share of natives among adolescents' friends, the more likely they are to have a native boyfriend or girlfriend and less likely to have a co-ethnic partner or a partner from another ethnic minority. This effect is significant at the .1-percent level for all three outcomes. This effect is slightly reduced in strength across subsequent models (KHB-adjusted) but remains an important predictor of ethnic partner choice. The remaining control variables have only rather small, weakly significant or insignificant effects and will thus not be discussed here.

[78] When controlling for origin within the multivariate analyses, the regression results in many iterations, rendering the model problematic (Kohler and Kreuter 2008:277f). A possible reason might be that these issues are due to correlations between the central explanatory factors and origin groups. Thus, the multivariate analyses are controlled for country instead of origin.

[79] N is larger than in subsequent multivariate analyses. Therein cases with missing information on parental variables were also included to increase the reliability of the results.

[80] Additional analyses reveal that adolescents of the third generation are less often Muslims (p<.001) and less frequently use their ethnic language when talking to their parents (p<.001) than members of the first and second generation.

Table II.2.19 (on page 236) displays multinomial logistic regression results for parental monitoring and adolescents' cultural characteristics on the ethnic partner choice under control of the aforementioned variables. First, parental monitoring shows neither a significant nor a relevant effect on adolescents' ethnic partner choice (cf. model 1). This result stands in opposition to hypothesis 1c which proposes that parental monitoring increases the probability of endogamous partnering and decreases the probability of choosing a native partner. This is in line with the previous descriptive findings which only showed a weak association. Thus, it seems that parental monitoring is not related to adolescents' ethnic partner choice. Yet it could be that parental monitoring might be relevant to the ethnic partner choice after all, but the extent of parental monitoring behavior might have changed between the union formation and the time of the interview. Moreover, parents might take different steps to get directly involved and to control their offspring's partner choice (cf. chapter 3.1 in part I). However, no measures thereof are available within the CILS4EU.

Second, as can be seen in model 2a, religion has a sizable influence on adolescents' ethnic partner choice. Hypothesis 3a suggests the following hierarchy for the probability of endogamy by adolescents' religious belonging: Muslim > other Christian > Catholic, Protestant, and undenominational individuals. The reversed hierarchy is assumed with regard to the probability of choosing a native partner. As explained beforehand, this proposed hierarchy results from theoretical considerations concerning how far the norm of and preference for religious endogamy can be fulfilled by members of the respective religious groups in the European context (cf. section 4.2.1 in part I for more detail).

Results in Table II.2.19 indicate that Muslim adolescents are indeed significantly more likely to be in an intraethnic union than all other religious groups. Catholic and Protestant adolescents are 33 and 34 percent (p<.001) less likely to have a co-ethnic partner than adolescents affiliated with Islam. Members of other Christian denominations, other non-Christian religions, as well as undenominational adolescents have 24 to 28 percent (p<.01) lower probabilities of endogamy than Muslims. Conversely, Muslim adolescents are least likely to have a native boyfriend or girlfriend. Only members of other non-Christian religions do not significantly differ from them in this probability. All other groups are significantly more likely to have a native partner than Muslims. Most prominently, Protestant adolescents have a 44 percent (p<.001) higher probability. These results for the most part confirm hypothesis 3a and its assumed hierarchies. Only undenominational individuals display a higher endogamy probability than expected. It was proposed to be similar to that of Catholics and Protestants. Concerning the choice of a member of another ethnic minority, adolescents' religious affiliations play almost no role. Effect sizes and significances of adolescents' religious belonging remain virtually unchanged within the joint introduction of religion and religiosity with parental monitoring into the regression in model 2b (KHB-adjusted). However, the effects of religious affiliation on ethnic partner choice decrease in strength with the stepwise introduction of the other cultural characteristics within the subsequent models. Nonetheless religion continues to have a strong and statistically significant effect on adolescents' ethnic partner choice (KHB-adjusted).

TABLE II.2.19 MULTINOMIAL LOGISTIC REGRESSION RESULTS OF ETHNIC PARTNER CHOICE – ADOLESCENTS' CHARACTERISTICS (AME)

	Model 1	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***
Intraethnic							
Parental monitoring	0.023		0.002		0.002		0.004
	(0.019)		(0.012)		(0.012)		(0.012)
Religious affiliation (ref. Muslim)							
Christian: Catholic		-0.338***	-0.337***		-0.325***		-0.294***
		(0.060)	(0.059)		(0.065)		(0.061)
Christian: Protestant		-0.329***	-0.328***		-0.315***		-0.263***
		(0.062)	(0.062)		(0.068)		(0.067)
Christian: Other/ unspecified		-0.244**	-0.243**		-0.232**		-0.202**
		(0.076)	(0.075)		(0.081)		(0.075)
No religion		-0.278**	-0.277**		-0.267**		-0.221*
		(0.089)	(0.089)		(0.094)		(0.091)
Other religion		-0.242**	-0.241**		-0.227*		-0.192*
		(0.092)	(0.092)		(0.100)		(0.092)
Importance of religion		0.019	0.019		0.012		0.008
		(0.015)	(0.015)		(0.015)		(0.016)
Traditional gender role attitudes				0.019	0.012		0.008
				(0.033)	(0.028)		(0.028)
Conservatism				0.086**	0.023		0.025
				(0.028)	(0.023)		(0.020)
Ethnic language use with family (ref. no second language)							
Never						0.006	0.045
						(0.057)	(0.084)
Sometimes						0.071+	0.041
						(0.037)	(0.040)
Often						0.180***	0.065
						(0.042)	(0.047)
Always						0.240***	0.129*
						(0.058)	(0.051)
Interethnic: Other minority							
Parental monitoring	0.003		-0.002		0.000		0.002
	(0.016)		(0.014)		(0.015)		(0.015)
Religious affiliation (ref. Muslim)							
Christian: Catholic		0.048	0.047		0.039		0.049
		(0.055)	(0.055)		(0.057)		(0.056)
Christian: Protestant		-0.113*	-0.114*		-0.120*		-0.099*
		(0.047)	(0.047)		(0.049)		(0.050)
Christian: Other/ unspecified		0.043	0.042		0.037		0.047
		(0.057)	(0.058)		(0.057)		(0.057)
No religion		-0.035	-0.035		-0.044		-0.027
		(0.060)	(0.061)		(0.061)		(0.062)
Other religion		0.103	0.102		0.092		0.110
		(0.094)	(0.095)		(0.098)		(0.093)
Importance of religion		0.014	0.014		0.018		0.015
		(0.021)	(0.021)		(0.020)		(0.019)
Traditional gender role attitudes				-0.063	-0.053		-0.043
				(0.046)	(0.043)		(0.043)
Conservatism				0.004	-0.012		-0.011
				(0.028)	(0.030)		(0.029)
Ethnic lang. use with family (ref. no 2nd lang.)							
Never						-0.025	-0.039
						(0.064)	(0.070)
Sometimes						0.010	-0.004
						(0.042)	(0.045)
Often						0.068+	0.031
						(0.039)	(0.040)
Always						0.126+	0.079
						(0.069)	(0.067)

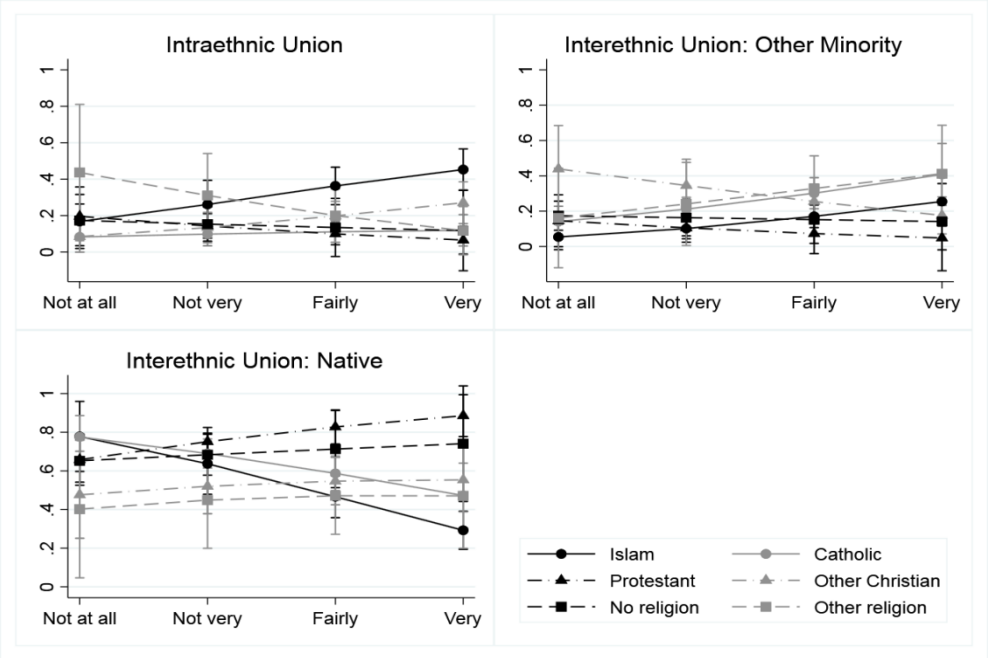
(table continued on the next page)

Interethnic: Native							
Parental monitoring	-0.025		-0.001		-0.002		-0.006
	(0.020)		(0.015)		(0.015)		(0.015)
Religious affiliation (ref. Muslim)							
Christian: Catholic		0.290***	0.289***		0.286***		0.245***
		(0.068)	(0.068)		(0.068)		(0.070)
Christian: Protestant		0.442***	0.442***		0.435***		0.363***
		(0.071)	(0.071)		(0.072)		(0.077)
Christian: Other/ unspecified		0.201*	0.200*		0.196*		0.154+
		(0.090)	(0.089)		(0.092)		(0.090)
No religion		0.313**	0.312**		0.310**		0.249*
		(0.095)	(0.095)		(0.097)		(0.097)
Other religion		0.139	0.139		0.135		0.081
		(0.133)	(0.133)		(0.141)		(0.124)
Importance of religion		-0.033	-0.033		-0.030		-0.023
		(0.022)	(0.022)		(0.022)		(0.021)
Traditional gender role attitudes				0.045	0.041		0.036
				(0.055)	(0.049)		(0.048)
Conservatism				-0.090**	-0.012		-0.014
				(0.027)	(0.026)		(0.024)
Ethnic lang. use with family (ref. no 2nd lang.)							
Never						0.019	-0.005
						(0.077)	(0.078)
Sometimes						-0.081	-0.037
						(0.051)	(0.046)
Often						-0.248***	-0.096+
						(0.057)	(0.057)
Always						-0.366***	-0.208**
						(0.079)	(0.074)
N	1,537	1,537	1,537	1,537	1,537	1,537	1,537
Adjusted Wald-F	F (18, 297) = 7.74***	F (28, 287) = 10.78***	F (30, 285) = 10.14***	F (20, 295) = 9.49***	F (34, 281) = 9.98***	F (24, 291) = 8.04***	F (42, 273) = 9.06***

Note: Weighted results. Only cases with missing information on adolescents are excluded from the analyses. Only cases that are in a relationship included. Controlled for sex, age, country, immigrant generation, and ethnic composition of the friendship network. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

Further, hypothesis 3c postulates that adolescents' religiosity increases the probability of choosing a co-ethnic partner and decreases the probability of choosing a native partner. In opposition to this assumption, religiosity, at first sight, seems not to play a role for ethnic partner choice (cf. model 2a in Table II.2.19). Hypothesis 3d further suggests that the effect of religiosity is stronger for Muslims. Adding an interaction effect of religious belonging and religiosity into the model reveals that the effect of religiosity is blurred by the varied effects it has for different religious groups. This association is depicted in Figure II.2.6. For Muslim adolescents, religiosity increases the probability of endogamy and decreases the probability of interethnic partnering with a native. Conversely, religiosity has no or only a very small effect (the opposite to that found among Muslims) for Protestants, members of other Christian denominations, and undenominational individuals. This result confirms hypothesis 3d insofar as the proposed effect of religiosity from hypothesis 3c seems to be at work only for Muslims.

FIGURE II.2.6 INTERACTION EFFECTS OF RELIGION AND RELIGIOSITY ON THE PROBABILITIES OF ETHNIC PARTNER CHOICE (PREDICTIVE MARGINS WITH 95%-CONFIDENCE INTERVALS)



Note: Weighted results. Only cases with missing information on adolescents are excluded from the analyses. Only cases that are in a relationship included. Controlled for sex, age, country, immigrant generation, and ethnic composition of the friendship network.

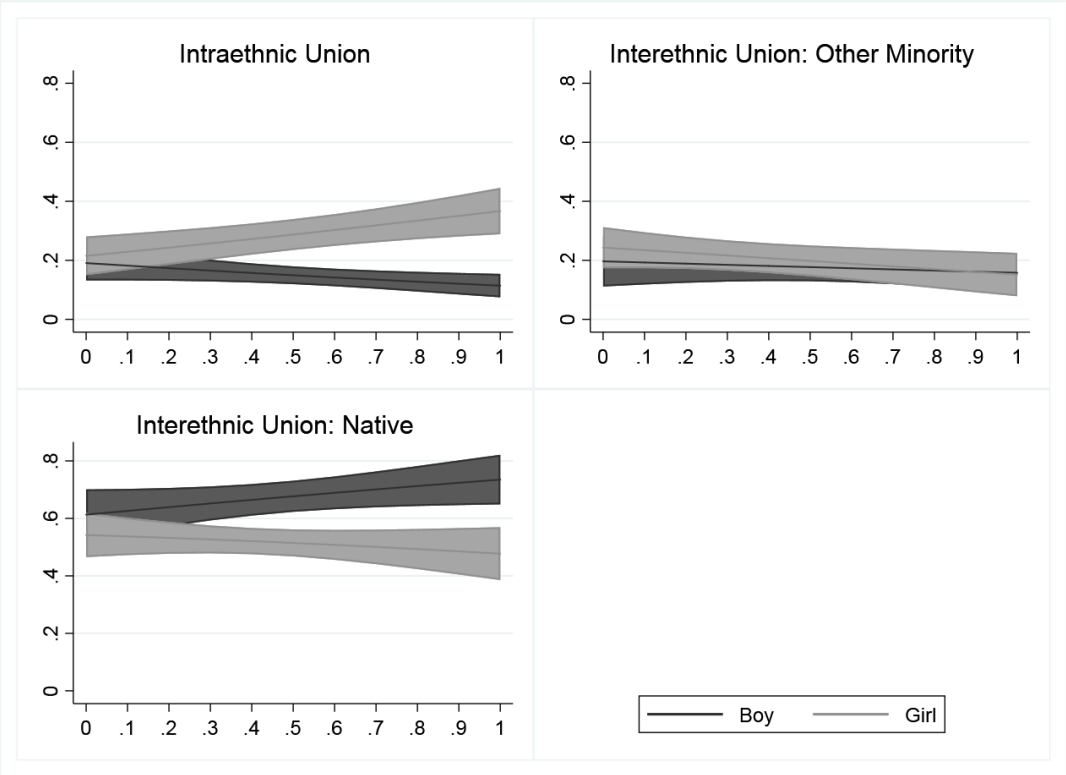
Overall, this result is in line with the theoretical consideration in section 4.2.1. The importance of the norm of religious endogamy and the personal preference for religious endogamy increase with the importance individuals ascribe to religion. Thus, Muslims become more in favor of endogamous partner choice with a fellow Muslim and more reluctant to choose a native partner since the majority of the native population belongs to the Catholic or Protestant Churches or to no religion at all.[81] And also the effect for Christians and undenominational persons is in line with the theoretical considerations since they can mostly choose a partner from their ethnic group or the native population while adhering to the norm of religious endogamy and following their preference for religious similarity in a partner. Only the effect of Catholic adolescents is contrary to expectations. This group was expected to show the same effect as Protestant and undenominational adolescents. But rather, their effect of religiosity mirrors that of Muslims, especially with regard to the probability of choosing a native, although to a lesser extent. Accordingly, with higher religiosity they become less likely to choose a native partner. For them the preference for religious similarity might extend to a preference for a partner who ascribes as much importance to religion as they do. Finding such a similarly religious Catholic partner might be easier to achieve within the own group or in more religious Catholic immigrant groups, such as Italians or Poles, than within the native population. The interaction effect is less clear, strong, and significant with regard to the choice of a member

[81] According to the theoretical considerations, the same effect should be observable for members of other non-Christian religions for the same reasons. But this is not the case, rather, the effect is opposite to the one found for Muslims. Since case numbers are small for this group, this result should however be considered with caution.

of another ethnic minority. Moreover, with the introduction of the interaction effect into model 2a, the main effect of religiosity becomes strongly statistically significant (p<.001; result not shown). It shows the previously assumed positive effect on the probability of intraethnic partnering and a negative one on the probability of interethnic partnering with a native (cf. hypothesis 3c).

Model 3a in Table II.2.19 explores the influence of the indicators of adolescents' collectivistic orientations, namely gender traditionalism and conservatism, on their ethnic partner choice. Hypothesis 5a assumes that they are positively related to the probability of choosing a co-ethnic partner and negatively to the probability of choosing a native partner. However, only conservative orientations display a significant effect. As expected, more conservative adolescents are more likely to choose a co-ethnic and less likely to choose a native partner (p<.01). This result supports hypothesis 5a. The explanation for this effect is that collectivistic orientations, including conservatism, are related to ethnocentrism (Hofstede 2001) and less positive views towards out-group members (Tajfel 1981; Tajfel and Turner 2008) and can thus result in a preference for ethnic endogamy (cf. section 4.3.1 in part I for more detail). Moreover, individuals have a general preference for a partner who is similar to themselves (e.g., Kalmijn 1998). Especially adolescents with a collectivistic orientation and who come from collectivistic groups might expect to have – and actually do have – a better chance of finding a like-minded partner within the own group. At first sight and opposed to the proposition of hypothesis 5a, gender-traditional orientations seem not to matter for adolescents' ethnic partner choice. A plausible reason might be that gender role attitudes simply do not play a role for the partner choice in adolescence (yet), as I discuss in more detail in the descriptive findings in section 2.6.5. However, an interaction effect of gender-traditional orientations and sex appear significant (cf. Figure II.2.7). These divergent effects of gender-traditional orientations for boys and girls are likely the reason that no effect for this variable was found in the main model. While gender-traditional attitudes increase the probability of being in an ethnically endogamous union for girls, the opposite effect appears for boys. Conversely, the probability of being with a native partner declines with more traditional views for girls and rises for boys. No gender differences become apparent with regard to probability of being with a member of another ethnic minority. While the effect for girls supports hypothesis 5a, the boys' effect is puzzling. Yet within the separate models for boys and girls, the effect of gender-traditional orientations for boys is only significant at the 10 percent level (cf. the last two rows in Table C.17 in the Appendix). Thus, it seems that gender-traditional views are simply more important for the ethnic partner choice of girls. The main effect of sex becomes insignificant when the interaction effect is introduced into the model. Accordingly, it seems that differences in gender role attitudes and their diverging effects seem to especially drive the sex difference in ethnic partner choice patterns. A similar interaction effect exists with regard to conservatism, but it is not significant.

FIGURE II.2.7 INTERACTION EFFECT OF ADOLESCENTS' GENDER-TRADITIONAL ORIENTATIONS AND SEX ON THEIR ETHNIC PARTNER CHOICE (PREDICTIVE MARGINS WITH 95%-CONFIDENCE INTERVALS)



Note: Weighted results. Only cases with missing information on adolescents are excluded from the analyses. Controlled for adolescents' conservative orientations, sex, age, country, immigrant generation, and ethnic composition of the friendship network.

Model 3b in Table II.2.19 jointly introduces parental monitoring, adolescents' religious affiliation and religiosity, and adolescents' collectivistic orientations into the regression. Religious affiliation maintains its significant effects, and changes in size remain below 1 to 2 percent for all religious categories (KHB-adjusted). Conversely, this joint model renders the effect of adolescents' conservative orientations insignificant and reduced in size (KHB-adjusted). This is most likely owed to differences in collectivism between religious groups. Additional analyses reveal that Muslim adolescents in particular hold significantly more conservative (p<.001) and gender-traditional (p<.01) orientations than their peers. Adolescents who do not belong to any religion hold the least conservative views (significantly different from all other groups at the .1-percent level) and least gender-traditional views (only significantly different from Catholics and Muslims at the 5 and .1 percent level); the other groups can be found in between (results not shown).

Lastly, model 4a in Table II.2.19 investigates the influence of adolescents' language retention on their ethnic partner choice. Hypothesis 7a postulates that language retention increases the endogamy probability and reduces the likelihood of choosing a native partner. Within the analyses, higher degrees of language retention are indeed related to a higher probability of endogamous partner choice. Adolescents who often or always speak their mother tongue with their family are 18 and 24 percent (p<.001) respectively more likely to be in an ethnically endogamous union than adolescents in whose home only the local

language is spoken. The opposite is the case with regard to interethnic partnering with a native. Language retention reduces this probability. Adolescents who often or always use their ethnic language to talk to their parents are 25 and 37 percent (p<.001) less likely to have a native partner than adolescents who exclusively speak the local language at home. Further, language retention also seems to increase the probability of choosing a member of another minority, although this effect is less strong and only slightly significant. These results confirm hypothesis 7a. Regarding the association of language retention and ethnic partner choice in general, two dimensions of language are relevant: Its practical and identificatory dimensions. The practical dimension, i.e., language as a medium of communication (Esser 2006), however, matters less for immigrant adolescents' ethnic partner choice in Europe. Additional analyses reveal that most adolescents have very good to excellent skills in the local language (results not shown). Regarding the identificatory dimension of language, language is more than a medium of communication. Rather it is also a central component of ethnicity (e.g., Stevens and Schoen 1988). Accordingly, ethnic language retention within the family is related to a stronger ethnic identification (e.g., Portes and Rumbaut 2001) and a greater distance from the native population (Alba 2005; Soehl 2014). The increased salience of the own ethnicity and of its boundaries to ethnic out-groups promotes the preference for a co-ethnic partner as well as the reluctance to choose a partner who is not a member of the own group. Moreover, ethnic endogamy is further fostered by the general preference for a similar partner (McPherson et al. 2001) which includes linguistic similarity. Communicating in the mother tongue – which is often the ethnic language among immigrants – is perceived as easier and as promoting the couple's mutual understanding (Casier et al. 2013). Being comfortable in a language and being able to express the thoughts, feelings, and emotions which comes along with it, is central to intimate relationships such as romantic relationships.

Model 4b in Table II.2.19 (on page 236) introduces all central explanatory variables from the prior models jointly into a single regression. Therein, the effects of language retention are substantially reduced in size and significance. Only adolescents who always use their ethnic language to talk to their families continue to be significantly more likely to choose a co-ethnic partner (KHB-adjusted AME=.13; p<.05). This indicates interrelations between language retention and the other cultural contents. But the effects of religious affiliation are also further reduced in significance and size, by up to 6 percent in comparison to model 3b (KHB-adjusted). Moreover, country and generational differences in ethnic partner choice become insignificant in the full model 4b. However, gender differences persist, and the ethnic composition of friendship networks continues to have a strong statistically significant effect on the ethnic partner choice of adolescents (cf. Table C.17 in the Appendix).

Post-estimation results specify that multicollinearity is not an issue within these analyses (cf. Table C.18 for the VIF and tolerance estimations for the full model 4b in the Appendix). Further, a Wald test indicates that outcomes of the dependent variable should not be combined.

2.7.2 PARENTAL CHARACTERISTICS AND ETHNIC PARTNER CHOICE

The subsequent analyses correspond to the prior analyses but investigate the effects of parental cultural characteristics rather than those of the adolescents. Accordingly, Table II.2.20 (page 246) displays the multinomial logistic regression results of parental characteristics on the ethnic partner choice of their offspring. Control variables are the same as in the previous analyses of adolescents' characteristics and their effects are similar. Parental intermarriage is first introduced into the analyses in model 1 as an indicator of attitudes towards ethnically mixed unions and more general out-group views. Adolescents whose parents constitute an interethnic couple are 16 percent (p<.001) less likely to have co-ethnic partner and 20 percent (p<.001) more likely to have a native boyfriend or girlfriend than adolescents from ethnically homogeneous families. This effect is in line with hypothesis 2a which is derived from the argument that parents in interethnic unions are more open to ethnically mixed unions and pass on this openness to their children. Moreover, it is argued that they generally hold more positive views towards ethnic out-groups. These are likewise transmitted, and ease and promote interactions with members of other ethnicities. Lastly, opportunities to meet potential native or co-ethnic partners are also different between these two groups (cf. section 4.1.1 in part I for a more detailed consideration of this association). Parental intermarriage has no significant effect on the probability of choosing a member of another ethnic minority.

Next, model 2a investigates how far parental religious affiliations affect the ethnic partner choice of their offspring. The assumption of hypothesis 3b is identical to the one for adolescents' religious belonging. The following hierarchy for the endogamy probability by the parental religious affiliation is proposed: Muslims > other Christians > Catholic, Protestant, undenominational persons. The reversed hierarchy is postulated with regard to adolescents' interethnic partnering with a native. And the results are also very similar to those found for adolescents' religious belongings. Children with a Christian parent are significantly less likely to have a co-ethnic partner than children whose parent is affiliated with Islam. This is especially true for children with a Protestant parent whose probability of endogamy is 41 percent (p<.001) lower than that of adolescents with a Muslim parent. That of adolescents with a Catholic parent is 33 percent (p<.001) lower and with a parent from another Christian denomination 26 percent (p<.01) lower. Conversely, children of Christians have a higher probability of being interethnically partnered with a native partner. Again, this probability is highest for adolescents with a Protestant parent who are 54 percent (p<.001) more likely to be dating a native than adolescents with a Muslim parent. But children whose parent does not belong to any religion also have a 19 percent (p<.05) lower endogamy probability and a 33 percent (p<.01) higher probability of being with a native partner in comparison to individuals whose parent is Muslim. These results are mostly in line with the suggested hierarchies in hypothesis 3b. Only children of undenominational parents have a lower endogamy propensity than expected. This inconsistency with the proposed hierarchies among undenominationals was similarly found with regard to adolescents' religious affiliation. Regarding interethnic unions with members of other ethnic minorities, parental religion seems to matter little; only if the parent is Protestant or not affiliated with any religion are children 13 and 14 percent (p<.05) less likely to be in such a union. The fact that the influence of parental religious affiliation mirrors that of their children's affiliations is not surprising considering that parents and children often share the

same religious affiliation (cf. Table II.2.11 on page 220). In chapter 2.8, I will investigate how far the effects of parental religious affiliation are mediated by their offspring's religious belonging. Such mediation would constitute supportive evidence for the central part of my theoretical model which presumes that parents pass on their religion – and all it entails – to their children within the socialization process. Accordingly, parental religious belonging is thought to shape adolescents' partner choice predominantly through the conveyance of the religion. A remaining influence of parental religious belonging would indicate that parental pressures to promote religious endogamy might play an additional role.

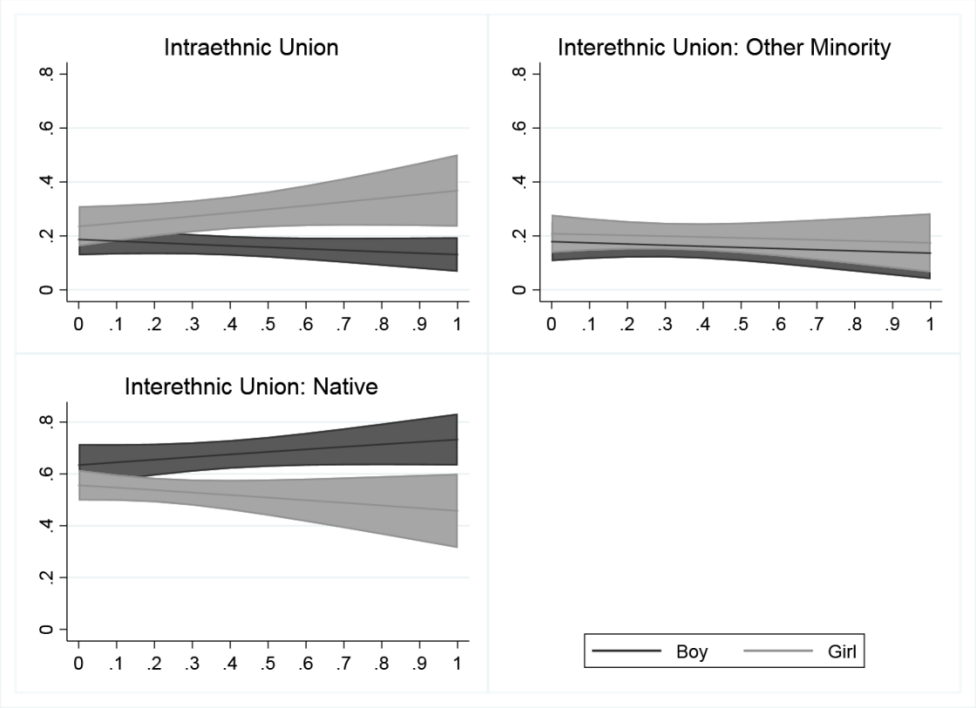
As for adolescents, parents' religiosity also seems to play no significant or relevant role for the ethnic partner choice (cf. model 2a in Table II.2.20). While the interaction effects of adolescents' religious affiliation and religiosity were significant and implied diverging effects of religiosity on ethnic partner choice dependent on the religious affiliation, this is not the case with regard to parental affiliation and religiosity. Thus, while parent's religious belonging has a significant influence on the ethnic partner choice of their children, their religiosity does not. This result stands in opposition to hypothesis 3e which suggests that parental religiosity increases adolescents' probability of endogamy and reduces their probability of choosing a native partner.

Model 2b jointly introduces parental intermarriage and parental religious affiliation and religiosity into the regression. This renders the effect of parental intermarriage insignificant and reduced in size. Additional analyses show that parents who affiliate with Islam ($p<.001$) and other non-Christian religions ($p<.01$) are significantly less likely to be in an ethnically mixed union than Christian or undenominational parents (results not shown). This is not surprising since the postulated association between religious belonging and ethnic partner choice should also apply to parents' ethnic partner choice. Further, the effects of parental religious affiliation also become less significant and strong. Effect sizes for the latter are reduced by up to 5 percentage points. Nonetheless, parental religious affiliation continues to have a substantial and strongly significant influence on ethnic partner choice (KHB-adjusted results).

Model 3a in Table II.2.20 investigates the influence of parental collectivistic orientations on their offspring's ethnic partner choice. Hypothesis 5b suggests that parental collectivistic orientations are also positively related to their offspring's probability of choosing a co-ethnic partner and negatively to their prospect of choosing a native partner. Collectivistic orientations are again captured by gender-traditional and conservative views. Contrary to what was expected but similar to the results on adolescents' collectivism, parent's gender-traditional orientations also show no significant effect. Conversely, parental conservative views significantly reduce their offspring's probability of being in an interethnic union with a native partner ($p<.05$) and increase their probability of being in an ethnically endogamous union ($p<.01$). This confirms hypothesis 5b. Similar to the prior regression estimations of adolescents' characteristics on the ethnic partner choice, so too for parental characteristics, a significant interaction effect can be found with regard to gender-traditional orientations and the child's sex (cf. Figure II.2.8). This interaction might also be a reason for the non-significant effect of parental gender traditionalism in model 3a. While girls are more likely to be endogamously partnered and less likely to have a native partner the more traditional views their parents hold, the opposite is the case for boys. However, it is unclear whether it is indeed the parental gender traditionalism that directly impacts the ethnic partner choice

or whether the effect is rather an indirect one because parents pass on their views to their children and these consequently shape their behavior. I will analyze this in more detail within the next chapter.

FIGURE II.2.8 INTERACTION EFFECT OF PARENTAL GENDER-TRADITIONAL ORIENTATIONS AND OFFSPRING'S SEX ON THE ETHNIC PARTNER CHOICE (PREDICTIVE MARGINS WITH 90%-CONFIDENCE INTERVALS)



Note: Weighted results. Only cases with missing information on adolescents are excluded from the analyses. Controlled for adolescents' conservative orientations, sex, age, country, immigrant generation, and ethnic composition of the friendship network.

Model 3b in Table II.2.20 jointly introduces parental intermarriage, religion, and collectivism into the regression. Therein, parental conservatism no longer has a significant effect and is substantially reduced in size. In comparison to model 2b, effects of religious affiliation are slightly reduced with regard to endogamy but slightly increased with regard to interethnic unions. However, these changes are rather small and negligible. They do not exceed 1 to 2 percentage points (KHB-adjusted results). Moreover, in model 2b with the joint introduction of parental intermarriage and religion, effects were already substantially reduced in size and significance. These effect changes within models 2b and 3b indicate considerable interrelations between the cultural variables. Additionally, analyses indicate – as was the case for adolescents – that religious groups differ in their degree of support of collectivistic views with Muslim parents holding significantly more conservative orientations than all other groups (p<.001). Only members of other non-Christian religions deviate less strongly but still substantially from Muslim parents in their conservatism (p<.01). Also, religiosity is related to more and parental intermarriage to less conservative orientations among the parents (p<.001). Lastly, as mentioned before when describing model 2b, parental intermarriage and the parental religious variables are also interrelated

(p<.001). Parents in interethnic unions are less religious and less often Muslim than parents in ethnically endogamous unions.

Lastly, model 4a in Table II.2.20 examines the influence of parental language retention on the offspring's ethnic partner choice. It shows the same effect as the adolescent's language retention in the previous section. Parental language retention reduces the offspring's probability of being in an interethnic union with a native and increases their probability of being ethnically endogamously liaised. Children whose parents often or always use their ethnic language to talk to them are respectively 24 and 27 percent (p<.01) more likely to have a co-ethnic partner and 29 (p<.01) and 34 percent (p<.001) less likely to have a native partner. These results are in line with hypothesis 7a which suggests that language retention in the family increases the probability of being endogamously liaised and decreases the likelihood of having a native partner. These effects are substantially reduced in size and significance when simultaneously introduced with the other cultural factors in model 4b – by up to 12 percentage points. The other factors are also further reduced in effect size and significance. Especially parental religious affiliation continues having a strongly significant effect on their offspring's partner choice (KHB-adjusted results).

Post-estimation results indicate that multicollinearity is not a problematic issue within these analyses (cf. Table C.20 in the Appendix). Further, a Wald-test confirms that distinguishing these three outcomes of the dependent variable is the right approach, rather than collapsing two outcomes into a common category.

All in all, I find the influence of cultural contents on ethnic partner choice to have very similar results when studying adolescents' and parents' characteristics. This similarity cannot unquestionably be interpreted as evidence of the intergenerational transmission process of these cultural contents. Nonetheless, it is confirmative for the theoretical model of this dissertation. Within the next chapter, I will investigate in more detail how far parental characteristics are mediated by their children's characteristics and to what extent they also have an independent effect on their offspring's ethnic partner choice.

TABLE II.2.20 MULTINOMIAL LOGISTIC REGRESSION RESULTS OF ETHNIC PARTNER CHOICE – PARENTS' CHARACTERISTICS (AME)

	Model 1	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***
Intraethnic							
Parental monitoring	0.023		0.002		0.002		0.004
	(0.019)		(0.012)		(0.012)		(0.012)
Religious affiliation (ref. Muslim)							
Christian: Catholic		-0.338***	-0.337***		-0.325***		-0.294***
		(0.060)	(0.059)		(0.065)		(0.061)
Christian: Protestant		-0.329***	-0.328***		-0.315***		-0.263***
		(0.062)	(0.062)		(0.068)		(0.067)
Christian: Other/ unspecified		-0.244**	-0.243**		-0.232**		-0.202**
		(0.076)	(0.075)		(0.081)		(0.075)
No religion		-0.278**	-0.277**		-0.267**		-0.221*
		(0.089)	(0.089)		(0.094)		(0.091)
Other religion		-0.242**	-0.241**		-0.227*		-0.192*
		(0.092)	(0.092)		(0.100)		(0.092)
Importance of religion		0.019	0.019		0.012		0.008
		(0.015)	(0.015)		(0.015)		(0.016)
Traditional gender role attitudes				0.019	0.012		0.008
				(0.033)	(0.028)		(0.028)
Conservatism				0.086**	0.023		0.025
				(0.028)	(0.023)		(0.020)
Ethnic language use with family (ref. no second language)							
Never						0.006	0.045
						(0.057)	(0.084)
Sometimes						0.071+	0.041
						(0.037)	(0.040)
Often						0.180***	0.065
						(0.042)	(0.047)
Always						0.240***	0.129*
						(0.058)	(0.051)
Interethnic: Other minority							
Parental monitoring	0.003		-0.002		0.000		0.002
	(0.016)		(0.014)		(0.015)		(0.015)
Religious affiliation (ref. Muslim)							
Christian: Catholic		0.048	0.047		0.039		0.049
		(0.055)	(0.055)		(0.057)		(0.056)
Christian: Protestant		-0.113*	-0.114*		-0.120*		-0.099*
		(0.047)	(0.047)		(0.049)		(0.050)
Christian: Other/ unspecified		0.043	0.042		0.037		0.047
		(0.057)	(0.058)		(0.057)		(0.057)
No religion		-0.035	-0.035		-0.044		-0.027
		(0.060)	(0.061)		(0.061)		(0.062)
Other religion		0.103	0.102		0.092		0.110
		(0.094)	(0.095)		(0.098)		(0.093)
Importance of religion		0.014	0.014		0.018		0.015
		(0.021)	(0.021)		(0.020)		(0.019)
Traditional gender role attitudes				-0.063	-0.053		-0.043
				(0.046)	(0.043)		(0.043)
Conservatism				0.004	-0.012		-0.011
				(0.028)	(0.030)		(0.029)
Ethnic lang. use with family (ref. no 2nd lang.)							
Never						-0.025	-0.039
						(0.064)	(0.070)
Sometimes						0.010	-0.004
						(0.042)	(0.045)
Often						0.068+	0.031
						(0.039)	(0.040)
Always						0.126+	0.079
						(0.069)	(0.067)

(table continued on the next page)

Interethnic: Native							
Parental intermarriage	0.196***		0.082+		0.081+		0.059
	(0.043)		(0.042)		(0.042)		(0.047)
Religious affiliation (ref. Muslim)							
Christian: Catholic		0.317***	0.268**		0.272**		0.250**
		(0.086)	(0.088)		(0.095)		(0.095)
Christian: Protestant		0.542***	0.503***		0.506***		0.459***
		(0.083)	(0.086)		(0.092)		(0.090)
Christian: Other/ unspecified		0.281*	0.247*		0.249*		0.236*
		(0.111)	(0.109)		(0.114)		(0.111)
No religion		0.326**	0.290**		0.294*		0.252*
		(0.109)	(0.109)		(0.115)		(0.116)
Other religion		-0.047	-0.065		-0.064		-0.099
		(0.115)	(0.116)		(0.120)		(0.127)
Importance of religion		-0.011	-0.006		-0.008		-0.010
		(0.024)	(0.024)		(0.024)		(0.025)
Traditional gender role attitudes				-0.021	0.011		0.011
				(0.071)	(0.062)		(0.063)
Conservatism				-0.071*	0.004		0.013
				(0.032)	(0.032)		(0.031)
Ethnic language use with family (ref. no 2nd lang.)							
Never						0.013	-0.064
						(0.134)	(0.145)
Sometimes						-0.146	-0.122
						(0.092)	(0.089)
Often						-0.285**	-0.158
						(0.095)	(0.097)
Always						-0.335***	-0.164+
						(0.091)	(0.090)
N	834	834	834	834	834	834	834
Adjusted Wald-F	F (18,238) = 43.26***	F (28,228) = 41.46***	F (30,226) = 39.39***	F (20,236) = 46.27***	F (34 222) = 39.70***	F (24,232) = 30.76***	F (42,214) = 30.90***

Note: Weighted results. Cases with missing information on parents are excluded from the analyses. Only cases with missing information on adolescents are excluded from the analyses. Controlled for sex, age, country, immigrant generation, and ethnic composition of the friendship network. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

2.7.3 SUMMARY

Altogether, most central independent variables showed the expected effects on adolescents' ethnic partner choice. Yet, contrary to what was expected, parental monitoring behavior did not show any effect on the offspring's partner choice at all. This might be since it simply does not matter, or it might be owed to the measurement being after the union formation. Moreover, parents might rather be using other ways to influence their children's partner choice. Parental intermarriage – as a measure of intermarriage attitudes and more general out-group views – had a positive effect on the probability of having a native partner and a negative effect on the probability of being endogamously liaised. Concerning adolescents' and parents' religious affiliation, an affiliation with Islam was significantly related to a higher probability of having a co-ethnic partner and a lower probability of choosing a native partner as compared to all other religious affiliations. Belonging to Protestant Christianity constitutes the opposite extreme. It is associated with the highest probability of being liaised with a native and the lowest probability of having a co-ethnic partner. All other religious groups' probabilities could be found between these two. Religiosity in itself did not show the expected effect. Yet the introduction of an interaction effect of religion and religiosity indicated that religiosity does matter, although differently for different religious

groups. The expected positive effect of religiosity on the endogamy probability and negative effect on the probability of interethnic partnering with a native came out clearest for Muslims – also in line with expectations. However, this interaction effect was only found when considering adolescents' religious characteristics and not correspondingly within the parental analyses. Next, collectivistic orientations showed in part the expected influence. As anticipated, conservative orientations were found to increase the probability of being endogamously liaised and to reduce the probability of having a native partner. Conversely, gender role attitudes did not show the expected effect at first, but an interaction effect of sex and gender traditionalism showed that the opposite effects could be found for girls and boys. Girls with more traditional views were more likely to choose a co-ethnic and less likely to choose a native partner. This result presents the expected association. For boys the puzzling, yet not very significant, opposite association became apparent. Lastly, in line with my expectations, language retention behaviors were related to a higher probability of endogamy and a lower likelihood of choosing a native partner.

The investigation of the influence of parental monitoring and the cultural contents under study took a rather explorative character with regard to the choice of a partner from another ethnic minority. Generally, most independent variables showed none or only small effects on this outcome. The choice of a partner from another ethnic minority seems not to be related to culture or at least not to the cultural characteristics under study. Yet these factors are closely related to the choice of a co-ethnic or a native partner. A possible explanation is that 'members of another ethnic minority' constitute a rather heterogeneous group. Accordingly, different and even opposing motivations can stand behind the choice of such a partner. It is possible that some adolescents choose such a partner since the partner's group is culturally closer than the native population or other ethnic minority groups. On the other hand, cultural interpersonal differences might foster the attraction in the first place. It might also be that it is the non-cultural characteristics of the partner that attract attention and interest, or it might be purely opportunities that steers this specific partner choice. Even more, all explanations might be applicable but each only for some couples.

In sum, these first multivariate analyses showed that adolescents' and parental cultural characteristics are associated with adolescents' ethnic partner choice in the expected ways. This is at least the case with regard to ethnic endogamy and interethnic partnering with a native. Moreover, effects were rather similar when conducting the analyses with adolescents' and with parents' characteristics as the independent variables. This similarity in itself does not confirm the theoretical model which suggests that the congruence of these effects result from the intergenerational culture-transmission process. Therein, parents pass on their culture to their children. The resulting cultural characteristics of the offspring then shape their ethnic partner choice. Even if these analyses are not sufficient and comprehensive enough to confirm this theoretical model, they nonetheless are supportive evidence and hint in that direction. To investigate this proposed mechanism of the intergenerational transmission, I will conduct further multivariate analyses thereon within the next chapter.

2.8 MECHANISM TEST OF THE IMPACT OF THE INTERGENERATIONAL CULTURAL TRANSMISSION ON ETHNIC PARTNER CHOICE – MULTIVARIATE RESULTS

Within this chapter I test the mechanisms standing behind the influence of parental cultural characteristics on their offspring's' ethnic partner choice which I formulated in the first part of this dissertation. For that reason, I investigate how far parents convey their culture to their children and to what extent these cultural characteristics thereafter shape the offspring's ethnic partner choice. In other words, I test whether the influence of parental characteristics on the ethnic partner choice is mediated by their children's characteristics and whether independent effects of the parental factors remain. The remaining direct effects of parental characteristics, while also taking the mediation through the offspring's corresponding characteristics into consideration, could then be interpreted as direct parental interference in the ethnic partner choice. Yet they might also result from adolescents' anticipation and adaptation to parental expectations with regard to their partner choice to prevent sanctions or conflict (cf. chapter 1.7 in part II for a more detailed description of mediation analysis). The overall theoretical model is depicted in Figure I.3.1 on page 62.

The following analyses are conducted for each cultural content separately. Therein, the first two models repeat the previous analyses of parental and adolescents' respective cultural characteristics on the ethnic partner choice (cf. sections 2.7.2 and 2.7.1, respectively). The succeeding models then investigate how far parental variables are mediated by the corresponding characteristics of their children. For this, parental and adolescents' characteristics are simultaneously introduced into the regression. N is held constant across models to make results comparable. This leads to somewhat smaller samples than in the prior analyses.

2.8.1 MECHANISM: PARENTAL INTERMARRIAGE

Table II.2.21 presents the regression results which inspect the influence of parental intermarriage on the ethnic partner choice of adolescents and how far it is mediated by adolescents' related characteristics. As mentioned before, parental intermarriage is used as an indicator of the intergenerational transmission of intermarriage attitudes as well as more general out-group views. However, the CILS4EU data does not contain information on intermarriage attitudes. Thus, as an approximation, I investigate to what extent parental intermarriage is mediated by adolescents' identifications and the ethnic composition of their friendship network. Interethnic couples and their offspring typically have a weaker ethnic identity and are more likely to identify with other groups than ethnically homogeneous families (e.g., Alba and Nee 2003; Kulczycki and Lobo 2002). Yet, according to the social identity theory (Billig and Tajfel 1973; Tajfel 1981; Tajfel and Turner 2008), a strong identification with the own group fosters ethnocentrism and a more positive assessment of the own group whereas out-group members are perceived more negatively. Prior research shows that a strong identification is related to preferences for a co-ethnic partner (e.g., Liu, Campbell, and Condie 1995) and a higher probability of endogamy (Levin et al. 2007; Mok 1999). The opposite would be expected with regard to identification with the country of

residence.[82] Overall, hypothesis 2c assumes that the effect of parental intermarriage is mediated by offspring's current feelings of belonging and the ethnic composition of their friendship network.

Model 1 in Table II.2.21 considers the influence of parental intermarriage on the ethnic partner choice of adolescents. This model is identical to the previous analyses of the relevance of parental cultural characteristics to their offspring's ethnic partner choice (cf. model 1 in Table II.2.20, page 246) but with a slightly smaller sample. Results are thus very similar. To recapitulate, in line with hypothesis 2a, adolescents whose parents are ethnically intermarried are 16 percent less likely to choose a co-ethnic partner (p<.001) and 19 percent more likely to have a native partner (p<.001) as compared to adolescents from ethnically homogeneous families. The parental union type however seems to be irrelevant to the choice of a member from another ethnic minority.

These effects slightly decrease by 1 and 2.5 percentage points respectively (KHB-adjusted) when the feeling of belonging to the survey country is additionally introduced into the regression in model 2. But parental intermarriage continues to have a substantial and statistically significant influence on the ethnic partner choice. The identification with the residence country itself does not have statistically significant effects on ethnic endogamy. However, it is negatively related to the probability of being with a member of another ethnic minority and positively with the probability of having a native boyfriend or girlfriend. Adolescents who very strongly feel as members of the survey country are 22 percent less likely to have a partner from another minority (p<.05) but 31 percent more likely to have a native partner (p<.01) as compared to those who feel not at all strongly as survey country members.

Model 3 introduces the identification with the own ethnic group into model 1. This likewise reduces the effect of parental intermarriage in size and significance. Under the control of ethnic identification, adolescents from ethnically mixed families are now 13 percent less likely to choose a co-ethnic partner and 15 percent more likely to choose a native partner than children from ethnically endogamous couples (p<.01; KHB-adjusted). Conversely to the identification with the country of residence, identification with the ethnic group shows a positive effect on the probability of being in an ethnically endogamous union. However, the effect does not have a distinct direction. The same is the case with regard to interethnic unions with other minorities, although it seems that it overall increases the probability of being in such a union. The effect on interethnic unions with natives is clearer: With stronger feelings of belonging to the ethnic group, individuals are less likely to have a native partner. Adolescents with a very strong ethnic identification are 33 percent (p<.001) less likely to have a native boyfriend or girlfriend than those who do not at all identify with their ethnic group.

[82] Operationalization: First, respondents were asked how strongly they feel as a survey country member. Second, they were asked how strongly they feel as belonging to their ethnic group. Both variables are operationalized in the same way: Dummies with the categories 'not at all strongly' (reference category), 'not very strongly', 'fairly strongly', or 'very strongly' will be introduced into the regressions.

When introducing all three variables simultaneously into the analyses in model 4, the effect of parental intermarriage is further reduced but not markedly. Parental intermarriage continues to have a considerable and strongly significant effect on adolescents' ethnic partner choice (KHB-adjusted). Thus, hypothesis 2c is not confirmed. Its assumption was that the effect of parental intermarriage is mediated by adolescents' feelings of belonging. Moreover, with both identification measures in the same model, their effects are also reduced in size and significance. This is owed to the association between ethnic and national identification. When comparing model 4 with models 2 and 3, KHB-adjusted results very closely resemble those presented in Table II.2.21.

Lastly, I also argue within the theoretical background of my dissertation that the type of parental union also shapes the opportunity structure of meeting potential co-ethnic or native partners (cf. section 4.1.1 in part I). Indeed the effect of parental intermarriage is reduced by 2 percent with regard to endogamy and the choice of a member of another ethnic minority when comparing models without and with the control of the share of native friends, but again keeps its strongly significant influence on endogamy (p<.001). Similarly, its effect on the choice of a native partner is reduced by 3 percent and in significance (p<.01; KHB-adjusted; results not shown). Also the effect of the ethnic composition of adolescents' friendship networks is marginally reduced when introducing parental intermarriage in the empty model within the previous analyses of the influence of the parental characteristics on the ethnic partner choice (cf. Table C.19 in the Appendix).

All in all, these results indicate that parental intermarriage is also related to feelings of belonging and identification as well as to the opportunity structure, but this is not the whole story. Parental intermarriage continues to have a considerable and significant influence on adolescents' ethnic partner choice when controlling for these factors. As mentioned before, I am unfortunately not able to analyze the mediating effect of intermarriage attitudes which constitute the central argument within my theoretical considerations (cf. chapter 4.1 in part I).

TABLE II.2.21 MULTINOMIAL LOGISTIC REGRESSION RESULTS FOR THE MECHANISM TEST OF PARENTAL INTERMARRIAGE ON ETHNIC PARTNER CHOICE (AME)

	Intraethnic				***Interethnic: Other minority***				***Interethnic: Native***			
	Model 1	Model 2	Model 3	Model 4	Model 1	Model 2	Model 3	Model 4	Model 1	Model 2	Model 3	Model 4
Parental intermarriage	-0.156***	-0.146***	-0.128***	-0.125***	-0.038	-0.025	-0.024	-0.024	0.194***	0.171***	0.152**	0.149**
	(0.037)	(0.036)	(0.037)	(0.034)	(0.040)	(0.035)	(0.039)	(0.037)	(0.044)	(0.041)	(0.049)	(0.047)
Feeling as survey country member (ref. not at all strongly)												
Not very strongly		0.065		0.064		-0.056		-0.036		-0.009		-0.028
		(0.057)		(0.051)		(0.093)		(0.079)		(0.085)		(0.079)
Fairly strongly		-0.003		0.023		-0.190*		-0.130+		0.193*		0.108
		(0.063)		(0.059)		(0.090)		(0.076)		(0.090)		(0.083)
Very strongly		-0.094		-0.058		-0.217*		-0.120		0.310**		0.179+
		(0.069)		(0.066)		(0.093)		(0.081)		(0.105)		(0.097)
Feeling of belonging to ethnic minority (ref. not at all)												
Not at all strongly			0.213	0.282			0.076	0.082			-0.289	-0.365*
			(0.215)	(0.255)			(0.185)	(0.207)			(0.202)	(0.180)
Not very strongly			-0.113**	-0.133***			0.214+	0.188			-0.101	-0.055
			(0.039)	(0.038)			(0.124)	(0.136)			(0.128)	(0.140)
Fairly strongly			0.053	0.033			0.184***	0.159**			-0.236***	-0.192**
			(0.055)	(0.048)			(0.048)	(0.050)			(0.062)	(0.058)
Very strongly			0.152**	0.121*			0.175*	0.130*			-0.327***	-0.251***
			(0.048)	(0.055)			(0.082)	(0.068)			(0.081)	(0.071)
N	802	802	802	802	802	802	802	802	802	802	802	802
Adjusted Wald-F	F (18, 235) = 52.33***	F (24, 229) = 39.96***	F (26, 227) = 40.36***	F (32, 221) = 28.77***	F (18, 235) = 52.33***	F (24, 229) = 39.96***	F (26, 227) = 40.36***	F (32, 221) = 28.77***	F (18,235) =52.33***	F (24, 229) = 39.96***	F (26, 227) = 40.36***	F (32, 221) = 28.77***

Note: Weighted results. Cases with missing information on parents and adolescents excluded, including also missing information on the identification variables. Only cases that are in a relationship included. Controlled for sex, age, country, immigrant generation, and ethnic composition of the friendship network. Robust standard errors are given in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

2.8.2 MECHANISM: RELIGION AND RELIGIOSITY

Table II.2.22 gives the results of the mechanism test of the intergenerational transmission of religion and religiosity on the ethnic partner choice of adolescents. Model 1 shows the effects of parental religious affiliation and religiosity on the ethnic partner choice of their children. It is again congruent to the prior analyses of parental cultural characteristics and their offspring's ethnic partner choice (cf. model 2a in Table II.2.20, page 246) with a somewhat smaller sample. Accordingly, results are very similar. Children with a Christian parent are significantly less likely to have a co-ethnic partner than children whose parent is affiliated with Islam. This is especially true for children with a Protestant parent whose probability of endogamy is 42 percent (p<.001) lower than that of adolescents with a Muslim parent. But also the other two Christian groups have around 30 percent lower probabilities of being endogamously liaised. Conversely, children of Christians have a higher probability of being in an interethnic union with a native partner. This likelihood is highest for adolescents with a Protestant parent who are 54 percent (p<.001) more likely to be dating a native than adolescents with a Muslim parent. But not only children of Christians but also those of undenominational parents have a 19 percent (p<.05) lower endogamy probability and a 33 percent (p<.01) higher probability of being with a native partner in comparison to individuals whose parent is Muslim. As mentioned, these results in part represent the proposed hierarchies of ethnic partner choice by the parental religion and thus for the most part confirm hypothesis 3b. Yet, the parental religion does not seem to matter much for adolescents' interethnic partnering with members of other ethnic minorities; only if the parent is Protestant or not affiliated with any religion are children 13 (p<.05) and 14 percent (p<.05) respectively less likely to be in such a union than children of Muslim parents. Parental religiosity merely reduces the probability of having a native partner by 13 percent (p<.01) but has no significant effect on the other two outcomes. This effect did not come up in the prior calculation of this model with the slightly larger sample (cf. Table II.2.20). This result is consistent with but does not fully support hypothesis 3e which suggests that parental religiosity increases adolescents' probability of endogamy and reduces their probability of choosing a native partner.

Model 2 repeats the estimations of the effects of adolescents' own religious affiliation and religiosity on their ethnic partner choice from section 2.7.1 (cf. model 2a in Table II.2.19, page 236) with a – this time markedly – smaller sample. The effects are nonetheless similar to the prior estimations of the same model. Moreover, they are very similar to results on the influence of parental religious characteristics. This is not surprising considering that parents and children often share the same religious affiliation and religiosity (cf. Table II.2.11 and Table II.2.12 in section 2.6.4). Christian, and especially Catholic and Protestant, adolescents are significantly less likely to be in an intraethnic union than those affiliated with Islam. Conversely, they are significantly more likely to be in an interethnic union with a native partner. And also those not affiliated with a religion are 28 percent (p<.05) less likely to have a co-ethnic partner than Muslims, although they no longer significantly differ from Muslim in the probability of having a native partner. With the exception of undenominational adolescents, these results are supportive of the proposed hierarchies and thus largely confirm hypothesis 3a. Members of other non-Christian religions no longer significantly differ from Muslim adolescents in their ethnic partner choice as compared to

the prior estimations (cf. Table II.2.19). Moreover, the choice of a partner from another ethnic minority seems not to be dependent on adolescents' religious affiliation. Contrary to what was suggested in hypothesis 3e, adolescents' religiosity has no significant or relevant effect on the ethnic partner choice. Again, an interaction effect of religious belonging and religiosity can be found (results not shown, cf. section 2.7.1).

Model 3 in Table II.2.22 simultaneously introduces parental and offspring's religious affiliations and religiosity into the regression to ascertain to what extent mediation occurs. When doing so, parents' prior effects mostly become insignificant and are substantially reduced in strength. Only adolescents whose parents do not belong to any religion are now 15 percent (p<.05) and those whose parents belong to another religion 33 percent (p<.10) more likely to be in an intraethnic union than adolescents whose parents are affiliated with Islam. The prior effect was negative in model 1 and thus reversed, whereas the latter only became significant under the control of adolescents' religious characteristics. All other effects of parental religion are rendered insignificant (KHB-adjusted results).[83] Thus, parental religious characteristics are indeed mediated by their offspring's religion. These results support the underlying theoretical model of this dissertation project. They are in line with the assumption that parental religion mostly shapes the offspring's ethnic partner choice indirectly. It does so because parents pass on their religion and all it entails to their children within the socialization process. The religious characteristics adolescents thus acquired from their parents then influence their ethnic partner choice. This result unambiguously confirms hypothesis 3f which proposes such a mediation of the influence of parental religious affiliation and religiosity on the ethnic partner choice by their offspring's corresponding characteristics. Moreover, a slightly significant independent effect of the parents' affiliation with another non-Christian religion other than Islam (p<.001). This effect might indicate that these parents put pressure on their children to conform to their expectations and the norm of religious endogamy. But it might also indicate that their children merely expect opposition to inter-religious unions by their parents. Thus, they adapt to their perceptions of the parental expectations and preferences by choosing a partner they think their parents would approve of. Adolescents' perceptions might be correct but do not have to be. However, this effect is only significant at the 10 percent level. All other prior effects of parental religious belonging are now insignificant. While the effects of the adolescents' religion are also noticeably reduced in size and significance in comparison to model 2 (KHB-adjusted), it is the adolescents' religious belonging that continues to have a considerable and statistically significant independent effect on their ethnic partner choice. Thus, the driving force behind adolescents' ethnic partner choice are not parental expectations relating to their religion (whether perceived or factual) but rather the adolescents' own convictions, values, beliefs, preferences, etc. relating to their own religious belonging.

[83] KHB-adjusted results for the comparison of model 3 with models 1 and overall deviate only marginally from the results given in Table II.2.22.

TABLE II.2.22 MULTINOMIAL LOGISTIC REGRESSION RESULTS FOR THE MECHANISM TEST OF THE INTERGENERATIONAL TRANSMISSION OF RELIGION AND RELIGIOSITY ON ETHNIC PARTNER CHOICE (AME)

	Intraethnic			***Interethnic: Other minority***			***Interethnic: Native***		
	Model 1	Model 2	Model 3	Model 1	Model 2	Model 3	Model 1	Model 2	Model 3
Parent's religious affiliation (ref. Muslim)									
Christian: Catholic	-0.330***		0.128	0.019		0.052	0.311***		-0.180
	(0.068)		(0.078)	(0.071)		(0.109)	(0.087)		(0.116)
Christian: Protestant	-0.415***		-0.069	-0.128*		0.030	0.543***		0.039
	(0.074)		(0.094)	(0.063)		(0.125)	(0.084)		(0.126)
Christian: Other/ unspecified	-0.271**		0.086	0.002		0.032	0.269*		-0.118
	(0.091)		(0.100)	(0.071)		(0.114)	(0.113)		(0.134)
No religion	-0.192*		0.158*	-0.137*		-0.689	0.329**		-0.089
	(0.093)		(0.075)	(0.064)		(0.092)	(0.111)		(0.117)
Other religion	0.054		0.334+	-0.075		0.007	0.021		0.341+
	(0.147)		(0.170	(0.111)		(0.129)	(0.118)		(0.189)
Importance of religion	0.009		0.000	0.007		-0.005	-0.016		0.005
	(0.203)		(0.021)	(0.023)		(0.021)	(0.024)		(0.025)
Child's religious affiliation (ref. Muslim)									
Christian: Catholic		-0.385***	-0.486**		0.062	-0.006		0.323**	0.493**
		(0.087)	(0.168)		(0.062)	(0.146)		(0.105)	(0.163)
Christian: Protestant		-0.377***	-0.360+		-0.088	-0.100		0.464***	0.461**
		(0.096)	(0.185)		(0.062)	(0.139)		(0.109)	(0.171)
Christian: Other/ unspecified		-0.239*	-0.348+		0.014	-0.012		0.225+	0.360+
		(0.118)	(0.207)		(0.085)	(0.164)		(0.128)	(0.195)
No religion		-0.285*	-0.405*		0.064	0.081		0.221	0.324+
		(0.132)	(0.189)		(0.100)	(0.162)		(0.137)	(0.183)
Other religion		-0.112	-0.342		-0.052	-0.036		0.164	0.377
		(0.252)	(0.254)		(0.090)	(0.168)		(0.274)	(0.352)
Importance of religion		0.009	0.024		0.039	0.027		-0.048	-0.051*
		(0.020)	(0.017)		(0.027)	(0.023)		(0.030)	(0.025)
N	814	814	814	814	814	814	814	814	814
Adjusted Wald-F	F (28, 226) = 49.93***	F (28, 226) = 45.96***	F (40, 214) =35.83***	F (28, 226) = 49.93***	F (28, 226) = 45.96***	F (40, 214) =35.83***	F (28, 226) = 49.93***	F (28, 226) = 45.96***	F (40, 214) = 35.83***

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Controlled for sex, age, country, immigrant generation, and ethnic composition of the friendship network. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

2.8.3 MECHANISM: COLLECTIVISTIC ORIENTATIONS

Table II.2.23 displays the regression results of the influence of the intergenerational transmission of collectivistic orientations, namely gender traditionalism and conservatism, on the ethnic partner choice of adolescents. Model 1 tests the influence of parental collectivism on the ethnic partner choice. This is the same estimation as before (cf. model 3a in Table II.2.20 on page 246) with a slightly smaller sample. As in the prior estimation, parental conservative views are related to a higher probability of being in an interethnic union (p<.01) and a lower probability of having a native boyfriend or girlfriend (p<.05). Parents' gender traditionalism shows no significant or relevant effect on the offspring's ethnic partner choice in the main model but an interaction effect with the child's sex appears significant. With parental gender traditionalism, girl's probability of ethnic endogamy increases and their probability of being with a native partner decreases. The opposite is the case for boys. This interaction effect is significant at the 10 percent level. For both boys and girls the probability of being with a member of another ethnic group slightly diminishes with higher parental gender traditionalism. Conversely, the influence of parental conservatism on the offspring's ethnic partner choice does not vary between boys and girls. These results confirm hypothesis 5b with regard to parental conservatism and parental gender traditionalism for girls. The proposition therein was that parental collectivistic orientations are positively related to ethnic endogamy and negative to interethnic partnering with a native.

Model 2 investigates the influence of adolescents' own collectivistic orientations. Similarly, as for the parental orientations and the prior estimations with a larger sample (cf. Model 3a in Table II.2.19), adolescents' gender traditionalism does not have a significant or relevant influence on their ethnic partner choice. However, the effect is again obscured by the different effects this variable has for the ethnic partner choice of boys and girls. The interaction effect of adolescents' gender-traditional orientations and sex is significant at the 1 percent level. Next, holding more conservative orientations is linked to a higher probability of being in an intraethnic union (p<.05) and a lower probability of being in an interethnic union with a native (p<.05). The effect of conservative orientations on the ethnic partner choice is not gendered. Thus, with the exception of gender-traditional views for boys, these results confirm hypothesis 5a which suggests that adolescents' collectivistic orientations increase the probability of ethnic endogamy and reduce the probability of being interethnically liaised with a native.

Finally, model 3 jointly introduces parental and offspring's gender-traditional and collectivistic orientations into the same model. It shows that the effects of both parental and adolescents' conservatism become insignificant and reduced in strength by 2 to 3 percentage points (KHB-adjusted results). Only parental conservative orientations keep having a weakly significant effect on the offspring's partner choice: With a 1 point increase in parental conservatism, adolescents are 7 percent more likely to be endogamously liaised (p<.10). When introducing the interaction effects of gender traditionalism and sex either for parents or for adolescents into model 3, both display significant effects in the same direction – as in the previous analyses. Yet the interaction effect for adolescents' gender traditionalism is more pronounced. Further, when introducing both interaction effects into the same model, the interaction with parental gender traditionalism becomes insignificant (results not shown).

TABLE II.2.23 MULTINOMIAL LOGISTIC REGRESSION RESULTS FOR THE MECHANISM TEST OF THE INTERGENERATION TRANSMISSION OF COLLECTIVISTIC ORIENTATIONS ON ETHNIC PARTNER CHOICE (AME)

	Intraethnic			***Interethnic: Other ethnic minority***			***Interethnic: Native***		
	Model 1	Model 2	Model 3	Model 1	Model 2	Model 3	Model 1	Model 2	Model 3
Parent's traditionalism	0.045 (0.059)		0.033 (0.061)	-0.037 (0.070)		-0.031 (0.073)	-0.008 (0.073)		-0.002 0.068
Parent's conservatism	0.089** (0.031)		0.067+ (0.036)	-0.018 (0.031)		-0.021 (0.033)	-0.071* (0.034)		-0.046 (0.037)
Child's traditionalism		0.014 (0.063)	-0.004 (0.062)		-0.044 (0.057)	-0.289 (0.062)		0.030 (0.079)	0.033 (0.075)
Child's conservatism		0.084* (0.039)	0.055 (0.046)		0.002 (0.032)	0.014 (0.032)		-0.087* (0.039)	-0.069 (0.042)
N	814	814	814	814	814	814	814	814	814
Adjusted Wald-F	F (20,234) = 51.57***	F (20, 234) = 50.86***	F (24, 230) = 46.41***	F (20,234) = 51.57***	F (20, 234) = 50.86***	F (24, 230) = 46.41***	F (20,234) = 51.57***	F (20, 234) = 50.86***	F (24, 230) = 46.41***

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Controlled for sex, age, country, immigrant generation, and ethnic composition of the friendship network. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

These results overall support hypothesis 5c, especially with regard to conservative orientations. The assumption therein is that the effect of parental collectivistic orientations is mediated by the offspring's views. This supports the argument that parents pass on their collectivistic orientation to their children within the socialization process. The offspring's orientations resulting from this intergenerational transmission process then shape their ethnic partner choice. Moreover, the remaining weakly significant influences of parental conservative orientations and the remaining interaction effect of gender traditionalism and child's sex might indicate the parents' direct interference in the ethnic partner choice process, which is more likely to be the case among more collectivistic parents. They can advise their children or put pressure on them to bring their children to choose a co-ethnic partner. On the other hand, children sometimes anticipate the endogamy preferences of their parents or their opposition towards inter-ethnic unions and take these into consideration when choosing a partner. They might do so simply to please their parents and to get their approval. Yet, it might also be the case that they behave in accordance with these expectations to prevent conflict as well as social sanctions by the family or others. The remaining positive effect of parental collectivism supports both scenarios. Unfortunately, the underlying mechanism of this remaining influence of parental collectivistic orientations cannot be tested further with the data at hand. However, the remaining effect of parental conservatism is only weakly significant (p<.10).

2.8.4 MECHANISM: LANGUAGE

Lastly, Table II.2.24 displays the regression results exploring the intergenerational transmission of language retention on adolescents' ethnic partner choice. In model 1, only parental ethnic language retention, i.e., their language use with their family, is introduced into the empty model (cf. model 4a in Table II.2.20 on page 246). The more frequently parents use their mother tongue to talk to their children, the more likely it is their offspring will choose a co-ethnic partner over a partner from another ethnicity. Children whose parents always speak in their ethnic language are even 25 percent more likely to have a co-ethnic partner than children whose parents only speak the local language with them (p<.01). Moreover, parental language retention very slightly increases the adolescents' probability of being with a member of another ethnic minority. Conversely, it substantially decreases the probability of being with a native partner. Children whose parents always use the ethnic language when talking to them are 36 percent less likely to have a native partner than adolescents whose parents do not use an ethnic language for family communication (p<.001). This again confirms hypothesis 7a which postulates that language retention increases the probability of endogamy and reduces the probability of choosing a native partner.

Model 2 analogously analyzes the effect of adolescents' language retention. It is likewise a replication of the previous analyses (cf. model 4a in Table II.2.19, page 236) but with a markedly smaller sample. Nonetheless, the results are similar. Moreover, the association with ethnic partner choice shows the same pattern as the parental ethnic language use and thus also confirms hypothesis 7a. When jointly introducing parental and adolescent's language retention into the regression in model 3, effects of both variables are substantially reduced in size and significance. Both variables are no longer significant with regard to

endogamous partner choice and interethnic partnering with other ethnic minorities.[84] Yet parental ethnic language use continues to have a significant negative, if reduced, effect on the probability of being in an interethnic union with a native partner. Adolescents whose parents often or always speak their mother tongue with them are still 22 and 25 percent ($p<.05$) less likely to choose a native partner than adolescents whose parents only use the local language for family communication. And those whose parents sometimes speak their mother tongue to them are 14 percent less likely ($p<.10$; KHB-adjusted results). Adolescents' language retention does not have any significant effect on the ethnic partner choice any more. These results show, on the one hand, that parental and offspring's language retention are closely related, and that the parental ethnic language use seems to be mediated by their children's language use. This confirms hypothesis 7c which assumes such a mediating effect with regard to language retention. It is based on the theoretical considerations that parents pass on their language retention behavior to their children and therein inherently lays a preference for speaking the ethnic language. Language retention behavior and linguistic preference then steer adolescents' ethnic partner choice. The remaining effect of parental language retention suggests that adolescents refrain from entering an interethnic union with a native partner not only because they themselves might have a preference for linguistic similarity but also because their parents might prefer to speak in their ethnic language with their offspring's partner. Even more, parents might not be able to speak the local language sufficiently well to interact with potential native partners. This adaptation by adolescents to their parents' perceived or actual preferences might be either voluntary or enforced by parents.

While I am unfortunately not able to investigate the argument of language preferences and their link to language retention with the data at hand, the data does allow me to investigate the relevance of language skills in the local language to the ethnic partner choice. Thus in model 4, I additionally introduce adolescents' and parents' abilities in the local language into model 3.[85] Both adolescents' and parents' language abilities in the local language are negatively related to the probability of being in an ethnically endogamous union ($p<.05$) and positively to the probability of having a native partner ($p<.05$ and $p<.01$ respectively). However, the effect of parental skills is negligible due to its small size. The previously remaining effects of parental language retention on the probability of being in a relationship with a native stay virtually unchanged by the additional introduction of these variables.[86]

[84] When comparing models 1 and 2 with model 3 under KHB-adjustment, the parental effects of speaking often or always the mother tongue on their offspring's endogamous partner choice remain significant at the 10 percent level. KHB-adjusted effect sizes for these categories of parental language retention are identical to those without adjustment (cf. Table II.2.24). Also, with KHB-adjustment, adolescents' language retention effects become insignificant and substantially reduced in size with regard to endogamous and exogamous partner choice in model 3.

[85] Language skills were assessed by self-rated abilities. Adolescents and parents were asked to indicate how well they think they can speak the local language. Answer categories range from (1) 'not at all' to (5) 'excellently'.

[86] Running the regression in models 4 without KHB-adjustment (cf. Table II.2.24) renders the effects of parental language retentions on the probability of being in an intraethnic union insignificant. However, calculating it with the adjustment results in effects that are significant at the 10 percent level for parents who often or always use their mother tongue to talk to their families (AME = .19 for both categories of parental language retention). With regard to the probability of having a

Accordingly, language skills seem to have an independent effect on ethnic partner choice rather than being a mediator of language retention. This supports the theoretical argument that language has a practical as well as an emotional or identificatory dimension. To recapitulate, the practical side relates to language abilities and language being a medium of communication. The identificatory dimension on the other side relates to its central weight and position within ethnicity, its signal and relevance to ethnic identification, and linguistic preferences. Thus, it seems that the various dimensions of language jointly influence ethnic partner choice. However, the effect of language retention within the family on the ethnic partner choice seems not to be a result of missing local language skills within the parental generation. Rather, the emotional or identificatory aspects of language seem to produce this effect. Overall, language seems to be relevant to endogamous partner choice and the choice for or against a native partner. Finally, effects are less strong with regard to inter-ethnic unions with other minorities and almost all are insignificant.

Additional analyses reveal that the association of parental proficiency in the local language in model 4 is obscured by its interrelation with parents' and adolescents' language retention as well as with adolescents' local language skills. When leaving these other linguistic measures out of the regression, parental local language skills – especially its positive influence on the choice of a native partner – become apparent (results not shown). These additional analyses thus support the notion that adolescents might refrain from choosing a native partner due to the inability or difficulty of their parents to talk to their partner. Yet parental local language skills are again interrelated with collectivistic orientations, religion, and religiosity. Thus, identifying the underlying mechanism effect within quantitative analyses is not possible. Qualitative analyses would be necessary to explore how far children take their parents' language skills and preferences into consideration when choosing a partner.

native partner, parental language retention keeps having a significant effect in model 4. This result is similar with and without KHB-adjustment.

TABLE II.2.24 MULTINOMIAL LOGISTIC REGRESSION RESULTS FOR THE MECHANISM TEST OF THE INTERGENERATIONAL TRANSMISSION OF LANGUAGE RETENTION ON ETHNIC PARTNER CHOICE (AME)

	Intraethnic				***Interethnic: Other minority***				***Interethnic: Native***			
	Model 1	Model 2	Model 3	Model 4	Model 1	Model 2	Model 3	Model 4	Model 1	Model 2	Model 3	Model 4
Parent's language retention (ref. no second language)												
Never	0.026		0.053	0.075	-0.024		-0.020	-0.024	-0.001		-0.033	-0.051
	(0.100)		(0.138)	(0.125)	(0.087)		(0.097)	(0.097)	(0.141)		(0.144)	(0.131)
Sometimes	0.087		0.080	0.094	0.076		0.058	0.050	-0.162+		-0.138	-0.145
	(0.068)		(0.094)	(0.092)	(0.067)		(0.078)	(0.077)	(0.092)		(0.095)	(0.093)
Often	0.225**		0.189	0.189	0.074		0.032	0.025	-0.299**		-0.220*	-0.214*
	(0.086)		(0.123)	(0.118)	(0.059)		(0.077)	(0.076)	(0.095)		(0.109)	(0.107)
Always	0.248**		0.192	0.193+	0.107+		0.061	0.058	-0.355***		-0.253*	-0.251*
	(0.087)		(0.124)	(0.117)	(0.063)		(0.080)	(0.081)	(0.097)		(0.119)	(0.117)
Child's language retention (ref. no second language)												
Never		-0.020	-0.061	-0.075		-0.035	-0.040	-0.035		0.055	0.101	0.110
		(0.074)	(0.104)	(0.097)		(0.072)	(0.088)	(0.086)		(0.088)	(0.101)	(0.095)
Sometimes		0.025	-0.051	-0.070		-0.019	-0.352	-0.028		-0.005	0.086	0.098
		(0.048)	(0.089)	(0.079)		(0.064)	(0.067)	(0.063)		(0.074)	(0.070)	(0.062)
Often		0.161**	0.037	0.023		0.096+	0.059	0.064		-0.257***	-0.963	-0.087
		(0.057)	(0.089)	(0.077)		(0.050)	(0.066)	(0.065)		(0.070)	(0.079)	(0.072)
Always		0.231***	0.083	0.049		0.104	0.063	0.068		-0.335***	-0.146	-0.117
		(0.070)	(0.112)	(0.094)		(0.085)	(0.096)	(0.096)		(0.094)	(0.110)	(0.105)
Child's local language skills				-0.056*				-0.004				0.061*
				(0.023)				(0.025)				(0.025)
Parent's local language skills				-0.002*				0.002				0.001**
				(0.001)				(0.001)				(0.001)
N	814	814	814	814	814	814	814	814	814	814	814	814
Adjusted Wald-F	F (24, 230) = 38.99***	F (24, 230) = 41.89***	F (32, 222) = 30.71***	F (36, 218) = 25.78***	F (24, 230) = 38.99***	F (24, 230) = 41.89***	F (32, 222) = 30.71***	F (36, 218) = 25.78***	F (24, 230) = 38.99***	F (24, 230) = 41.89***	F (32, 222) = 30.71***	F (36, 218) = 25.78***

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Controlled for sex, age, country, immigrant generation, and ethnic composition of the friendship network. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

2.8.5 SUMMARY

Within this chapter, I tested the meaning of the culture-transmission process within the family for adolescents' ethnic partner choice. It constitutes a central element within the underlying theoretical model of this dissertation (cf. Figure I.3.1 on page 62). The assumption is that parents pass on cultural contents to their children within the socialization process. These include intermarriage attitudes and more general views towards out-group members, religion and religiosity, collectivistic orientations, and language (retention). These contents which children thus acquire within their upbringing are then argued to shape their ethnic partner choice.

To investigate this mechanism, I calculated several multinomial logistic regressions for each cultural content separately. Therein, I first introduced the parental measure of this content and subsequently their children's corresponding measure. The aim was to find out whether the effects of parental characteristics are mediated by their offspring's characteristics. The mediation would appear as a reduction or even vanishing of the parental effects with the additional introduction of adolescents' respective variables. Such mediating influences constitute supportive evidence for the proposed mechanism of the culture-transmission process within the family and its influence on the ethnic partner choice. If a residual effect of parental characteristics remains within the joint model this indicates that they also have a direct, independent influence on the ethnic partner choice of their children. These typically suggest parental interference in the partner choice process or the adaption of adolescents to perceived expectations of their parents.

Indeed the estimations within this chapter mostly showed that parental cultural characteristics were mediated by their offspring's corresponding characteristics. Results confirmed these theoretical considerations with regard to the intergenerational transmission of religion, collectivistic orientations, and language retention. However, this was not the case with regard to the proposed association of parental intermarriage and ethnic partner choice. The assumption was that interethnically partnered couples are more likely to hold more positive views on ethnically mixed unions and out-groups generally. However, since no information on parents' or adolescents' intermarriage attitudes were surveyed within the CILS4EU, I was not able to fully test this mechanism. I relied instead on measures of ethnic and national belonging as well as of the ethnic composition of their friendship network. The latter is indicative of adolescents' opportunity structure. These variables were associated with adolescents' ethnic partner choice but did little to mediate the relationship between parental intermarriage and ethnic partner choice. Thus I cannot finally determine whether the proposed mechanism with regard to parental intermarriage indeed exists or not. Yet parental intermarriage not only displayed significant effects on adolescents' ethnic partner choice but also in the expected direction. Thus, the proposition that the intergenerational transmission of intermarriage attitudes and more general out-group views within the family stands behind this effect of parental intermarriage seems both plausible and correct but remains a matter of conjecture.

Regarding language retention, I was able to show that language skills in the local language were relevant to adolescents' ethnic partner choice. However, they only minimally mediated the effect of language retention within the family. This result suggests that the practical and emotional or identificatory dimensions of language play independent roles for adolescents'

ethnic partner choice. The practical dimension relates to language abilities and language as a medium for communication and interaction. On the other hand, the emotional or identificatory dimension relates to the preference for speaking one language rather than another in social interactions as well as to ethnic identification and belonging. The latter can be considered to explain the effects of language retention on the ethnic partner choice.

For all cultural contents, the direct effects of the parental characteristics remained within this mediation effect. Effect sizes were however substantially reduced with the joint introduction of parental and adolescents' measures. Any remaining direct effects of parental cultural characteristics were only marginally significant. This is especially the case with regard to religion and collectivism. As explained in detail above, more substantial residual direct effects were visible for parental language retention and for parental intermarriage. Overall, the remaining effects of adolescents' cultural characteristics were often more substantial and significant than those of the parents. This indicates that adolescents' cultural characteristics in particular – which they acquired within cultural transmission in their childhood – shape their ethnic partner choice. Hence, all in all parents seem to have a substantial influence on their offspring's ethnic partner choice. This influence is however indirect and occurs through the conveyance of cultural characteristics within the socialization process in the family. Conversely, parental direct interference in the partner choice process – related to their culture – seem to play only a minor role, if at all.

2.9 ADDITIONAL ANALYSES

I conducted several additional analyses as robustness checks to the main analyses presented in the previous sections. The first two are related to the selectivity into romantic involvement and the aforementioned possibility of receiving biased estimators when adolescents who do not have a boyfriend or girlfriend are left out of the analysis (cf. chapter 2.5). Thereafter, I present the results of a longitudinal analysis of the influence of parental monitoring and cultural factors on adolescents' ethnic partner choice. This additional analysis is performed because cross-sectional analyses – as conducted in the main analyses – have two central shortcomings: First, for the most part they cannot clearly identify a temporal ordering of cause and outcome. Second, they cannot completely exclude the possibility that the effects they find are not caused by unobserved heterogeneity.

2.9.1 ADDITIONAL ANALYSES CONCERNING POTENTIAL SELECTIVITY INTO ROMANTIC INVOLVEMENT

The additional analyses related to adolescents' potential selectivity into romantic involvement and the resulting threat of receiving biased estimators consist of two separate parts. First, due to the exceptional pattern of romantic involvement among Turkish-German adolescents, I repeat the main analyses from chapter 2.7 wherein this origin group is excluded from the analyses. Second, I repeat the main analyses from chapter 2.7. However, instead of leaving adolescents who do not have a boyfriend or girlfriend out of the regression, they are included in the estimations. For this a fourth outcome of 'no partner' is added to the dependent variable. By taking this approach, the estimations of the relevance

of cultural characteristics to adolescents' ethnic partner choice are based on all adolescents rather than only on a subsample. If the results are similar within the main analyses and these additional estimations, this can be considered as a further confirmation of unbiased results within the main analyses.

MULTIVARIATE ANALYSES WITHOUT TURKISH ADOLESCENTS IN GERMANY

Within the examination of a possible selectivity into romantic involvement by cultural factors (cf. chapter 2.5), it became apparent that Turkish adolescents have an exceptionally high share of romantic involvement, especially in Germany. Moreover, religiosity was shown to have a positive effect on the probability of having a boyfriend or girlfriend for Muslims but not for any other religious group. This effect disappeared when excluding the group of adolescents with a Turkish background in Germany from the analyses. These conspicuous patterns among Turkish adolescents in Germany might bias results. This possibility is amplified by their comparably large group size, with 9 percent of all adolescents. Thus, as a robustness check, I re-calculate the multivariate analyses of the adolescents' cultural characteristics on their ethnic partner choice without adolescents of Turkish origin in Germany (results not shown). By doing so, I am able to investigate how far their exceptional role regarding their romantic involvement might have shaped and biased the results of the main analyses.

Overall, when excluding German-Turkish adolescents, results are similar to those found in the main analyses (cf. chapter 2.7) but somewhat less distinct (results not shown). Most effects are only slightly reduced in size and significance when excluding this group from the analyses. The significant interaction effects of religious affiliation and religiosity as well as gender-traditional orientations and the adolescent's sex also remain unchanged. Since the estimations are not directly comparable, these small differences do not necessarily indicate bias. Differences between the main analyses and these additional analyses are only minor and not concentrated on selected variables. Thus, it seems convincing that differences between the full and reduced sample rather originate from diverging sample sizes. If the group of Turkish-German adolescents would have biased the estimations, this bias would most likely have been specific to particular variables. To sum up, the group of adolescents with a Turkish origin in Germany does not seem to have had a biasing influence on the main results.

MULTINOMIAL LOGISTIC REGRESSION WITH 'NO PARTNER' AS AN ADDITIONAL OUTCOME

Investigations of a potential selectivity into romantic involvement showed that cultural factors play only a minor role for adolescents' probability of having a boyfriend or girlfriend. Thus, the conclusion was that results from the main analyses of adolescents' ethnic partner choice should be unbiased when leaving adolescents who are not romantically involved out of the estimations (cf. chapter 2.5). To ensure that this is indeed the right conclusion, I conduct a further robustness check. For this, the multivariate analyses from chapter 2.7 are repeated. Therein, 'having no romantic partner' is included as an additional outcome of the dependent variable in the multinomial regressions on adolescents' ethnic partner choice. This way, estimations are based on all adolescents and not merely on a selected group. This is especially relevant since the main analyses exclude three quarters of all adolescents by

leaving all respondents out of the estimations who were not romantically involved at the time of the interview (cf. Table II.2.3, page 207). Again, intraethnic unions constitute the base outcome.

Results of this robustness check can be found in Table C.25 and Table C.26 in the Appendix. The former investigates parental and the latter adolescents' cultural characteristics. Regarding the outcomes of the ethnic partner choice, the estimated results are mostly the same as in the main analyses (cf. chapter 2.7) but reduced in size. Nonetheless, the directions of the effects are the same and only minor differences in significances become apparent. This is the case for both sets of analyses – those considering adolescents' and those considering parental cultural characteristics. Deviating effects arise mostly in the control variables. Specifically, this takes the form of the new manifestation of a significant and relevant effect of adolescents' age. Further, the previously significant effects of sex and country become insignificant. While results are similar – although reduced in size – regarding parental cultural characteristics in the main and additional analyses (cf. Table C.25 in the Appendix), this is not entirely the case with regard to adolescents' characteristics (cf. Table C.26 in the Appendix): First, in the additional analyses, parental monitoring significantly increases adolescents' probability of being intraethnically liaised (AME = .014; $p<.05$) while parental monitoring did not display any significant influence on the offspring's ethnic partner choice in the main analyses. Second, in these additional analyses, adolescents' religiosity has a significant negative effect on their probability of being in an interethnic union with a native (AME = -.028; $p<.05$). Conversely, it did not show any significant influence on the ethnic partner choice in the main analyses except when introduced as an interaction effect with religious affiliation. Third, within these additional analyses, traditional gender role attitudes have a positive effect on interethnic partnering with a native (AME=.020; $p<.10$) as well as on intraethnic union formation (AME = .065; $p<.10$), although these effects are rather weak and only weakly significant. Yet within the main analyses, adolescents' traditional gender role attitudes did not significantly affect their ethnic partner choice unless introduced as an interaction effect with sex. Therein, gender traditionalism increased the probability of choosing a co-ethnic partner and decreased the likelihood of choosing a native partner among girls. The opposite effects were found for boys.

To sum up, multinomial logistic regression analyses wherein 'not having a partner' is included as an additional outcome and thus all adolescents are incorporated into the estimations transport similar results as the former main analyses of the ethnic partner choice. Effect sizes are not comparable, but effect directions and significances barely diverge. As explained in detail previously, new significant effects from parental monitoring, religiosity, and traditional gender role attitudes arise. Nonetheless, these effects are not very substantial and of marginal to moderate significance. While these additional effects occurred, previously found effects were unchanged in direction and significance. That these three effects became significant might also result from the larger sample size. Yet overall, these results are further supportive evidence that cultural selectivity into romantic involvement – if it even exists – does not bias the estimations of the main analyses.

2.9.2 LONGITUDINAL ANALYSIS

The following additional analyses are dedicated to a longitudinal re-investigation of the main analyses.

2.9.2.1 METHODOLOGICAL BACKGROUND AND APPROACH

BACKGROUND INFORMATION ON THE ADVANTAGES AND CENTRAL FEATURES OF LONGITUDINAL ANALYSES

Cross-sectional analyses have various weak points. Next to the uncertainty regarding the temporal ordering of cause and outcome, the possibility of unobserved heterogeneity in particular is a common and relevant concern. Not considering such heterogeneity between individuals can lead to biased results. Accordingly, causal inferences on the basis of cross-sectional analyses are potentially unreliable (Brüderl 2010). To prevent this issue as far as possible, researchers conducting cross-sectional empirical research typically control for variables that might bias estimations if left out. Such bias occurs if the omitted variables are related to the dependent and one or several independent variables (Allison 2009; Kohler and Kreuter 2008:207–11). Accordingly, I likewise introduced several control variables within the main analyses to reduce this problem. Thus far the threat of unobserved heterogeneity cannot completely be erased with this approach.

Yet making use of the longitudinal structure of panel data can for the most part eliminate the weak points of cross-sectional analyses. Longitudinal analyses allow one to take into consideration intra-personal psychological or social change as well as the temporal ordering of cause and outcome. The concern of unobserved heterogeneity and its resulting bias of estimates can also substantially be reduced. Yet not all longitudinal data analysis procedures necessarily alleviate this issue. If person-specific unobserved heterogeneity exists within a population, only models with fixed effects (FE) provide consistent estimators (Brüderl 2010). This is the case because FE-estimations rest on the within-principle. They consider the effects of intra-personal change of the independent variable X. This comparison of the same person at different points in time is termed the within-estimator. It constitutes the counterpart to between-estimators, i.e., the comparison of different persons at the same time.[87] Regressions relying on within-estimators by definition only contain an error term of time-varying heterogeneity (idiosyncratic error). It is identical to the constant β in typical regression models. Time-constant unobserved heterogeneity does not play a role and is thus not part of the FE-model. Yet not all longitudinal data analysis procedures are based on within-estimators (e.g., pooled regressions or RE-models). Thus, they do not yield the same advantage of eliminating the problem of time-constant unobserved heterogeneity. Only if it can be reasonably assumed that the constant β (i.e., a person's time-constant characteristics) is not correlated with the idiosyncratic error, will these other longitudinal analyses also provide unbiased results. But this assumption is rarely met by reality (Allison 2009; Andreß, Golsch, and Schmidt 2013:chapter 5; Brüderl 2010).

While FE-models are promising, they nonetheless also yield several shortcomings. First and foremost, this statistical procedure is not applicable to every research interest as the effects

[87] Cross-sectional analyses and other longitudinal procedures such as models with random effects (RE) are based on between-estimators.

of time-constant variables, such as sex or ethnicity, cannot be estimated (Brüderl 2010). This is also one of the central problems when analyzing the effect of cultural characteristics on an outcome, as I do within this dissertation. I will come back to this issue later on. Related to this, the applicability of the within-estimator is contingent on a sufficient number of individuals. Estimations with fixed effects are only based on observations that exhibit change on the independent variable(s). Thus, especially when analyzing characteristics with little intra-individual change, FE-estimations are constrained by the small number of cases (Brüderl 2010). Moreover, non-linear FE-models are further limited to observations that also show change on the dependent variable (Pforr 2013). Hence, FE-models are often argued to be less efficient than other procedures such as RE-models (Andreß et al. 2013). Further, the problem of endogeneity resulting from measurement errors, time-varying unobserved heterogeneity, or reversed causality still persists within FE-models too. Lastly, panel attrition can bias estimations if it is selective and caused by time-varying characteristics and if the characteristics that stand behind this selectivity have not been measured (Brüderl 2010).

To sum up, FE-models are generally to be preferred over cross-sectional and other longitudinal analyses due to their great advantage of delivering (mostly) unbiased estimations in the presence of time-constant unobserved heterogeneity. However, FE-models are restricted to certain research interests and data sources with sufficient case numbers. Further, they result in less efficient estimations and are not able to eliminate all potential sources of bias.[88]

LONGITUDINAL ANALYSES WITH THE CILS4EU

Due to the aforementioned shortcomings of cross-sectional analyses and advantages of FE-models, I will make use of the longitudinal structure of the CILS4EU survey. For this I calculate multinomial logistic regressions with FE (Pforr 2013) as additional robustness checks of my main analyses. Yet weighting results is not possible therein. Currently waves 1 through 3 of CILS4EU are available for all four countries, i.e. Germany, the Netherlands, England, and Sweden. However, Sweden was excluded in the main analyses and the data is also not suitable for a potential longitudinal analysis.[89] [90]

The parental questionnaire was only gathered in the first wave. Accordingly, the longitudinal analyses will only investigate the importance of adolescents' cultural characteristics for their ethnic partner choice. However, not all independent variables have been asked in each wave. Thus, a data set was constructed containing all relevant variables

[88] Also, hybrid models exist which combine FE and RE. Thereby they enable an estimation of the effects of time-constant variables. However, it is again not possible to identify the biasing effect unobserved heterogeneity has on these (Brüderl 2010).

[89] The reason for this is that the Swedish subsample does not contain information on the partner's origin if he or she is not Swedish. The category 'other origin' merely exists. Accordingly, the dependent variable of the ethnic partner choice cannot be constructed for the Swedish sample.

[90] Besides the three waves for all countries, the fourth and fifth waves are also available for Germany. Analyzing only the German subsample would, however, not yield a sufficient number of cases. Thus, the longitudinal analyses will rely on the first three waves for England, Germany, and the Netherlands.

from waves 1 and 3 (Kalter et al. 2016a, 2017). Gender role attitudes were not surveyed in the latter and therefore substituted by the information gathered in wave 2 (Kalter et al. 2016b). Similar to the main analyses, natives as well as cases with missing information on the respondent's origin, romantic involvement, and union type in either of the two waves were excluded from the analyses. Thus 10,459 respondents were excluded from the analyses; 3,660 cases remain.[91] This number still includes cases with missing information on one or several of the independent variables. I calculate multinomial logistic regressions with FE and robust standard errors for parental monitoring and each cultural content separately and report odds ratios (OR). Cases with missing information of the respective independent variable will be excluded each time from the analyses. Accordingly N varies between analyses. Regarding the dependent variable, I include the outcome of not having a partner as an additional outcome besides the original outcomes of being in an intraethnic union (base outcome), an interethnic union with a member of another ethnic minority, and an interethnic union with a native. I choose this approach since the number of cases and observations included in the regressions is substantially reduced from the overall number. This lies in the nature of FE-models since calculations are only based on the subsample of cases which show change in the independent (Andreß et al. 2013) and dependent variable (non-linear FE-models) (Pforr 2013:62).

2.9.2.2 TRANSITIONS – CHANGE AND STABILITY IN DEPENDENT AND INDEPENDENT VARIABLES

Before presenting results of the multivariate longitudinal analyses, I will briefly consider the extent of intra-individual stability and change in the dependent and independent variables. A substantial amount of change therein is necessary to be able to calculate multinomial logistic regressions with FE. Tables show each variable from wave 1 (rows) by the respective information from wave 3 (columns). Gray cells indicate the numbers and shares of adolescents who do not change across waves, whereas white fields represent adolescents who have diverging values on the same variable in waves 1 and 3.

Table II.2.25 depicts the intra-individual change in adolescents' union types. It shows that most adolescents who did not have a boyfriend or girlfriend in wave 1 are also not romantically involved in wave 3. Yet this does not have to mean that the adolescents who do not display change therein were not romantically involved at some point in time between these two survey rounds. Merely a fifth of adolescents who had a boyfriend or girlfriend in wave 1 also have a romantic partner two years later. Overall, 71 percent of adolescents have the same status of romantic involvement across waves (results not shown). 44 percent of those who were partnered with a native in wave 1, a third of those who were in an ethnically endogamous union, and 18 percent of those who had a boyfriend or girlfriend from another ethnic minority, are in the same type of union in wave 3. These individuals can be categorized as displaying stability in their ethnic partner choice. If previously romantically involved individuals do display change, they are most often no longer involved with anyone. On average this is the case for 52 percent of adolescents who had a boyfriend

[91] Comparing this number to the number of cases from the main analyses illustrates the extent of the panel attrition within the CILS4EU. N therein was 6,503. Accordingly 2,843 respondents got 'lost' from wave 1 to wave 3.

or girlfriend in wave 1. Change into another union type is not very common among those with co-ethnic or native partners. This picture looks different for adolescents whose earlier boyfriend or girlfriend belonged to another ethnic minority. Individuals who choose such a union apparently constitute a rather selective group who seem to be more open to the various union types in general.

TABLE II.2.25 ADOLESCENTS' INTRA-INDIVIDUAL TRANSITIONS: UNION TYPES

			... to...				
			No partner	Intraethnic	Interethnic: Other	Interethnic: Native	Total
Change from...	No partner	Obs.	2,152	130	110	319	2,711
		%	79.4	4.8	4.1	11.8	100.0
	Intraethnic	Obs.	193	105	12	22	332
		%	58.1	31.6	3.6	6.6	100.0
	Interethnic: Other	Obs.	110	30	39	36	215
		%	51.2	14.0	18.1	16.7	100.0
	Interethnic: Native	Obs.	186	21	20	175	402
		%	46.3	5.2	5.0	43.5	100.0
	Total	Obs.	2,641	286	181	552	3,660
		%	72.8	8.3	5.4	13.5	100.0

Note: Unweighted results. Rows: Wave 1; Columns: Wave 3. Gray cells indicate cases with no change across waves.

Parental monitoring behavior shows the most change of all independent variables (cf. Table C.27 in the Appendix).[92] Overall, only 15 percent have the same value on this scale in both waves. This share increases to 40 percent if change to directly neighboring values is also interpreted as stability. This shows that most changes are small. Extreme changes in the parental monitoring behavior are clear exceptions. When considering the change and stability in each item individually, between 32 and 35 percent of adolescents indicate the same degree of parental monitoring in both waves (results not shown). This higher stability in the single items is however not owed to different answering behavior across waves. Thereby, different answering behavior refers to individuals who answer a different amount of items across waves. The degree of stability remains unchanged when only considering those who answered the same amount of items in both waves or when considering only those who answered all items (results not shown).

Regarding religion, 84 percent of adolescents do not change their affiliation from wave 1 to wave 3 (cf. Table C.28 in the Appendix). Most changes are within Christianity. These are especially individuals who did not specify their Christian denominational belonging or belonged to another Christian branch in wave 1 and who are affiliated with the Catholic or Protestant Churches in wave 3. Additional analyses reveal that 90 percent of these cases represent the former scenario, i.e., they stated Christianity without any denominational specification as their religion in wave 1 and affiliate with the Catholic or Protestant Churches in wave 3 (results not shown). Accordingly, these cases can hardly be interpreted

[92] One of the items had a different wording in Germany in waves 1 and 3. While adolescents were asked to state their agreement to the statement 'My parents want to know the parents of people I hang out with' in wave 1, the statement was altered to 'My parents know the parents of the friends I hang out with'. Yet in the Netherlands and in England, the first wave's wording was kept.

as denominational change. It is more likely that they constitute stability but diverging answering behavior. Thus, when considering these cases (change from unspecified to specified Christian belonging and vice versa) as adolescents with a stable religious affiliation across waves, the overall stability in religious affiliation accounts for 90 percent. Inter-denominational conversions within Christianity (change from specific to other specific denominational belonging) sum up to 1.2 percent of all cases. 6 percent of religiously affiliated adolescents (wave 1) no longer affiliate with any religion in wave 3. Lastly, 2 percent of all adolescents start to affiliate with a religion after stating they did not belong to any religious community in wave 1. These numbers show that actual religious conversions are rather the exception. In sum, only 1.1 percent of adolescents change their religion across waves. All in all, these results show a very high degree of religious stability in adolescence. Changes within this table mostly indicate changes in religiosity rather than in religious affiliation. Most adolescents who display change gave up their religion (or started affiliating with a religion). It might likewise be the case that adolescents simply become braver and admit their agnostic or atheistic convictions as they get older. Additional analyses reveal that it is especially those adolescents who do not have strong feelings of belonging to their religion in wave 1 who display apostasy.

The change in religiosity is more pronounced than the one in religious affiliation (cf. Table C.29 in the Appendix). Yet overall, 60 percent of all adolescents ascribe the same importance to their religion across waves. If change in religiosity does occur, it is mostly to the neighboring answering category. Only 5 percent indicate more substantial changes in their religiosity.

Table C.30 in the Appendix displays change and stability in gender role attitudes.[93] 45 percent of adolescents hold the same attitudes in wave 2 as they did in wave 1. Since this variable was imported from wave 2, the actual change to wave 3 might be more substantial. Unfortunately, adolescents were not interviewed on the gender role attitudes therein. Adolescents who hold the most egalitarian attitudes make up the largest group. And it is also this group that shows the most stability. All in all, if intra-individual changes occur, adolescents are more likely to become more egalitarian rather than more traditional in their gender role attitudes. When taking a look at the single items, stability accounts for between 70 and 76 percent of all cases. The lower share of stability in the aggregated variable is, however, not due to diverging answering behaviors in the two waves, e.g., that all four items were answered in wave 1 but only three in wave 2.

Table C.31 in the Appendix displays the attitudinal change and stability in conservative orientations. While extreme changes are exceptional, a substantial share of change does occur. Only 16 percent of adolescents display absolute stability in this measure.[94]

[93] The items concerning gender role attitudes were only surveyed in the first two waves (and then in the fourth again). Thus, the table represents the attitudinal change from wave 1 to wave 2. Cases in which individuals answered only three of the four items were excluded due to their small number; thus reducing n from 3,394 to 3,358.

[94] Also the measure of adolescents' conservative orientations was constructed from four separate items. Some of the change might thus appear from diverging answering behaviors across waves, i.e., that different numbers of items were answered in waves 1 and 3. Additional analyses show that when such cases are excluded, the share of adolescents with stable orientations across waves

Considering change to the neighboring value as stability as well adds up to 31 percent of adolescents with unchanged conservative orientations. Taking a look at the change within the single items from which the index was calculated shows that attitudinal stability therein is between 43 and 55 percent (mean: 51 percent).

Table C.32 in the Appendix displays change and stability in adolescents' language retention. Overall, two thirds of all adolescents show no change therein. Not very surprisingly, most stability can be observed among those adolescents in whose families no second language is spoken besides the local language of the survey country. Again, extreme change is the clear exception. Most changes are to neighboring answer categories.

To sum up, most adolescents have the same relationship status and type in wave 3 as they did in wave 1. Changes between different union types are rather rare. This is especially the case for adolescents who were in intraethnic unions and in interethnic unions with natives in wave 1. Conversely, adolescents who had been partnered with someone from another ethnic minority seem to be more open to also entering the other two union types. Yet most changes are individuals who are no longer romantically involved. Among the independent variables, parental monitoring and conservative orientations displays the greatest amount of change. Adolescents' cultural characteristics show a considerable degree of stability across waves. It is strongest with regard to adolescents' religious affiliation. Only a very small minority of adolescents change their religious or denominational belonging. The change that occurs is rather a change in religiosity, i.e., apostasy or undenominational adolescents starting to affiliate with a religion. Several variables, namely parental monitoring, gender-traditional orientations, and conservatism were constructed from several items describing a common dimension. The single items all display more substantial stability across waves than the aggregated measures do. However, in additional analyses the possibility could be excluded that the lower amounts of change in the aggregated variables originate from diverging answering behavior across waves, i.e., that adolescents answer more or less items in wave 3 than they did in wave 1. All in all, while the dependent and independent variables are rather stable across waves, they nonetheless also contain change for some individuals. This allows calculating longitudinal analyses with FE. These analyses will be presented in the next section. However, the changes are not enough to analyze the influence of all explanatory variables in a joint model. Accordingly, the longitudinal multivariate analyses will be conducted for each factor separately.

2.9.2.3 FIXED-EFFECTS MULTINOMIAL LOGISTIC REGRESSIONS FOR PARENTAL INVOLVEMENT AND CULTURAL CONTENTS

I will present within the next paragraphs results from multinomial logistic regressions with FE of adolescents' cultural factors on their ethnic partner choice. Separate models are calculated for parental monitoring and each cultural factor. The dependent variable's outcomes are the various possible union types as in the main analyses, as well as 'not being romantically involved'. Intraethnic unions constitute the reference category. Results are presented as odds ratios. The estimations are conducted under control of age and the share of native friends within the friendship network. Both control variables show significant

slightly increases to 19 percent (results not shown). Thus, it seems that intra-individual change due to diverging answering behavior again seems to be only a minor issue herein.

positive effects on the probability of having a native rather than a co-ethnic boyfriend or girlfriend.

First, regarding parental monitoring, the assumption was that it increases the probability of endogamy and reduces the probability of interethnic partnering (hypothesis 1c). Table II.2.26 shows that parental monitoring has neither a significant nor a relevant influence on adolescents' ethnic partner choice. This result is identical to the findings from the cross-sectional main analyses in section 2.6.2 but opposes hypothesis 1c. Also, the investigation of the single items from which this measure was constructed yields insignificant effects.

TABLE II.2.26 FE MULTINOMIAL LOGISTIC REGRESSION OF PARENTAL MONITORING ON ADOLESCENTS' ETHNIC PARTNER CHOICE (OR)

Base outcome: Intraethnic	***No partner***	***Interethnic, other***	***Interethnic, native***
Parental monitoring	1.042 (0.109)	1.241 (0.185)	1.079 (0.142)
Age	1.090+ (0.056)	1.025 (0.075)	1.364*** (0.087)
Ethnic composition of friends (share of natives)	1.099 (0.091)	0.983 (0.109)	1.259* (0.137)
Observations		2,138	
Pseudo-R^2		0.030	
Chi^2		χ^2 (9) = 44.01***	

Note: Unweighted results. Robust standard errors are given in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

Table II.2.27 presents results on the influence of adolescents' religion and religiosity on their ethnic partner choice. Within the FE-regression, religious affiliation does not display any significant influences on adolescents' ethnic partner choice (cf. model 1). As previously shown, the number of conversions, i.e., changes of religious or denominational affiliation, is very small. Thus, not finding any effect of religion might not mean that it does not shape the ethnic partner choice but that case numbers are not sufficient.

Estimations of the effect of religious affiliation cannot be performed appropriately in FE-models due to the small amount of change therein. Most of the changes that do appear seem to represent a variance in religiosity rather than in religious affiliation. Therefore, I constructed a dummy variable which only captures whether adolescents affiliate with any religion (0) or not (1). Results for this variable are presented in model 2 (Table II.2.27). Therein, not affiliating with any religion is related to a higher likelihood of being in an interethnic rather than in an ethnically endogamous union (p<.10). Similarly, religiosity in model 1 shows a significant negative effect on the likelihood of having a native partner (p<.10) or a partner from another ethnic minority (p<.05). Both these measures thus capture various dimensions of religiosity. When introducing both measures into the same FE-model, the effect of 'having no religious affiliation' becomes insignificant whereas the effect of the importance of religion remains virtually unchanged (results not shown). Thus, all in all, religiosity decreases the odds of interethnic partnering and increases the odds of ethnic endogamy. This result confirms hypothesis 3c which proposed that adolescents' religiosity increases the probability of ethnic endogamy and decreases the probability of having a native partner. The result is partly in line with the prior cross-sectional results

which indicated varying effects of religiosity on the ethnic partner choice dependent on the individual's religious affiliation. In the main analyses, this negative effect of religiosity on interethnic partnering (with a native) became only apparent for members of non-Christian religions, including Muslims. Christians and undenominational adolescents showed the reverse effect. While hypothesis 3d did not expect opposite effects for various religious groups, the assumption was nonetheless that the effect of religiosity proposed in hypothesis 3c would be stronger for Muslims. While it is not possible to calculate interaction effects in FE multinomial logistic regressions in Stata, it is possible to investigate the effect of religiosity for Muslims separately. This shows that indeed the previously found effect of religiosity on adolescents' ethnic partner choice is more pronounced than when including all adolescents in the estimation despite the smaller case number (results not shown). This result confirms hypothesis 3d.

TABLE II.2.27 FE MULTINOMIAL LOGISTIC REGRESSION OF RELIGIOUS AFFILIATION AND RELIGIOSITY ON ADOLESCENTS' ETHNIC PARTNER CHOICE (OR)

Base outcome: Intraethnic	***No partner***		***Interethnic: Other***		***Interethnic: Native***	
	Model 1	Model 2	Model 1	Model 2	Model 1	Model 2
Religious affiliation (ref. Muslim)						
Christian: Catholic	0.951		0.214		1.650	
	(0.895)		(0.310)		(2.293)	
Christian: Protestant	0.194		0.089^{+}		0.525	
	(0.201)		(0.129)		(0.799)	
Christian: Other/ unspecified	0.296		0.119		0.470	
	(0.284)		(0.168)		(0.703)	
No religion	1.025		1.063		3.454	
	(0.756)		(1.318)		(4.236)	
Other religion	1.189		3.416		6.442	
	(1.004)		(4.630)		(8.975)	
Importance of religion	0.667**		0.600*		0.741^{+}	
	(0.104)		(0.120)		(0.130)	
No religious affiliation		1.843		3.039^{+}		2.641^{+}
		(0.901)		(1.911)		(1.459)
Age	1.090^{+}	1.100^{+}	1.015	1.017	1.377***	1.384***
	(0.055)	(0.054)	(0.074)	(0.073)	(0.089)	(0.087)
Ethnic composition of friends (share of natives)	1.159^{+}	1.151^{+}	1.066	1.047	1.354**	1.338**
	(0.093)	(0.088)	(0.117)	(0.110)	(0.147)	(0.141)
Observations	2,248	2,248	2,248	2,248	2,248	2,248
Pseudo-R^2	0.050	0.034	0.050	0.034	0.050	0.034
Chi^2	χ^2 (24) = 77.74***	χ^2 (9) = 52.98***	χ^2 (24) = 77.74***	χ^2 (9) = 52.98***	χ^2 (24) = 77.74***	χ^2 (9) = 52.98***

Note: Unweighted results. Robust standard errors are given in parentheses.
Significance levels: + p < .10, * p < .05, ** p < .01, *** p < .001

Next, Table II.2.28 displays the result of the FE-multinomial logistic regression of collectivistic orientations on adolescents' ethnic partner choice. Collectivistic orientations are captured through gender role attitudes and conservative orientations. Gender role attitudes seem not to matter for adolescents' ethnic partner choice. Conversely, conservative orientations reduce the odds of having a native partner (p<.05). These results are in line with and validate the findings from the main analyses which came to the same result. However, hypothesis 5a is only partly confirmed by these results. It assumed that both measures of collectivism would have this effect.

As I argued in the main analyses, it might be the case that gender roles simply do not yet play a role for adolescents' partner choice. Within the main analyses, however, an interaction effect was found: While girls with more traditional gender role attitudes were less likely to have a native partner and more likely to be endogamously liaised, no effect was found for boys. This interaction effect could not be replicated in the longitudinal analyses when calculating separate models for boys and girls (results not shown). That these different effects for boys and girls cannot be reproduced with the longitudinal analyses might however also be owed to the small case numbers. Further, the effect of conservatism seems to be partly mediated by age. The negative effect of conservative orientations on the probability of having a native partner is even stronger and highly significant when leaving out age as a control variable (OR=.437; p<.001).

TABLE II.2.28 FE MULTINOMIAL LOGISTIC REGRESSION OF ADOLESCENTS' COLLECTIVISTIC ORIENTATIONS ON THEIR ETHNIC PARTNER CHOICE (OR)

Base outcome: Intraethnic	***No partner***	***Interethnic: Other***	***Interethnic: Native***
Traditional gender role attitudes	1.126 (0.394)	0.622 (0.317)	1.294 (0.586)
Conservatism	0.864 (0.159)	0.957 (0.236)	0.632* (0.144)
Age	1.117* (0.063)	1.010 (0.082)	1.352*** (0.098)
Ethnic composition of friends (share of natives)	1.162+ (0.094)	1.086 (0.121)	1.374** (0.150)
Observations		2,072	
Pseudo-R^2		0.039	
		χ^2 (12) = 55.56***	

Note: Unweighted results. Robust standard errors are given in parentheses.
Significance levels: + p < .10, * p < .05, ** p < .01, *** p < .001

Lastly, Table II.2.29 displays regression results with FE of adolescents' language retention on their ethnic partner choice. This variable does not have any significant influence thereon. This result is robust whether the variable is introduced as metric (model 1) or categorical (model 2) into the regression. Conversely, within the main analyses language retention increased the probability of ethnic endogamy and decreased the probability of being interethnically liaised, especially with a native. Hypothesis 7a also proposed this effect found in the cross-sectional analyses. Yet the longitudinal analyses do not confirm this hypothesis.

All in all, the longitudinal investigation of the influence of parental monitoring and adolescents' cultural characteristics for the most part mirrored the results that were found in the cross-sectional main analyses. Similar effects as in the main analyses were found with regard to adolescents' religiosity and conservative orientations. Moreover, a dummy variable of being affiliated with a religion, a further dimension of religiosity, supported the result found for religiosity. Furthermore, as in the main analyses, no significant influence of parental monitoring and traditional gender role attitudes on the ethnic partner choice was detected in the longitudinal estimations either. Due to the very small number of changes in adolescents' religious affiliations, the influence of this characteristic could not be

investigated within the FE-models. Lastly, only one variable provided different results within the longitudinal and the cross-sectional analyses: Adolescents' language retention. While this variable was positively related to ethnic endogamy (and interethnic partnering with a member of another ethnic minority) and negatively to the probability of choosing a native partner in the main analyses, it did not show any significant effect in the FE-models. This might be the case because language retention is indeed of no importance for adolescents' ethnic partner choice. In this case, the significant effects in the main analyses would be a result of unobserved heterogeneity. Yet the effect of language retention might not show in the longitudinal analyses due to the small number of cases.

TABLE II.2.29 FE MULTINOMIAL LOGISTIC REGRESSION OF ADOLESCENTS' LANGUAGE RETENTION ON THEIR ETHNIC PARTNER CHOICE (OR)

Base outcome: Intraethnic	***No partner***		***Interethnic: Other***		***Interethnic: Native***	
	Model 1	Model 2	Model 1	Model 2	Model 1	Model 2
Language retention	0.816^{+}		0.929		0.939	
	(0.090)		(0.127)		(0.135)	
Language retention (ref. no second language)						
Never		1.342		2.045		2.478
		(1.117)		(2.030)		(2.170)
Sometimes		0.881		0.944		1.330
		(0.433)		(0.536)		(0.756)
Often		0.892		1.486		1.395
		(0.422)		(0.791)		(0.796)
Always		0.536		0.784		0.923
		(0.260)		(0.440)		(0.569)
Age	1.077	1.073	1.021	1.020	1.361***	1.360***
	(0.054)	(0.054)	(0.073)	(0.074)	(0.086)	(0.086)
Ethnic composition of friends (share of natives)	1.132	1.141	1.060	1.089	1.332**	1.352**
	(0.089)	(0.092)	(0.113)	(0.119)	(0.142)	(0.146)
Observations	2,220	2,220	2,220	2,220	2,220	2,220
Pseudo-R^2	0.032	0.036	0.032	0.036	0.032	0.036
	χ^2 (9) = 48.81***	χ^2 (18) = 55.10***	χ^2 (9) = 48.81***	χ^2(18) = 55.10***	χ^2 (9) = 48.81***	χ^2 (18) = 55.10***

Note: Unweighted results. Robust standard errors are given in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

The latter have barely been mentioned before but have been a substantial threat to the ability of conducting these supplementary longitudinal analyses. As mentioned before, the relatively small number of cases was the reason to conduct the estimations for parental monitoring and each cultural content separately. Within the tables above, case numbers seem substantial. This is, however, mostly the case because 'not having a partner' was introduced as an additional outcome for the dependent variable. Excluding this option – as was done in the main analyses – reduced N to 200-250, depending on the degree of change of the respective explanatory variable. Accordingly, being able to indeed reproduce most findings from the main analyses within the longitudinal analyses can be considered a substantial corroboration of the prior findings. Moreover, these additional longitudinal analyses send an important message with regard to the interpretation of the main analyses, as it is not possible to make causal claims with cross-sectional results, but merely to talk about associations. This is different with regard to FE-models. They are able to indeed

identify causality. Thus, these additional analyses are the empirical support for the assumptions of causality within the hypotheses and theoretical model of this dissertation. The cross-sectional associations found in the descriptive and multivariate main analyses of this dissertation can be assumed to be indeed causal relationships. The cultural characteristics under study undeniably participate in shaping the ethnic partner choice.

2.10 SUMMARY AND CONCLUSION

This second chapter within the empirical part of this dissertation was dedicated to the ethnic partner choice among adolescents with a migratory background in Europe. First, I empirically investigated the relevance of culture to their ethnic partner choice. Therein the focus was on intermarriage attitudes and more general out-group views, religion and religiosity, collectivistic orientations, and language. Second, the proposed theoretical model (cf. Figure I.3.1 on page 62) was tested which was derived in the first part of this dissertation from theoretical considerations and insights from prior empirical research. In a few words, it summarizes the parental influence on their children's ethnic partner choice. Parents cannot only get directly involved therein but they also have an indirect bearing on it via the culture-transmission process. Parents pass on the central elements of their culture to their children within the socialization process. These then mold their offspring's characteristics, orientations, and social positions and consequently also affect their ethnic partner choice.

For the empirical investigation, data from the 'Children of Immigrants Longitudinal Survey in Four European Countries' (CILS4EU) were utilized. CILS4EU is a longitudinal international survey on the integration of adolescents of different immigrant origins and generations in England, Germany, the Netherlands, and Sweden. It started with a sample of 14-year old adolescents in 2010. The main analyses are cross-sectional and rely on data from the first wave. To empirically analyze the two central research interests of this dissertation, descriptive and multivariate analyses were conducted. More specifically, the latter were multinomial logistic regressions with adjustment for the sampling procedure. Due to these adjustments, the results are representative of the adolescent population with a migratory background in European countries under study.

Prior to the main analyses, additional estimations were performed to consider and test for a possible selectivity into romantic involvement by cultural factors. This is relevant because in the main analyses on adolescents' ethnic partner choice, individuals who do not have a boyfriend or girlfriend are excluded from the analyses. These, however, constitute the majority of three quarters of all adolescents. If this group were selective in terms of the cultural characteristics under study, this would result in biased estimates within the main analyses on adolescents' ethnic partner choice. Yet results mostly showed no or only minor influences of the adolescents' and parental cultural characteristics on the probability of having a boyfriend or girlfriend. Thus, romantic involvement seems not to be culturally selective. Accordingly, no adjustment within the main analyses by calculating and implementing additional weights was necessary. Subsequent analyses were then conducted only on the basis of romantically involved adolescents.

On the subject of the ethnic partner choice, the great majority of immigrant adolescents (60 percent) are liaised with a native partner. Intraethnic unions and unions with members of other ethnic minorities make up the remaining unions to almost equal parts.[95] Descriptive and multivariate analyses revealed that both adolescents' as well as parental cultural characteristics had considerable effects on the ethnic partner choice. As expected, parental intermarriage – as an indicator of intermarriage attitudes and more general out-group views – was related to a higher probability of interethnic partnering with a native and a lower probability of ethnic endogamy. Regarding religion, the following hierarchy with regard to endogamous partner choice was hypothesized: Muslims > other Christians > Catholic, Protestant, and undenominational individuals. The reversed hierarchy was assumed for interethnic unions with natives. These hierarchies were mostly met by the results. Adolescents not belonging to any religion were the only exception. They displayed a higher probability of choosing a co-ethnic partner and a lower probability of choosing a native partner than expected. Religiosity only showed the expected association with the ethnic partner choice within descriptive but not within the multivariate analyses. However, when introducing an interaction term of religious affiliation and religiosity into the regression, it showed that religiosity indeed matters for the ethnic partner choice. Yet its effect varies according to the individual's religious belonging: Especially for Muslims, religiosity increased the probability of being endogamously liaised. This stronger effect of religiosity among Muslims was likewise in line with expectations. Overall, results were similar when examining the effects of parental instead of adolescents' religious affiliation and religiosity. Thus, I will not go into detail apart from noting that other than for adolescents, no interaction effect of religion and religiosity was found among parents. Next, collectivistic orientations partly displayed the expected influence: Conservative orientations were – as hypothesized – related to a higher endogamy probability and to a lower probability of choosing a native partner. Then again, gender role attitudes did not show any effect on the ethnic partner choice within descriptive and multivariate analyses. Additional analyses revealed that gender role attitudes seem to shape the ethnic partner choice of girls but not that of boys. Girls with more traditional views were – in line with expectations – less likely to choose a native boyfriend but more likely to choose a co-ethnic partner than girls with more egalitarian orientations. The same effects were found for the corresponding measures of parents' collectivism. Lastly, language retention was, as expected, linked to a higher probability of choosing a co-ethnic partner and a lower probability of choosing a native partner. This effect was similar when considering adolescents' and parents' language retention.

Overall, it became apparent that cultural characteristics are relevant and significant determinants of endogamous unions and interethnic partnering with a native. They displayed however little to no association with the choice of a partner from a different ethnic minority. Three explanations can be brought forward for this finding: First, it might be the case that this special form of ethnic partner choice is indeed not shaped by culture at

[95] Resulting from the operationalization of the dependent variable, it is likely that the share of ethnic endogamous unions is overestimated whereas ethnically mixed unions with members of ethnic out-groups might be underestimated. This is the case because detailed information on the partner's origin was not provided within the CILS4EU for partners who were categorized as having an 'other background' than the larger minority categories.

all but by other factors. This could, for example, be the opportunity structure and thus the chances of meeting out-group members. Second, it is possible that – in opposition to the other union types – it is not cultural similarity but cultural difference that may be the driving force behind the choice of a boyfriend or girlfriend from another ethnic minority. In this case, the 'foreign' aspect might be the origin of attraction and interest in the first place. Third, it might be the case that different determinants and motivations stand behind this partner choice for different couples or group of people. Partners from other ethnic minorities constitute a heterogeneous group and thus diverging if not even opposing motivations might promote the choice of such an ethnically mixed union. This includes the ones mentioned beforehand.

The theoretical model of parental direct and indirect influence (cf. Figure I.3.1 on page 62) was also investigated both descriptively and multivariately. Regarding the direct influence, parental monitoring showed a significant, yet not very strong, association with the ethnic partner choice in the descriptive but not in the multivariate analyses. Thus, it seems that parental monitoring does not matter for adolescents' ethnic partner choice. This result does, however, not exclude the possibility of parents using other ways of getting directly involved such as giving advice, setting up dating rules, or exerting pressure. Further, descriptive analyses of the intergenerational cultural transmission exhibited a considerable congruence between parental and offspring's cultural characteristics. This supports the notion that parents pass on cultural contents to their offspring within the socialization process, as proposed by the theoretical model. Yet the congruence and thus transmission is not exhaustive, meaning that parents and their offspring do not always fully represent each other within the cultural characteristics under study. This can have various reasons: First, parents might purposefully not pass on their cultural heritage or only parts of it. This might, for example, be motivated by the wish not to obstruct their offspring's integration into the receiving society. Second, it might be the case that parents do want to pass on their culture but are not entirely successful in this endeavor. Lastly, imperfect cultural transmission from one generation to the next can also be an indicator of cultural change.

However, descriptive analyses of congruence in cultural characteristics are not sufficient to identify whether it is indeed the process of intergenerational cultural transmission which produces this similarity. Even more, they give no information on the transmission process' importance for ethnic partner choice. Therefore, these issues were also tested multivariately. This was done for each cultural content separately. For this, at first only the parental cultural characteristics were introduced into the multinomial logistic regressions; and in a subsequent model the corresponding characteristics of the adolescents were added. Therein, the former effects of parents' religion, collectivistic orientations, and language retention were mediated by the offspring's respective variables. For these characteristics, the parental effects were substantially reduced with the introduction of the adolescents' characteristics. This result confirms the theoretical model of this dissertation, i.e., that parents pass on cultural contents to their children. The offspring's attributes and orientations resulting from this transmission process subsequently shape their ethnic partner choice. All parental effects were substantially reduced in size within these mechanism tests and most became insignificant. This means that the parents predominantly shape indirectly their offspring's partner choice with regard to these cultural contents

through the conveyance of their culture. For some religious affiliations and for conservative orientations, however, significant effects remained after the introduction of the offspring's attributes into the regression. This means that these parental cultural characteristics not only have an indirect but also a direct impact. This could, for example, be the case if parents get directly involved in the partner choice process in some way, such as by exerting pressure on their child to conform to their own expectations, wishes, or cultural norms. But it might also be the case that children know and anticipate these and thus behave in accordance with them. Yet the remaining effects were only marginally significant. Thus, it is especially by the culture-transmission process that parents steer their children's ethnic partner choice. The mediating effect of adolescents' variables was not found with regard to parental intermarriage though. To recapitulate, parental intermarriage was introduced as an indicator of parental intermarriage attitudes, more general out-group views, and their intergenerational transmission. However, no direct measurement of such attitudes and views was available within the CILS4EU. Instead, measures of adolescents' feelings of ethnic and national belonging as well as of the ethnic composition of their friendship networks were utilized. These variables showed significant effects on adolescents' ethnic partner choice but did little to mediate the effect of parental intermarriage. That no mediation could be identified might be owed to this use of related characteristics instead of those proposed in the theoretical considerations. This latter result thus neither confirms nor contradicts the theoretical model.

To sum up, results within this chapter have shown that culture not only shapes adults' ethnic partner choice but already that of adolescents. Moreover, the empirical investigations have for the most part confirmed the theoretical model of this dissertation. As proposed therein, parents indirectly shape their offspring's ethnic partner choice by passing on their culture to them. The resulting cultural characteristics subsequently influence the partner choice process. While parental monitoring did not confirm the assumption of direct parental interference, the remaining direct effects of parental cultural characteristics might be indicative of other ways of direct parental involvement.

Lastly, several additional analyses were conducted: First, two aimed at strengthening the finding that selectivity into romantic involvement by cultural characteristics is not a matter of concern and an origin of potential bias for the main analyses. For this, the main analyses from chapter 2.7 were repeated while excluding Turkish-German adolescents. This was done since this group had displayed exceptional patterns of romantic involvement. Accordingly, they were excluded to see whether results are driven by this group. Overall, results were similar to the main analyses but less distinct. This is likely due to the smaller sample size. Furthermore, the main analyses from chapter 2.7 were again repeated in which having 'no partner' was added as an additional outcome within the multinomial logistic regressions. By doing so, estimations were based on all adolescents and not only on a selective group. Therefore, bias by potential selectivity into romantic involvement that has not shown up in the preceding selectivity analyses can be excluded. To recapitulate, the main analyses were only based on romantically involved adolescents. Again, results were similar to those found in the main analyses. All in all, these two additional analyses on the selectivity into romantic involvement therefore provide further confirmation that results in the main analyses are not biased by any selectivity into romantic involvement. Second, supplementary analyses using the longitudinal data structure of the CILS4EU were

conducted to address the issue of unobserved heterogeneity. For this, fixed-effects multinomial logistic regressions were estimated for parental monitoring and each cultural content separately. With the exception of language retention, the results confirmed the results found in the main analyses. However, the investigation of religious affiliation was not possible due to the very small number of changes therein. This was a more general problem within these additional analyses: Case numbers were low since only cases with changes on dependent and independent variables are included in the estimations within multinomial logistic regressions with FE. This is also the reason why the cultural characteristics' effects were not considered in a joint model. In sum, the additional analyses validated and confirmed the empirical findings within the main analyses of this study.

PART III: SUMMARY, CONCLUSION, AND DISCUSSION

1. SUMMARY AND CONCLUSION

1.1 SUMMARY OF DISSERTATION

This dissertation aimed to answer the following research questions: First, how far does culture shape the ethnic partner choice of immigrants and their descendants? Second, what role do parents play within the partner choice of their children in immigrant families? And particularly, to what extent do they indirectly steer their offspring's ethnic partner choice by passing on central contents of their own culture to them?

1.1.1 PART I – THEORETICAL BACKGROUND

To answer these questions, the first part of the dissertation gave an overview of the relevant theoretical and empirical literature on these issues. After defining the most central concepts and introducing the topic of ethnic partner choice, this theoretical first part was organized in two sections: The first section (chapter 3) discussed the influence of parents on the ethnic partner choice. Therein the focus was particularly on the theory of intergenerational cultural transmission, which is argued to constitute parents' indirect influence. In the second section (chapter 4), the central cultural aspects were discussed; this was specifically their influence on ethnic partner choice and their intergenerational transmission.

PARENTS' DIRECT AND INDIRECT INFLUENCE

First, various ways in which parents can get directly involved in their offspring's ethnic partner choice process were shortly presented. These include very diverse measures, such as matchmaking, giving advice, or using social sanctions.

Second, the indirect way in which parents steer their children's partner choice was presented, for which this dissertation built substantially on the theory of cultural transmission. Cultural transmission is the complement to the process of biological transmission. Whereas biological transmission relates to the conveyance of genetic material, the term cultural transmission refers to the conveyance of any non-genetic information. As a result, cultural transmission is a very broad concept and entails the transmission of many diverse contents such as religion, eating habits, social values, tools, language, or customs (Berry et al. 2011; Cavalli-Sforza and Feldman 1981). However, the focus in the present dissertation was put on the most central cultural contents and on those that are relevant to the ethnic partner choice. In particular these are attitudes towards interethnic unions and more general out-group views, religion and religiosity, collectivism, and language. Further, the focus was on the process of vertical transmission, i.e., from parents to their children. However, the transmission can also emanate from other agents. These can be members of older generations other than the parents such as relatives, teachers, or neighbors (oblique transmission) or members of the own generation such as siblings or friends (horizontal transmission) (Berry et al. 2011; Cavalli-Sforza and Feldman 1981). Moreover, the transmission can originate from members of the own group or from members of cultural out-groups. The latter describes assimilative influences, whereas transmission within a

cultural group is termed socialization or enculturation. While enculturation relates to the predominantly unintended transmission through the mere embeddedness in the culture, socialization refers to conscious and deliberate instructions of the culture's central elements (Berry and Georgas 2009).

Mchitarjan and Reisenzein's (2013c) argue in their 'theory of cultural transmission in minorities' that individuals have a so-called culture-transmission motive. This motive describes an interest in passing on the own culture. Just as the theory of cultural transmission applies to all persons, the culture-transmission motive (which is a transmission content in itself) also can be found in all groups. However, cultural transmission is practically an automatic process within the majority population in a society. Children are exposed to various socializing and enculturating influences, e.g., from peers, the school, or media. These provide largely culturally homogenous surroundings and thereby ensure the acquisition of the relevant cultural contents without ample parental efforts. But for ethnic minorities, such socializing and enculturating influences outside of the family are mostly limited, do not exist, or even oppose their own culture. In such environments, the culture-transmission motive gets activated. This means that parents realize the imminent loss of their own culture for their children. So they will make additional efforts to pass on their culture (Mchitarjan and Reisenzein 2013c).

Parents apply various conscious and unconscious mechanisms to convey their culture: First, they act as role models. Children observe how their parents behave and react in certain situations. They then internalize this observed behavior to act in the same or a similar fashion later on (Bandura 1971, 1977). Second, parents directly teach and instruct their children on a wide variety of matters they consider important, such as values, desired behaviors, or worldviews. They do so by talking to their children, but also by participating in shared activities (Csibra and Gergely 2006). Third, children grow up in environments which are determined by their parents' social statuses or positions. These environments have additional socializing influences on the offspring and partake in shaping their attitudes and values, etc. As time passes, children take over similar social positions to their parents and thereby also share their values, worldviews, and attitudes. This is termed status inheritance (Glass et al. 1986). Fourth, parents also have the option to consciously channel their children into surroundings or networks which they consider will reinforce their socialization efforts (Himmelfarb 1979).

Further, it is emphasized by some scholars that cultural transmission is not a one-sided process wherein contents are simply passed on. Rather, children who stand on the receiving end of the transmission process still take an active role therein. In most instances, they need to be aware of the conveyance and to decide whether they accept the contents for the transmission process to be effective (Grusec and Goodnow 1994). But the success of the transmission is dependent on further factors, the so-called transmission belts: The persons involved in the process – in this case parents and their offspring, the relationship between them, the particular cultural transmission content and the importance ascribed to it, as well as the context in which the transmission takes place (Schönpflug 2001; Trommsdorff 2009). Due to its preconditions and transmission belts, this process typically falls short of a full transmission. Yet, an incomplete transmission is typically not perilous to a cultural group's survival. Quite the opposite is the case: Imperfect transmission is actually imperative for the possibility of cultural change (Berry et al. 2011; Berry and Georgas 2009).

CULTURAL CONTENTS –TRANSMISSION AND RELEVANCE TO THE ETHNIC PARTNER CHOICE

The focus within this dissertation lay on those cultural contents that are not only of central importance for the group's identity and functioning (cf. Mchitarjan and Reisenzein 2013b), but also for the ethnic partner choice. These are intermarriage attitudes and more general views towards out-group members, religion and religiosity, collectivistic orientations, and language. Theoretical considerations and prior research efforts were presented to demonstrate that they are being passed on within the family and that they shape immigrants' ethnic partner choice (cf. chapter 4 in part I). In the following, I will give a short summary of each content:

First, regarding intermarriage attitudes, it can be distinguished between personal preferences and general intermarriage attitudes. The latter pertain to the partner choice of others (Herman and Campbell 2012). Differences not only exist in both between ethnic group (e.g., Boos-Nünning and Karakaşoğlu 2004; Munniksma et al. 2012), but all groups have more preferable views on some out-groups than on others (e.g., Huijnk et al. 2013; Potârcă and Mills 2015). These ethnic hierarchies seem to correlate with the degree of cultural similarity (Lucassen and Laarman 2009). Personal preferences in particular (Çelikaksoy et al. 2010; Kalmijn 1998) but also general intermarriage attitudes (Carol 2016) or more general out-group views (Levin et al. 2007) are undoubtedly related to ethnic partner choice. More positive attitudes increase the likelihood of entering a mixed union.

These attitudes and preferences are being passed on through the different mechanisms of cultural transmission: The offspring observes the parental union type and internalizes it as an ideal. Next, parents talk to their children about their out-group views as well as attitudes towards mixed unions and they communicate their views on their children's relationships (Edmonds and Killen 2009; Huijnk and Liefbroer 2012). Lastly, parents pass on their social network compositions to their children (Nauck 2001a). These shape the opportunity structure to meet certain partners (Kalmijn 2010). But they also constitute additional socializing influences (Carol and Teney 2015; Glass et al. 1986) which shape out-group views, intermarriage attitudes, and personal preferences.

Second, ethnic partner choice is shaped by religion. This occurs through two channels: personal preferences and religious norms. First, individuals tend to prefer a similar partner (Becker 1974). Religious endogamy brings along the promise of likeness not only in religious characteristics, such as religious traditions, practices, and beliefs (Casier et al. 2013; Hendrickx et al. 1991), but also in non-religious characteristics. These includes similarity in tastes, values, ideas on childrearing, worldviews, and so forth (Lehrer 2004; Sherkat 2004). Second, every religion entails the norm of religious – or even denominational – endogamy. This norm prescribes the choice of a partner from within the own religious or denominational group (Esposito 2003; Schöpsdau 1995). The norm's objective is to retain the community's current and future members, to safeguard the group's social cohesion, and ultimately to guarantee its survival (Cavan 1970; Gordon 1964). Yet, religious groups enforce their endogamy norms to different degrees (Merton 1976). Members of the religious community, among them the parents, can assert the norm by getting involved in the partner choice process or by using (the threat of) social sanctions (Kalmijn 1991, 1998). Yet such interference is not necessary if the norm has been internalized in the course of the socialization (e.g., Casier et al. 2013). Related and similarly consequential for the ethnic partner

choice are the norms of marriage (Esposito 2002; Vignoli and Salvini 2014) and virginity (e.g., Becher and El-Menouar 2014). The norm and preference for religious endogamy often translate into ethnic endogamy (Topgül 2016; van Tubergen and Maas 2007). Many immigrant groups are religiously homogeneous. Accordingly, for most immigrants finding a similar partner in terms of religious belonging coincides with choosing a co-ethnic partner. Only Catholic or Protestant immigrants constitute the exception. They can choose a religiously similar partner from the native population. Moreover, religiosity also promotes ethnic endogamy (e.g., Schnell 2014). It can be argued that religiosity probably increases the importance of personal preferences for religious similarity, the internalization of the norm of religious endogamy, as well as the relevance of third-party influences. Even more, the preference for a similarly religious partner should also play a role.

Just as intermarriage attitudes are being passed on within the family as part of the cultural socialization, so are religion and religiosity (e.g., Diehl and König 2009; Güngör et al. 2011). Again, different mechanisms are simultaneously at play: Parents not only act as religious role models (Arránz Becker et al. 2014; Myers 1996) but they also pass on their social or religious statuses (Glass et al. 1986) and sometimes channel their children into religious environments (Himmelfarb 1979; Kapinus and Pellerin 2008). Further, they also directly teach their children about the relevant elements of their religion (Boyatzis and Janicki 2003).

Third, parents also transmit their collectivistic orientations to their offspring (e.g., Phalet and Schönpflug 2001a, 2001b) which then take part in shaping the ethnic partner choice. 'Collectivistic orientations' is an umbrella term for various values that are universal and can thus be found in many cultures. They attend to a common dimension (Schwartz and Bilsky 1987; Triandis 1995) and center on interdependence. Collectivistic values aim at serving the welfare and interest of the collective rather than individual interests (Schwartz 1992, 1994a, 2012). Individual behavior is accordingly guided by obligations, norms, and duties (Triandis 1995). Collectivism fosters ethnic endogamy in several ways: First, collectivism's strong focus on the cultural in-group promotes feelings of ethnic belonging and identification and thereby intensifies negative out-group views (Tajfel 1981; Tajfel and Turner 2008). It prevents contact with out-group members which has been found to reduce ethnocentrism (Hofstede 2001). Second, collectivists tend to consider members of ambiguous groups, i.e., those that are neither clearly of an in- nor an out-group, as out-group members. The opposite is the case for individualists. This results in collectivists being less open to interacting with out-group members even if they are relatively similar to themselves (Triandis 1995). Second, the adherence to traditional and conservative orientations – which are related to collectivism – is associated with a preference for a similarly traditional partner (Lalonde et al. 2004), negative views on intermarriage (Huijnk et al. 2010, 2013), reluctance to enter an interethnic union (Carol and Teney 2015), and preferences for ethnic endogamy (Uskul et al. 2007) – and particularly for a partner from the country of origin (Balzani 2006; Lievens 1999). Conversely, the search for freedom and independence has been argued to motivate transnational partner choices among immigrant women (Crul and Doomernik 2003; Lievens 1999). Third, third-party involvement is more common in collectivistic groups. It operates indirectly through the establishment of ethnic endogamy norms (Kalmijn 1998; Merton 1976). Due to its organization, collectivism promotes individual subordination to such group interests and expectations (Triandis

1995). But also direct third-party involvement is more common among collectivists (e.g., Buunk et al. 2010). Lastly, individuals prefer a partner who is similar to themselves. This search for likeness extends to value orientations (Kalmijn 1998).

Fourth, language is also being passed on in the family and shapes ethnic partner choice. Therein two dimensions of language matter: The practical and the emotional or identificatory dimensions. The practical dimension of language relates to its instrumental use (Wyssmüller and Fibbi 2014). Language proficiency opens up opportunities to encounter and to get into contact with potential partners. Thus, skills in the local language, i.e., in the language(s) of the residence country, enable, encourage, and improve interactions with natives (Idema and Phalet 2007). Accordingly, local language skills are related to more positive intermarriage attitudes (Huijnk et al. 2010) and a higher likelihood of entering an interethnic union (e.g., Lichter et al. 2015; van Tubergen and Maas 2007). However, most second- and third-generation immigrants – who constitute the great majority of the population under study in the present dissertation – have good to very good local language skills (Alba 2005; Sevinç 2016; Sürig and Wilmes 2011). Therefore, local language ability should matter less for their ethnic partner choice. Ethnic language skills are very relevant and often a necessary precondition for transnationally endogamous partner choice (Soehl 2014). The identificatory dimension of language shapes the ethnic partner choice in several ways. First, individuals prefer "linguistic homogamy", i.e., a partner who speaks the same language (Stevens and Schoen 1988). For immigrants, this might result in a desire for a partner who speaks the ethnic language independent of their local language proficiency (Kalmijn and van Tubergen 2010). Having a partner who knows their ethnic language is seen as facilitating mutual understanding since communication typically comes more naturally in one's mother tongue (Casier et al. 2013; Hofstede 2001). Second, language use is a signal of ethnic affiliation (Wyssmüller and Fibbi 2014). Ethnic language use decreases the distance to the ethnic in-group but increases the distance and brightens the boundary to the majority in the residence country. The reverse is the case with regard to local language use (Alba 2005; Soehl 2014). Third, language use also influences social ties: Ethnic language use fosters ethnic identification and thereby inhibits interethnic ties. Conversely, identification with the residence country – which is strengthened by local language use – positively affects social ties across ethnic lines (Ersanilli and Koopmans 2009).

These theoretical considerations and prior findings were brought together in a theoretical model (see chapter 3.4 in part I) which was subsequently tested in the second part of the dissertation. This model distinguishes between the direct and indirect parental influence on the ethnic partner choice. The direct influence refers to parents' actual involvement therein. Conversely, the indirect influence describes the process wherein parents shape their offspring's characteristics, orientations, and social positions through the transmission of these central cultural contents in the childhood. The resulting characteristics, orientations, and positions then later shape the offspring's ethnic partner choice.

1.1.2 PART II – EMPIRICAL INVESTIGATION

The second part of this dissertation was dedicated to the empirical investigation of a) the parents' direct and indirect influence on the ethnic partner choice of adults and adolescents with a migratory background in Europe and b) the relevance of the aforementioned cultural contents (intermarriage attitudes, religion and religiosity, collectivistic orientations, and language) to the ethnic partner choice. To recapitulate, indirect parental influence refers to their impact on their children's ethnic partner choice through the intergenerational transmission of the central contents under study. These research interests were investigated in two separate studies. I will shortly describe both studies before summarizing and discussing the results from both studies jointly in the next section.

The first study relied on data from the TIES survey and examined the ethnic partner choice of adults. TIES is a cross-sectional survey on the integration of second-generation immigrants from Turkey, Morocco, and former Yugoslavia in Europe. In this first study, ethnic partner choice was conceptualized as a two-stage process: In the first stage, the choice is between ethnic endogamy and exogamy, i.e., between forming a union with someone from within or outside of the own group. In the second stage, the choice is between local and transnational endogamy if a co-ethnic partner was selected in the first stage. [96] For both stages, the parental direct and indirect influences were investigated. Since the indirect influence was argued to work through the parents' transmission of cultural contents within the socialization process, the operationalization was done accordingly: Measures were used that represented the respondents' cultural upbringing and their parents' characteristics when the respondents were children. The choice of this approach rather than relying on the respondents' current cultural characteristics was made to prevent the very realistic threat of biased results due to reversed causality. The associations between these determinants and the ethnic partner choice were analyzed descriptively and multivariately. Within the latter, logistic regressions were calculated for the two stages separately. Yet up to this point, the intergenerational transmission process had only been integrated in the analyses as bridge hypotheses. To investigate this process directly, mediation analyses were conducted. For this, additional logistic regressions were calculated. Therein the corresponding current measure of the cultural content was added to the respective childhood measure in the regression. This was done to identify whether the adult characteristics mediated the effect found for the childhood measures. If the effect of the childhood measure disappeared or diminished, this was taken as supportive evidence for the postulated indirect parental influence. Any remaining effects of the childhood measures indicated (additional) direct parental involvement. These mediation analyses were conducted for each cultural content separately. The analyses were complemented by several additional robustness checks.

The second study equally investigated the parental and cultural influence on the ethnic partner choice, yet among adolescent immigrants. For this, the first wave of the CILS4EU was analyzed cross-sectionally. CILS4EU is a longitudinal survey on the integration of adolescents with a migratory background in four European countries, i.e., England, Germany, the Netherlands, and Sweden. Three quarters of the adolescents did not have a boyfriend or girlfriend at the time of the interview and were thus excluded from the

[96] Case numbers were too small to investigate the choice between a native and a member of another ethnic minority in the second stage when an out-group member was chosen in the first stage.

analyses. Before conducting the main analyses, the adolescents' possible selectivity into romantic involvement by the cultural characteristics under study was examined. If such selectivity were to exist, estimations could be biased, and additional weights would be necessary to correct for this selectivity. Such selectivity could be ruled out. For the main analyses, a different approach to that of the first study was taken regarding the measurement of the cultural contents and their conveyance: Instead of using childhood information, the independent variables were current measures of the respondents' and their parents' cultural contents. Adolescents' ethnic partner choices were captured by a variable with the three categories of (1) choosing a co-ethnic partner, (2) a native partner, or (3) a partner from another ethnic minority. First, the intergenerational transmission of the cultural contents and their association with adolescents' ethnic partner choice were analyzed descriptively. Subsequently, multinomial logistic regressions were conducted to examine the influence of parental and children's cultural characteristics separately. Lastly, mediation analyses – similar to those in the first study – were conducted to investigate the relevance of the intergenerational culture-transmission process. For this, first the parents' and next the adolescents' characteristics were introduced into the regression. This was done for each cultural content separately. All estimations were weighted to take the survey design into consideration. The main analyses were complemented by additional robustness checks.

1.2 SUMMARY OF FINDINGS

Table I.4.1 on page 290f gives an overview of the hypotheses that were extrapolated from the theoretical considerations and prior research. Dark gray cells indicate that the respective hypothesis was confirmed by the results. Hypotheses that are marked in light gray are partly supported by the results and white hypotheses were not confirmed.

1.2.1 DIRECT PARENTAL INFLUENCE

First, parents' direct influence was considered. Ethnic endogamy is the most common union type (e.g., Kalmijn and van Tubergen 2006) and is often the social norm (e.g., Clark-Ibáñez and Felmlee 2004) and is expected to result in happier and more successful unions (e.g., Casier et al. 2013). Thus, for the adult sample, individuals in ethnic endogamous unions were expected to be less likely to have experienced familial pressure to separate from the partner (hypothesis 1a). This assumption was confirmed. Moreover, since the family is often involved in transnational partner choices, transnationally endogamous unions were presumed to face less pressure than locally endogamous union (hypothesis 1b). This hypothesis was also confirmed by the empirical analyses. The argument standing behind this hypothesis was the following: Parental involvement is more common in transnational ethnic partner choices (van Zantvliet et al. 2014). If the family takes part in the partner selection, there is no need to exert pressure later on. And even if parents do not directly interfere in the partner choice processes, their children still tend to meet parental expectations. This is steered by the internalization of parental expectations (Casier et al. 2013), the desire for parental approval (e.g., Topgül 2015), and the avoidance of conflict (e.g., Yahya and Boag 2014). Conversely, even if their offspring chooses a partner from

within the own ethnic group in the survey country, parents might still not be satisfied with this choice and pressure the couple to separate.

Among adolescents, parents' direct influence was considered in the form of monitoring behavior (cf. Madsen 2008; Reinders 2004). Again, this argument is rooted in the parents' presumed preference for endogamy. If parents demand information on their children's whereabouts, friends, and activities, they are more likely to register interethnic dating and to oppose it. Moreover, they might supervise their children to prevent such unwanted behavior in the first place. As a result, parental supervision should foster endogamous partner choice and reduce the probability of choosing a native partner (hypothesis 1c). Within the analyses of the CILS4EU data, no such association between parental monitoring behavior and adolescents' ethnic partner choice was found. Thus, direct parental influence on the ethnic partner choice was confirmed among adults but not among adolescents.

1.2.2 INDIRECT PARENTAL INFLUENCE AND THE RELEVANCE OF CULTURE

Indirect parental influence and the relevance of cultural contents to the ethnic partner choice are conceptionally closely related and were thus considered jointly. Overall, the assumption was that ethnic partner choice is shaped by intermarriage attitudes, out-group views, religion and religiosity, collectivistic orientations, and language. These cultural contents are passed on from parents to their children within the socialization process. Thus, through this intergenerational culture-transmission process, parents can indirectly impact their offspring's ethnic partner choice. These propositions were elaborated for each cultural content separately in the theoretical part of this dissertation and are represented in hypotheses series 2 to 7.

First, in both studies *parental intermarriage* was used as an indicator of a) a greater openness towards mixed unions and more positive views on out-group members as well as of b) the intergenerational transmission of these views. Having parents who come from different ethnic groups was, thus, assumed to increase the probability of choosing a native partner and to reduce to probability of being liaised with a co-ethnic partner (hypothesis 2a). This was clearly supported by the results of both studies and is in line with prior research (Çelikaksoy 2014; e.g., Çelikaksoy et al. 2010). Conversely, parental intermarriage was assumed not to matter for the choice between local and transnational ethnic endogamy (hypothesis 2b). The argument was that intermarriage attitudes and out-group views should be irrelevant to the decision within endogamy. After all, no out-group members are involved therein. This hypothesis was also confirmed and is likewise in line with prior findings (e.g., Muttarak 2010). Since parents might act as role models for their children with their own transnational marriage, a measure for this parental union type was introduced into the analyses but did not show any significant effect on the decision within endogamy.

TABLE III.1.1 OVERVIEW OF RESULTS IN RELATION TO THE RESPECTIVE HYPOTHESES

Hypotheses 1 – Direct parental influence – TIES & CILS4EU			
Parental pressure to separate (TIES)	Ethnically endogamous couples < interethnic couples	1a	Confirmed ***
	Locally endogamous couples > transnationally endogamous unions	1b	Confirmed *
Parental monitoring (CILS4EU)	… increases probability of endogamy and reduces probability of a native partner	1c	Not confirmed
Hypotheses 2 – Relevance and transmission of intermarriage attitudes – TIES & CILS4EU			
Parental intermarriage	… reduces probability of endogamy and increases probability of a native partner	2a	TIES: Confirmed *** CILS4EU: Confirmed***
	No influence on the choice between transnational and local endogamy	2b	TIES: Confirmed
Mediation	Effect mediated by current feelings of belonging and ethnic composition of the friendship network	2c	TIES: Partially confirmed CILS4EU: Partially confirmed, but effect remains significant & relevant
Hypotheses 3 – Indirect parental influence: Transmission of religion and religiosity – CILS4EU			
Adolescent's religious affiliation	Hierarchy of endogamy probabilities: Muslims > other Christians > Catholic, Protestant, and undenominational individuals; reversed hierarchy of probability of a native partner	3a	Confirmed
Parental religious affiliation	Same hierarchies as for adolescents (see hypothesis 3a)	3b	Confirmed
Adolescent's religiosity	… increases probability of endogamy and reduces probability of a native partner	3c	Not confirmed
	Effect stronger for Muslims	3d	Confirmed but effect only for Muslims
Parental religiosity	Same effect as for adolescents (see hypotheses 3c and 3d)	3e	Not confirmed, also no different effects of religiosity by religious belonging
Mediation	Effects of parental religious affiliation and religiosity are mediated by adolescent's current religious affiliation, religiosity, and adherence to the norm of virginity.	3f	Confirmed, only remaining effect for parents with no religious affiliation and other religion
Hypotheses 4 – Indirect parental influence: Transmission of religion and religiosity – TIES			
Religious upbringing	Hierarchy of endogamy probabilities: Sunni, other denominations of Islam > Shia or Alevi Islam > Orthodox Christianity > Catholic, Protestant, or no religious upbringing.	4a	Descriptive: mostly confirmed (except for undenominationals) Multivariate: not confirmed; found hierarchy: Muslims (ref.) > undenominational* > Christians***

	No influence on the choice between transnational and local endogamy	4b	Mostly confirmed, but Catholics/ Protestants less likely in transnational union than Sunni**
Religious Schooling	… increases probability of endogamy and reduces probability of a native partner	4c	Confirmed+
	… increases probability of transnational partner choice within endogamy	4d	Not confirmed
Mediation	Effects of religious upbringing and religious schooling in childhood mediated by offspring's current religious affiliation, religiosity, and adherence to the norm of virginity	4e	Confirmed; only very minor remaining effects of the religious upbringing
Hypotheses 5 – Indirect parental influence: Transmission of collectivistic orientations – CILS4EU			
Adolescent's collectivism	positively related to the endogamy probability and negatively to the probability of a native partner	5a	Confirmed for conservatism, not confirmed for gender-traditionalism
Parental collectivism	Same effect as for adolescents (see hypothesis 5a)	5b	Confirmed for conservatism, not confirmed for gender-traditionalism
Mediation	Effects of parental collectivism are mediated by adolescent's collectivism	5c	Confirmed, only very small remaining effect of parental conservatism
Hypotheses 6 – Indirect parental influence: Transmission of collectivistic orientations – TIES			
Parents' number of children	… related to a higher probability of ethnic endogamy…	6a	Confirmed * to ***
	… and a higher probability of transnational partner choice within endogamy	6b	Not confirmed
Mother's rural origin	… related to a higher probability of ethnic endogamy…	6c	Confirmed *
	… and a higher probability of transnational partner choice within endogamy	6d	Not confirmed
Mediation	Effects of number of children and rural origin mediated by offspring's division of household labor, gender role attitudes, and adherence to the virginity norm in adulthood	6e	Confirmed for number of children Not confirmed for mother's rural origin
Hypotheses 7 – Indirect parental influence: Transmission of language (retention) – TIES & CILS4EU			
Language retention	… increases endogamy probability and reduces the probability of a native partner	7a	TIES: Confirmed** CILS4EU: Confirmed for parents and adolescents ***
	… increases probability of choosing a transnational partner within endogamy	7b	TIES: Not confirmed
Mediation	Effect mediated by offspring's current language use with the family	7c	TIES: Confirmed CILS4EU: Confirmed, small remaining effect of parental language retention

Note: Dark gray: Hypothesis was confirmed by the results; Light gray: Hypothesis was partially confirmed; White: Hypothesis was not confirmed. Indications on the significance of the results given in this table refer to the results from models without the simultaneous introduction of the other central independent variables. Rather they refer to the models including control variables and the measurement(s) of the respective cultural content.
Significance levels: + $p<.1$, * $p<.05$, ** $p<.01$, *** $p<.001$

Parental intermarriage is used as a proxy for the intergenerational cultural transmission of intermarriage attitudes and out-group views within the family. To test this assumed mechanism, mediation analyses were conducted: It was tested whether the significant effects of parental intermarriage are mediated by feelings of belonging to the ethnic group and the survey country as well as by the ethnic composition of the friendship network (hypothesis 2c). In both studies, these variables did reduce the effect found for parental intermarriage but only to some extent. Parental intermarriage continued having substantial and strongly significant influences on the ethnic partner choice of adults and adolescents. This can have the following reason: Identifications and ethnic network compositions might be shaped by the type of parental union and to a certain degree influence the ethnic partner choice. But this is only a part of the picture. As the original argument goes, it is intermarriage attitudes and out-group views that connect parental intermarriage and offspring's ethnic partner choice (cf. e.g., Bernhardt et al. 2007). Unfortunately, this could not be tested with either of the present data sets. To sum up, parental intermarriage has a strong negative influence on ethnic endogamy but not on the choice between local and transnational endogamy. The negative effect of parental intermarriage on their offspring's endogamy probability is to a certain degree mediated by the offspring's feelings of belonging and ethnic network compositions. However, this is not the full picture; parental intermarriage shapes the partner choice through other channels as well.

Second, regarding the role of *religion* for the ethnic partner choice, a hierarchy of endogamy probabilities by religious and denominational affiliations was proposed. Based on findings from previous studies (e.g., van Tubergen and Maas 2007; van Zantvliet et al. 2015), Muslims were assumed to have the highest likelihood of choosing a co-ethnic partner, followed by members of other Christian denominations other than Catholicism or Protestantism. Catholics, Protestants, and undenominational persons were presumed to have the lowest likelihoods of entering endogamous unions. This hypothesis was adapted to the respective measurements in the two studies. In the adolescent sample, it referred to their own and their parents' religious affiliation (hypotheses 3a and 3b). The hierarchies were confirmed for both adolescents' and parents' religion. In the investigation of adults' ethnic partner choice, the proposed hierarchy referred to the religious upbringing (hypothesis 4a). Therein a further distinction between having been raised in Sunni or another Muslim denomination versus being raised according to Shia or Alevi Islam was introduced. The prior group was assumed to display higher endogamy probabilities than the latter (cf. Carol et al. 2014). This assumption was founded on the larger size of the Sunni community in Europe (Buijs and Rath 2006; Haug et al. 2009) and subsequently their better chances of finding a suitable partner within their own group. Moreover, denominational intermarriage within Islam is often hindered by negative views on other Muslim sects, particularly between Shia and Sunni (Martinovic and Verkuyten 2016; Verkuyten and Yildiz 2009). These proposed differences between Muslim sects were confirmed in the descriptive analysis but not significant in the multivariate analysis. Overall, the hierarchy was only partially confirmed in the adult sample. Particularly undenominational individuals were shown to have higher endogamy probabilities than assumed on the basis of the theoretical considerations. This finding might originate from the fact that the Turkish second generation makes up almost two thirds of the entire sample and also 57 percent of the undenominational persons. Thus, other characteristics of the Turkish group might stand behind these effects as, for example, their strong transnational ties (e.g., Timmerman 2008;

Timmerman et al. 2009). The religious upbringing was assumed to have no effect on the choice between local and transnational endogamy (hypothesis 4b). This assumption was mostly confirmed. However, Catholics and Protestants were significantly less likely to choose a transnational partner than Sunni. This might again represent ethnic group differences that originate from other factors. After all, most Christian immigrants are from former Yugoslavia.

Next to the religious affiliation, it was also argued that *religiosity* shapes ethnic partner choice. Based on previous findings (e.g., Carol 2016; Schnell 2014), religiosity was assumed to increase the endogamy probability and to reduce the probability of choosing a native partner. This association was proposed for the own and parents' religiosity in the investigation of adolescents' ethnic partner choice (hypothesis 3c and 3e). Moreover, the effect was presumed to be stronger for Muslims (hypothesis 3d and 3e). These assumptions were for the most part not confirmed. The proposed effect of adolescents' religiosity was only found for Muslims and thereby only confirmed hypothesis 3d. The same was not found for the parental religiosity though, thereby opposing hypothesis 3e. Thus, it seems that only Muslims' religiosity is associated with a greater preference and likelihood of choosing a co-ethnic partner. Within the adult sample, the attendance of religious schooling in childhood was used as an indicator of a stronger religious socialization, stronger internalization of religion, and, thus, higher religiosity. Hence, religious schooling was assumed to be positively associated with the probability of choosing a co-ethnic partner and negatively with the probability of choosing a native partner (hypothesis 4c). This was confirmed within the empirical analyses. However, the proposition that it would also increase the probability of choosing a transnational over a local co-ethnic partner (hypothesis 4d) was not supported empirically. Previous findings thereon are mixed. While Carol et al. (2014), for example, found Muslim identification to increase the likelihood of transnational vs. local endogamy, Hartung et al. (2011) have not found this association to be significant.

Further, to investigate the intergenerational transmission of religion and religiosity, the effects of the parental religious characteristics (or of the religious upbringing respectively) were argued to be mediated by the individuals' current religious characteristics, i.e., their religious affiliation and religiosity (hypothesis 3f and 4e respectively). Within the adult sample, mediation by the adherence to the virginity norm was additionally proposed and investigated (hypothesis 4e). In both studies, these assumptions were all met. Particularly the adherence to the norm of virginity had a very strong and highly significant influence on the ethnic endogamy probability. It not only reduced the effect of the religious upbringing, but it seems to be a part of the explanation of religious differences in ethnic endogamy. These results confirm the overarching theoretical model of the indirect parental influence, i.e., that parents pass on their religion with all it entails to their children which as a consequence participates in shaping their ethnic partner choice.

Third, parents were argued to pass on their *collectivistic orientations* which subsequently would influence their children's ethnic partner choice. Based on prior research (e.g., Huijnk et al. 2010; Weißmann and Maddox 2016), collectivistic orientations were presumed to be positively related to the choice of a co-ethnic partner and negatively to the choice of a native partner (hypotheses 5a and 5b for adolescents, 6a and 6c for adults). This assumption was mostly confirmed, although with diverging approaches and measurements in the two studies. Within the investigation of adolescents' partner choice with the CILS4EU data,

parental and adolescents' gender-traditional and conservative orientations were considered. Therein, the expected effects were found for conservatism but not for gender traditionalism. It was further assumed that the effect of parental collectivistic orientations would be mediated by adolescents' collectivistic attitudes (hypothesis 5c). This was confirmed in the analyses. Only a small effect of parental conservative orientations remained significant.

In the corresponding investigation with the adult sample, the characteristics of the parents were used as proxies of the parental collectivistic orientations and their conveyance to their children. These parental characteristics had been identified as correlates of collectivism in prior research: The parents' number of children (e.g., Bender and Chasiotis 2011) and rural origin (e.g., Triandis 1989). These two indicators showed the expected effect: Individuals from larger families and those whose mother comes from a rural region are more likely to choose a co-ethnic partner. This finding is in line with previous research by Huschek et al. (2008, 2012) who used the same indicators. Further, these indicators of collectivism were also argued to be associated with a higher probability of a transnational partner choice within endogamy (hypotheses 6b and 6d). This assumption was not supported empirically though. While prior studies have shown that the preference for a partner from the origin country is often driven by the search for a traditional partner, this seems to be particular to men (e.g., Balzani 2006; Reniers 2001). Conversely it has been argued and confirmed that women choose a transnational partner to gain freedom and independence. Thus, men seem to be motivated by collectivistic motives (Crul and Doomernik 2003), while the opposite seems to be the case for women (e.g., Lievens 1999). This gender-specific effect could not be reproduced within the present analyses though. Lastly, the mechanism of the intergenerational transmission of collectivistic views was again tested. The effects of parental number of children and mother's rural origin were presumed to be mediated by the respondents' current collectivism, i.e., the division of labor in their household, their gender role attitudes, and their adherence to the norm of virginity (hypothesis 6e). This was only supported with regard to the effect of the number of children but not for mother's rural origin.

Lastly, *family language retention*, i.e., using the origin language to talk within the family, was hypothesized to increase the probability of choosing a co-ethnic partner and to reduce the probability of choosing a native partner (hypothesis 7a). The results of both studies confirmed this proposition. This is in line with previous studies who found this association for linguistic upbringing (Soehl 2014) as well as for ethnic language retention (e.g., Jan 2011). However, the assumption that ethnic language retention would also increase the likelihood of choosing a transnational over a local co-ethnic partner (hypothesis 7b) was not supported by the analyses. This presumption was based on previous findings that show that ethnic language proficiency and preference are positively related to transnational ties with the origin country (Rumbaut 2002). It seems that ethnic language skills are a necessary but not sufficient condition of transnationally endogamous partner choice. Regarding the mediation analyses (hypothesis 7c), within the TIES study it was argued that the linguistic upbringing would be mediated by the ethnic language use in adulthood. Within the CILS4EU study, it was argued that parental language retention would be mediated by adolescents' ethnic language use. Both variations of this mediation assumption were empirically supported.

1.2.3 EXCEPTIONAL FINDINGS

Several findings are particularly striking and will thus be addressed in the following. These results and their implications will also be discussed in the subsequent section with suggestions for future research perspectives.

Cultural factors under study are clearly relevant to the choice between a co-ethnic and a native partner. This was found both among adolescents and among adults. Yet they seem not to matter for the partner choice within endogamy, i.e., between local and transnational endogamy. Particularly collectivistic orientations were considered to be an important determinant for choosing a co-ethnic partner from the parental country of origin. Previous qualitative studies have shown that transnational partner choice is linked to the search for a conservative and traditional partner (van Kerckem et al. 2013; Timmerman 2008). This was principally claimed for men, whereas the search for independence and freedom has been argued and found to motivate the transnational partner choice of some immigrant women (e.g., Lievens 1999; Timmerman 2008). This gendered motivation was not confirmed in the present study. This is similar to findings by other authors. For example, Baykara-Krumme and Fuß's (2009) study neither confirms these gender-specific motivations nor do they indicate a traditionalistic incentive of immigrant women's transnational partner choice. In the present study, additional analyses with the TIES rather reveal that both men and women in transnationally endogamous unions hold significantly less traditional gender-role attitudes than their peers in locally endogamous unions (p<.001). These results stand in opposition to the original claim that transnational partner choice was related to traditionalistic motives.

The relevance of culture to the transnational partner choice should not be entirely ruled out yet though. An important motive for transnational partner choice seems to be the norm of virginity. As the analyses showed, individuals who strongly oppose sex before marriage are significantly more likely to be liaised with a partner from their origin country (p<.001). This seems to be an important determinant of ethnic partner choice in general (cf. also Gopalkrishnan and Babacan 2007 for example). Moreover, prior research also finds various cultural factors or cultural similarity to matter for transnational partner choice in various origin groups in different countries (e.g., Carol et al. 2014; Casier et al. 2013; Topgül and Wanner 2009).

Nonetheless, in consideration of the virtually absent effects of cultural characteristics in the present study, the question arises as to which other factors might be decisive for the population under study? Beck-Gernsheim (2006, 2007) summarizes three factors that promote transnational partner choice from her review of European research on this topic: First, the search for more power in the relationship. Thereby a transnational partner brings along strategic benefits. This relates to the aforementioned gender-specific preferences, i.e., that men look for a traditional submissive woman whereas women search for freedom, power, and independence; this however could not be confirmed in the present study (Beck-Gernsheim 2006, 2007). More generally speaking, both men and women perceive a partner from the origin country to more closely represent an 'ideal spouse' in contrast to members of the local co-ethnic communities (Casier et al. 2013; Timmerman 2008). It seems, however, that this perception is not always fulfilled, considering the higher divorce risk for transnational rather than local endogamous marriages (Eeckhaut et al. 2011). Second, due

to family loyalties, immigrant families face obligations towards their relatives in the origin country (e.g., Topgül 2015). The kin in the origin country ask for a marriage between their children since they expect a better and more prosperous life in Europe (Beck-Gernsheim 2006, 2007; see also Gopalkrishnan and Babacan 2007; Timmerman 2008). These obligetions to the family are also reflected in the relatively high prevalence of consanguineous transnational marriages (e.g., Charsley 2007; Reniers 2001). Third, for the persons in the origin countries, transnational unions promise one of the only options for moving to a European country with restrictive immigration laws (Timmerman and Wets 2011). Members of the immigrant population then can trade in this ticket to Europe for the partner's favorable characteristics (Beck-Gernsheim 2006, 2007). Timmerman (2008) studied marriage migrations from specific regions in Turkey to Belgium. She found that very strong transnational ties exist between the two communities so that it is rather one transnational community; virtually a 'culture of migration' from Turkey to Belgium through transnational marriages has developed (see also Timmerman et al. 2009).

Van Kerckem et al. (2013) identify four types of transnational unions based on qualitative interviews with Turkish immigrants in Belgium: First, 'second-chance marriages' are unions wherein a partner from the origin country is chosen after negative experiences with local co-ethnics and natives. Second, 'therapeutic marriages' are unions wherein parents insist on a transnational union to bring their children back on track. Third, the 'perceived scarcity' type describes unions wherein immigrants choose a partner from the origin country because they consider suitable potential partners to be absent in the local community (van Kerckem et al. 2013). This type is also empirically supported by other studies (Apitzsch 2014; Hense and Schorch 2013). It further relates to the aforementioned search for an ideal spouse who is perceived to be more likely found in the origin country than in the local society (Casier et al. 2013). And lastly, in 'perfect-match marriages' partners perceive each other to be simply the right one. This situation does not have to result from the purposeful search for a transnational partner (van Kerckem et al. 2013). While the third type might simply result from a perception of a lack of suitable partners, the actual structure of the local marriage market seems to matter as well. Unbalanced sex ratios and a small size of the own group in the residence country promote transnational endogamy (Dupont et al. 2017; González-Ferrer 2006; Kalter and Schroedter 2010). Other studies again do not find empirical support for the relevance of these structural factors (Carol et al. 2014; Muttarak 2010) which might, however, result from the available data and resulting operationalizations of these indicators. Moreover, education also matters. The present study (cf. Table B.7 in the Appendix) and prior research have shown that transnational unions are less common among persons with higher educational attainments (Carol et al. 2014; Huschek et al. 2012; Muttarak 2010) and if their parents are higher educated (Huschek et al. 2012).

Cultural factors also did not seem to play a role for the choice of a partner from another ethnic minority. This partner choice seems to be driven by factors and motivations that were not observed in the present investigation of adolescents' ethnic partner choice. Previous studies have often disregarded these mixed unions due to their small numbers and heterogeneity (e.g., Lievens 1998). Other studies at least examined their numerical importance by including them in descriptive analyses (e.g., Hamel et al. 2012; Muttarak and Heath 2010). These unions are typically in the single-digit range and thereby indeed rather uncommon (Kalter and Schroedter 2010; Muttarak 2010). However, the prevalence varies

between country contexts (Huschek et al. 2012) and ethnic origin groups (Muttarak and Heath 2010; Safi 2010) (cf. also chapters 1.4 (TIES) and 2.6.1 (CILS4EU) in part II of the present dissertation). While in the present study this union type appears to become less common with age (cf. Table C.17 in the Appendix), shares of this unions type are still very substantial among adolescents with a migratory background in Germany around the age of 18 (cf. Weißmann and Maddox 2016 who study the 4th wave of the CILS4EU for Germany). Huschek et al. (2012) investigate various potential determinants of this partner choice among second-generation Turks in Europe: Among women, a Christian denominational belonging has a strong positive effect on the probability of being liaised with a member of another ethnic minority (Huschek et al. 2012). This is most likely linked to the preference for or norm of religious endogamy, both on the side of the Christian women and their mostly Muslim co-ethnic peers. Among men, having contact with non-co-ethnic peers and the share of natives in secondary school were contributing factors for such a mixed union (Huschek et al. 2012). These are measures of the opportunity structure but might also include the influence of the promotion of favorable out-group views through out-group contacts. However, the finding in the present study that the share of natives in the friendship network is negatively related to the probability of being in such a mixed union opposes this latter interpretation (cf. Table C.17 in the Appendix). Various other factors did not show any significant influence on the choice of a partner from another minority. These include family factors (parental human capital, Anatolian origin, number of siblings) and individual characteristics (birth cohort, completed secondary education) (Huschek et al. 2012, cf. also Table C.17 in the Appendix). Safi (2010) found that education and particularly having a post-secondary education positively affected the likelihood of choosing a member of another ethnic minority rather than a co-ethnic partner (Safi 2010). This was not confirmed in the present study. Moreover, this union type becomes less likely the larger the size of the own ethnic group (Safi 2010).

Third, striking differences became apparent between the ethnic partner choice patterns of adolescents and adults with migratory backgrounds. First, romantic involvement is more common among adults.[97] Second, ethnic endogamy is by far more prevalent in the adult than in the adolescent sample. It is, with 82 percent of all unions, by far the most common union type among adult descendants of immigrants. Conversely, only 21 percent of adolescents are endogamously liaised. This prevalence of endogamy among adolescents is possibly even overestimated due to the operationalization resulting from data limitations of the CILS4EU data.[98] Conversely, the majority of 60 percent of adolescents have a native partner whereas this is only the case for 13 percent of the adults. And also mixed unions between minorities are less common in the adult sample. Several factors heavily impair this direct comparison of adults and adolescents though: First, the TIES survey is not representative, and estimations might thus be skewed. Yet previous studies find similar partner choice patterns among adults on the basis of comparable but less restricted samples

[97] While 74 percent of adolescents are not in a romantic relationship at the time of the interview, this is the case for 61 percent of adults. However, the latter number overestimates the share of single adults, since only cohabiting and married couples are considered as being in a relationship in this study.

[98] If both respondents and their partner belong to the 'other origin' category, they are categorized as intraethnic even if they in fact have different origins. Thereby interethnic unions with members of other ethnic minorities are accordingly probably underestimated.

(cf. chapter 2.3 in part I for a short review of research thereon). Second, the samples diverge in their compositions by ethnic origins, generations, and seriousness of the unions. However, the differences between adolescents' and adults' ethnic partner choices are so striking that this cannot possibly be the whole explanation. Thus, a comparison of origin groups that are present in both samples might paint a clearer picture; this is possible for Turks and Moroccans.[99] Adolescents from Turkey have the highest endogamy shares of all ethnic groups under study. Slightly more than half are in an ethnic endogamous union (results not shown). This is particularly driven by the German-Turks who are more numerous in the sample and who are somewhat less prone to have a co-ethnic partner than their Dutch peers. But the endogamy prevalence is still far more pronounced among Turks in the adult TIES-sample. 87 percent of them have a co-ethnic partner. The same pattern persists when only comparing the second generation of Turkish immigrants. The picture looks similar but even more striking when comparing endogamy prevalences among Moroccan immigrants: Every fourth adolescent of Moroccan origin is endogamously liaised as opposed to 90 percent of the adults. However, case numbers for this group in the adolescent sample are small (n=50). All in all, substantial differences in the ethnic partner choice patterns of adolescent and adult immigrants appear. But ethnic patterns are similar with Turkish and Moroccan immigrants having higher endogamy probabilities. However, the comparability of the two groups with the data at hand is limited. The present comparison is only a tentative attempt.

Fourth, adolescents of Turkish descent in Germany had a particularly high prevalence of being romantically involved than their peers. Even more, it was the highest of all ethnic groups under study. To a certain extent this might represent country differences. Adolescents in Germany more often had partners than adolescents in the Netherlands and England. Accordingly, to a certain degree this might be driven by the Turkish adolescents' desire to fit in with the other adolescents in Germany. Having a boyfriend or girlfriend is a means of achieving social status and approval in adolescence (Suleiman and Deardorff 2015). In light of the marginalized position occupied by Turks in Europe (Küçükcan 2009), this might be even more relevant for them. Similarly, King and Harris' (2007:347) argumentation might more strongly apply to this particular immigrant group: "In a period where being different or 'standing out' takes on crucial social significance, acceptance into peer networks and school culture may be especially important for immigrant adolescents who may already differ in their appearance, dress, or speech." This German-Turkish exception becomes even more striking when considering that it was not only many of the German-Turkish boys who had a girlfriend, but a surprisingly high share of their female peers also were romantically involved. This is surprising in light of the comparably high parental control in Turkish immigrant families (e.g., Güngör 2008) and even stricter norms for girls (Boos-Nünning and Karakaşoğlu 2004; Esposito 2002). Moreover, Turkish girls in Germany adhere far more strongly to the virginity norm than their peers with other ethnic origins (Boos-Nünning and Karakaşoğlu 2004). The high degree of romantic involvement among the German Turks especially stands in opposition to the relatively low share among Turkish adolescents in the Netherlands. These differences were not due to divergent group

[99] In the CILS4EU survey, adolescents from Turkey can be identified in Germany and the Netherlands and those from Morocco only in the Netherlands. In TIES, second-generation immigrants from Turkey were interviewed in all countries, i.e., in Austria, Belgium, Germany, France, the Netherlands, and Sweden; and those from Morocco in Belgium and the Netherlands.

compositions with respect to age, sex, and generational status. A further surprising finding also relates to adolescents' romantic involvement. It was found for Christian and Muslim adolescents that the more religious they were, the higher the likelihood was of their being romantically involved. One would expect the opposite relationship when considering that romantic involvement clashes with the norms of marriage and virginity that are associated with religion and are particularly relevant to Muslims (cf. section 4.2.1 in part I). Moreover, in line with this, one would expect religious parents to try to prevent these early unions. However, when excluding Turkish adolescents in Germany from the analyses, this interaction effect was no longer significant. This again shows the exceptionality of this group.

Fifth, I looked at the parent-child correspondence in religious affiliations to investigate the extent of the intergenerational transmission of religion. Surprisingly, children of Christian immigrants who did not specify their denominational belonging or who belonged to smaller communities more often did not affiliate with any religion than children of parents belonging to any other denominational group. Additional analyses showed that this group of Christian parents, i.e., those who did not specify their religious belonging or who belonged to smaller communities, are actually more religious than Catholics or Protestants. Unfortunately I was not able to identify a reason for these differences.

2. DISCUSSION

In the following section, the findings are discussed and interpreted in light of the theoretical framework and model that were outlined in the first part of this dissertation. Thereby I will reference this dissertation's research questions: What role do parents play within the ethnic partner choice in immigrant families in Europe? And particularly, to what extent does cultural transmission within immigrant families influence the offspring's ethnic partner choice? Associated with this is the question of how far culture shapes the ethnic partner choice of immigrants and their descendants. The discussion will first revolve around the relevance of culture to the ethnic partner choice and subsequently address the parental influence on the offspring's ethnic partner choice.

2.1 THE RELEVANCE OF CULTURE FOR THE ETHNIC PARTNER CHOICE

The theoretical model of this dissertation presumed that parents – next to their direct influence – also indirectly shape the ethnic partner of their children. They do so by passing on their culture to their children within the socialization process. The resulting cultural characteristics of the offspring, as a consequence, shape their partner preferences and ultimately their ethnic partner choice. The present section will now address this latter part, i.e., the role of culture for the ethnic partner choice. The cultural factors under study were parental intermarriage – mainly as an indicator of attitudes towards interethnic unions and their intergenerational transmission, religion and religiosity, collectivistic orientations, and language (use).

The previous summary of findings outlined significant associations between the various cultural factors under study and the ethnic partner choices of adolescents and adults with migratory backgrounds in Europe. This was particularly true for the choice between a co-ethnic and a native partner but far less for the choice of a co-ethnic partner from the country of origin, i.e. transnational endogamy, and the choice of a partner from another ethnic minority. However, the present analyses only permit inferences concerning associations between culture and ethnic partner choice to be made. Nonetheless, I argue for various reasons that it is indeed a causal relationship wherein culture shapes the ethnic partner choice: First, I outlined in the theoretical part of this dissertation the role culture plays in shaping ethnic partner choices on the basis of theoretical considerations and prior empirical results. Particularly qualitative research provides important insights on the causal relationship and its direction. Second, the formative phase for the development of cultural characteristics is childhood and early adolescence, during which time parents are the central socialization agents. Moreover, cultural characteristics are relatively stable once established (e.g., Hofstede 2001; Parsons 1964). Thus, while to a certain extent the ethnic partner choice might also shape the cultural characteristics, this influence is most likely comparably small (e.g., Arránz Becker et al. 2014). Third, the analyses with the TIES relied on childhood measures and the characteristics of the parents. Thus, it is not possible that the significant and relevant effects found in the multivariate analyses are a result of reversed causality. And also the analyses with parental cultural characteristics showed similar effects for the ethnic partner choice of adolescents. These should also be mostly

immune to issues of reversed causality. Fourth, if the cultural characteristics were indeed a result rather than influential factors of the ethnic partner choices, the mediation analyses would have yielded different results. Either the parental or childhood characteristics would have had no significant or relevant influence on the ethnic partner choice to begin with; or the offspring's cultural characteristics would not have mediated and substantially reduced these effects. Fifth, additional longitudinal analyses were calculated with the CILS4EU. These addressed not only the matter of causality but also the possibility of biased estimation due to endogeneity. Despite the very small number of cases,[100] these analyses further corroborated the cross-sectional results and provided additional supportive evidence for the relationship between culture and ethnic partner choice. The possibility that results are driven by unobserved third variables was also counteracted in the cross-sectional main analyses through the introduction of control variables.

On the basis of this broad foundation, the results from the present studies can indeed be understood as supportive evidence for the theoretical model of this dissertation. Culture indeed plays a relevant role for the ethnic partner choices of adolescents and adults with migratory backgrounds in Europe.

So far the following question has not yet been answered: How do the individual's cultural characteristics shape ethnic partner choice? This can be explained with the help of the theory of reasoned action by Ajzen and Fishbein (1980) (cf. chapter 3.3 in part I). In a nutshell, this theory asserts that in specific situations, individuals face various behavioral alternatives. Individuals choose between these alternatives by weighting their own attitudes towards the different behavioral options against subjective norms. If the two are aligned, the choice is straightforward. If the two diverge, the choice is steered by the factor with higher subjective importance for the individual (Ajzen and Fishbein 1980). Applying this theory to the topic at hand, this means that parents pass on their culture to their children. The offspring's ensuing cultural characteristics then shape their partner preferences. In the terms of the theory of reasoned action, partner preferences are attitudes towards the behavioral options. On the other hand, the subjective norms relate to the perceived expectation of the family or ethnic group. This might, for example, be the supposed wish of the parents that one should choose a partner who has the same religious affiliation and who is religious. The parental expectations become especially relevant to the ethnic partner choice when they are tied to (the threat of) social consequences and repercussions. If the personal preferences and the parents' expectations are aligned, the decision is uncomplicated. If they diverge, the choice is made in accordance with the factor that is more important to the individual. If it is more important to choose who he or she wants, the own preferences will be the decisive factor. The alternative scenario is that the individual wants to please his or her parents or to avoid conflict or negative repercussions more than to pursue the own preferences. In this situation, he or she will choose a partner in agreement with parental expectations and wishes.

In this process, collectivistic orientations play a particularly important role. This is not only the case with regard to attitudes, e.g., the preference for a similarly collectivistic partner, and subjective norms, e.g., the parental wish for a traditional son- or daughter-in-law. But a

[100] The number of cases was substantially diminished in comparison to the main analyses since only cases that showed intra-individual change across waves on the independent and dependent variables could be utilized.

central component of collectivism is the orientation towards the interests of the group. Among collectivists, these stand above the individual interest (e.g., Triandis 1995). As a result, collectivists should tend towards ascribing more importance to subjective norms than to their own attitudes. Conversely, a less collectivistic orientation will probably result in a greater subjective importance of the personal preferences. Personal preferences should then outweigh subjective norms. This means that collectivism not only matters for the partner preferences and third-party influences but also for the decision process itself, i.e., how much weight is given to either of these.

Lastly, the question should be answered as to how cultural endogamy – as a result of personal preferences or subjective norms – results in ethnic endogamy. The by-product hypothesis can help to answer this. It purports that the various dimensions on which a partner are chosen are often correlated. Thus, the choice of a similar partner in one category often automatically results in similarity in another category. The similarity in the latter category is then a by-product of the endogamous or homogamous choice in the first category (Kalmijn 1998). This is particularly true with regard to cultural characteristics. Moreover, due to the cultural homogeneity of most ethnic groups and the cultural distance to the native population or other ethnic minorities, the search for cultural endogamy might often result in ethnic endogamy (cf. Dribe and Lundh 2010, 2011).[101] For example, the preference for religious endogamy can thus result in ethnic endogamy. The chance of ethnic endogamy is even higher if the partner choice is made on various cultural dimensions. Moreover, this might also result in similarity in other cultural characteristics that have not been considered in the present study such as habits, rituals, or others. This hypothesis also includes the possibility that homogamy or endogamy in one dimension can be a mere by-product rather than a conscious decision.

All in all, the present studies clearly demonstrated the relevance of culture to the ethnic partner choice of immigrants and their descendants in Europe. Therein culture appeared to be particularly important for the choice between ethnic endogamy and exogamy. Conversely, it only plays a minor role for the choice of a transnational co-ethnic partner as well as for the choice of a partner from another ethnic minority.

2.2 DIRECT PARENTAL INFLUENCE

Besides the relevance of culture to the ethnic partner choice, this dissertation's main research question was how far parents influence the ethnic partner choice of their children. In line with previous studies (e.g., Milewski and Hamel 2010; Yahya and Boag 2014), it was shown that parents get directly involved in the partner choice process by exerting pressure onto their children to separate from their partner. It is, however, not possible to infer the extent of parental pressures and their effectiveness. On the one hand, the data set only

[101] This of course also entails differences between ethnic groups. The search for cultural endogamy should than more likely result in ethnic endogamy the more culturally homogeneous an ethnic group is. This might also explain why endogamy was substantially less common among immigrants from former Yugoslavia (cf. analyses with the TIES). This ethnic group represents an artificial ethnic group wherein various smaller ethnic groups from the same region are put together. This is especially a result of small case numbers in the single ethnic groups but might be part of the explanation for ethnic differences.

contains information on couples that withheld such pressures. On the other hand, individuals might be reluctant to admit to being exposed to such pressures. Thus, the actual extent probably exceeds the 10 percent identified within the present study. Social pressure is, however, only one of many ways to interfere in the partner choice process. Parents can, for example, also give advice (Edmonds and Killen 2009), set up dating rules (Madsen 2008), or arrange marriages (Straßburger 2003). Another way was investigated with regard to adolescents' ethnic partner choice: Parental monitoring. Based on previous findings (Carol and Teney 2015; Reinders 2004), parental monitoring was expected to prevent mixed unions – which did, however, not manifest itself. But parental monitoring seems to affect romantic involvement per se. This effect was opposed to what one might expect though: Parental monitoring was actually positively related to adolescents' probability of being romantically involved. King and Harris (2007) found the same effect for first-generation immigrants, whereas parental monitoring and supervision generally has a hindering effect on adolescents' romantic and sexual involvement (cf. also Longmore et al. 2001). The authors argue that immigrant parents might not be successful in steering their offspring's romantic involvement because they are not familiar with the dating context in the new country of residence (King and Harris 2007). But the causality might actually be reversed: Monitoring might be parents' reaction to their offspring's dating behavior. They might start checking on their children *because* they have a boyfriend or girlfriend; they might try to control the situation, for example, to prevent sexual activities or to stop the young couple from getting too serious. Unfortunately, due to data limitations the present analyses were restricted to familial pressure and parental monitoring. This restricts the ability to gain a comprehensive overview of direct parental influences and the opportunity to compare the direct influence in these two life stages. For this, the review of the relevant literature in the first part of this dissertation has to suffice. It suggests the opposite development from the one the present results suggest. While direct parental influence on the ethnic partner choice was identified for adults but not for adolescents in the present study, findings from prior research suggest that the parents' ability to control their children decreases with the offspring's age. Parental influence dwindles with the increasing independence and autonomy of the offspring (Rosenfeld 2007).

2.3 INDIRECT PARENTAL INFLUENCE

A central argument of this dissertation was that the parental influence on their offspring's ethnic partner choice is substantially underestimated when only their direct involvement or interference is considered. Rather, it was argued that parents critically shape the ethnic partner choice indirectly through intergenerational cultural transmission. They convey central elements of their culture to their children within the socialization process. These cultural contents then shape the offspring's attitudes, values, worldviews, social positions, and thereby also their partner preferences and ultimately their partner choice. This claim – that parents not only directly but especially indirectly shape the ethnic partner choices their children make – was clearly substantiated by the empirical analyses for both adults and adolescents with a migratory background.

The intergenerational culture-transmission processes were captured and displayed in the descriptive analyses with the CILS4EU. Therein substantial levels of parent-child

congruence in the cultural characteristics became apparent. This was most obvious with regard to their religious affiliations. Congruence therein ranged from 66 to 92 percent dependent on the parent's religious belonging. But also with regard to the other measures, i.e., religiosity, collectivistic orientations, or language retention, a substantial intergenerational stability could be observed. While children did not always reflect their parent's characteristics 100 percent, they did not diverge too much. They were mostly located in neighboring categories. Such cases of parent-child congruence or at least similarity can be thought of as families with successful transmission processes and are therefore supportive evidence for the theory of cultural transmission. To a certain extent though, similarity might also result from influences by other socialization agents, e.g., other relatives, peers (Berry and Georgas 2009), or even the partner (Arránz Becker et al. 2014). These oblique and horizontal influences might occur before or after the partner choice. Yet they tend to be less formative than the primary socialization by the parents (e.g., Grusec and Davidov 2007; Hofstede 2001).

Conversely, extreme differences between parents and their offspring were rather rare. Cases displaying intergenerational differences, however, do not automatically contradict the theory of cultural transmission. They are examples of families that were not successful in the intergenerational conveyance of their culture. That the transference of these cultural contents was not successful in these families can have various reasons: First and foremost, not all parents equally strive to pass on their culture to their children. Some parents might have internalized the cultural transmission motive less strongly or even not at all. As a consequence, they are less motivated and engaged in passing on their cultural heritage to their children. Furthermore, the transmission motive can be imagined as consisting of smaller motives to pass on specific cultural aspects. Thus, the intergenerational transmission might be a goal and therefore successful with regard to some cultural contents but not with regard to others (Mchitarjan and Reisenzein 2013b, 2013c, 2013a). Second, parents might want to pass on their culture to their offspring but might simply fail to do so. The transmission processes' success is dependent on various factors, the so-called transmission belts (e.g., Schönpflug 2001). These are manifold and can be summarized as characteristics and behaviors of the transmitter and receiver of the transmission, i.e., parent and child in the current case, their relationship, the transmission content, and the context in which the conveyance takes place matter (Schönpflug 2001; Trommsdorff 2009, see also chapter 3.2.5 in part I). To name a few explicit examples, the success is shaped by the parenting style, the parent's competence (Schönpflug 2001), the child's willingness to accept the contents (Grusec and Goodnow 1994), the child's ability to make correct inferences (Csibra and Gergely 2006), or the relative importance ascribed to the content (Trommsdorff 2009), among others. Third, some parents might purposefully decide against promoting the intergenerational continuity of their culture. They might, for example, fear that a strong internalization of their cultural belonging and heritage might prevent their children from a successful integration into the society of their country of residence. Parents might thus promote adaptation to the host society. Nonetheless, cultural continuity and adaptation do not have to stand in opposition to each other (e.g., Sabatier 2008). To a certain extent, imperfect transmission across generations is actually necessary to allow for the incorporation of new aspects and for the adaptation to changing environments. Only imperfect transmission allows for cultural change and thus for the culture's continued existence (Berry et al. 2011; Cavalli-Sforza and Feldman 1981; Schönpflug 2009c).

These descriptive analyses only examined the intergenerational transmission of cultural contents. Yet they did not provide insights regarding the relevance of this process to the ethnic partner choice. This was achieved in the multivariate analyses and especially in the mediation analyses. As mentioned before, the cultural measures used in the present study showed considerable associations with the ethnic partner choice of immigrants and their descendants in Europe; this was especially the case with regard to the choice between ethnic endogamy and exogamy. The cultural contents under study were less relevant to the choice between local and transnational endogamy or for the choice of a member of another ethnic minority though. As a consequence, indirect parental influence via the intergenerational cultural transmission is particularly relevant to the choice between a co-ethnic partner and a partner of another ethnicity. The parents' influence could be seen in both studies when investigating the influence of childhood or parental characteristics on the ethnic partner choice (cf. chapters 1.6 and 2.7.2 in part II). These analyses provided important insights but still were not able to fully show the transmission process. Thus, in a next step, mediation analyses were calculated to directly examine the influence of the intergenerational cultural transmission. For this, the offspring's cultural characteristics were introduced into the prior regression models which only looked at the influence of the childhood and parental factors on the ethnic partner choice. Therein, the offspring's cultural measures clearly acted as intermediaries for the association between parents' respective cultural characteristics and the offspring's ethnic partner choice. Only with respect to some cultural characteristics was mediation analysis less successful. First, this was the case for the mediation analyses of parental intermarriage. Parental intermarriage was used as an indicator of the parental views on interethnic unions and their transmission. The mediation analyses were inconclusive. This might be due to the lack of measures of parental attitudes towards mixed unions. Instead, the mediation analyses were conducted with the measures of ethnic and national feelings of belonging and of ethnic network compositions. Second, other mediation analyses yielded supportive results but parental measures continued having relevant and significant effects on the ethnic partner choice. These might result from imperfect measurements of the cultural characteristics or from direct parental influences. Such remaining effects of the parental or childhood measures occurred, for example, for the religious upbringing or the parental religious affiliation respectively. If this is not related to the measurement of religion, it would mean that parental religious affiliation has an influence on ethnic partner choice, which is not related to religious socialization and the conveyance of their religion to their offspring. This might, for example, be the case if parents try to bring their children to choose a partner who is suitable in their eyes, i.e., someone who shares the same religion and is similarly religious. For this they might directly get involved in the partner choice process or use (the threat of) social sanctions. But it might also be the case that the offspring takes the parental preferences into consideration and acts in accordance with them – even if he or she does not share them – to circumvent social repercussions. Accordingly, a less or non-religious child might also adapt to the wishes for endogamy in religious characteristics to avoid conflict and to retain the family's cohesion and harmony.

All in all, the theoretical model that was elaborated and derived from theoretical considerations and prior empirical work within the first part of this dissertation is largely confirmed by the empirical analyses in the second part: Parents indeed appear to steer their

children's ethnic partner choice. On the one hand, they do so directly, e.g., by exerting pressure. On the other hand, they do so indirectly by passing on central elements of their culture within the socialization process. These contents are then adopted and internalized by the offspring to a great extent and shape who they choose as romantic partners later in life. This shows that even if parents become less strongly involved in the partner choice of their children that used to be the case (e.g., Baykara-Krumme 2017), they still have ample opportunities to shape this process.

2.4 CONTRIBUTIONS

This dissertation makes several contributions to the literature: First, the present study is the first to investigate parental influence on ethnic partner choices holistically. On the one hand, it provides a detailed and comprehensive outline of theoretical considerations on parents' direct and indirect influence on their offspring's ethnic partner choice. Thereby it deepens the understanding of the influence parents have on their offspring's ethnic partner choice. It is argued that next to the possibility of direct involvement, parents substantially shape the partner choice of their children indirectly through intergenerational cultural transmission. Therein, parents pass on central elements of their culture to their offspring. These then shape the children's characteristics, orientations, positions, and ultimately also their partner choice. Accordingly, the theoretical part of this dissertation also provides a detailed thorough account of the theory of cultural transmission. On the other hand, this dissertation not only theoretically considers the influence of culture-transmission processes within the family on the offspring's ethnic partner choice, but it has also empirically tested and confirmed the proposed theoretical model. Therein not only was the relevance of parents' and offspring's characteristics investigated, but especially the mediating effects which the offspring's cultural characteristics have on the influence of the respective attributes of the parents on the ethnic partner choice were established. Thus, this dissertation has extended previous scholarly efforts, especially by comprehensively discussing indirect parental influence and actually empirically testing the presumed association between intergenerational cultural transmission and ethnic partner choice. Thereby it corroborates prior findings that were, however, only based on proxies and bridge assumptions with regard to the culture-transmission process and its influence on ethnic partner choice (e.g., de Valk 2006; van Zantvliet et al. 2015). Accordingly, indirect parental influence is presented as a complement of direct parental influence. Both together embody the entire parental influence.

Second, this dissertation contributed to the literature by theoretically and empirically connecting two fields of study that were previously discussed and studied separately: Intergenerational cultural transmission and ethnic partner choice. This provides a more thorough understanding of the parental role within the ethnic partner choice of immigrants but also of the origin of partner preferences. Cultural transmission is a multi-disciplinary field that has received attention from various scientific disciplines such as sociology, psychology, biology, and anthropology. It relates to the conveyance of various cultural contents from one individual or generation to another. These contents are manifold and include religious beliefs, customs, traditions, dietary habits, social values, language or dialect, and many more (Schönpflug 2009b). Different persons can be involved in the transmission process (Cavalli-Sforza and Feldman 1981). Yet, the focus of this dissertation

lies on intergenerational cultural transmission within the family. The second topic is immigrants' ethnic partner choice. It is a part of immigrants' social integration into the receiving society but it is also interrelated with other aspects of the couple's integration (Kogan 2010; Pagnini and Morgan 1990) and the integration of their offspring (e.g., Kalmijn 2015). While both research fields –intergenerational cultural transmission and ethnic partner choice – have experienced substantial scholarly attention and research, they have rarely been considered jointly. On the one hand, several studies investigate the influence of culture on ethnic partner choice. Yet they mostly take culture as a given. They mostly do not consider where the individual's cultural characteristics originate from (e.g., Hartung et al. 2011; van Tubergen and Maas 2007). Their authors sometimes argue on the basis of intergenerational transmission within families within their theoretical considerations or in the discussion of their results. However, they do not go that step further of actually empirically investigating this proposed connection (e.g., Carol 2016; Hannemann et al. 2018; Milewski and Hamel 2010; van Zantvliet et al. 2015). Within this dissertation, I took this next step and also empirically investigated the whole process of cultural contents being passed on in the family and thereby shaping the offspring's ethnic partner choice. On the other hand, a substantial share of the literature is dedicated to intergenerational cultural transmission (see, for example, contributions in Schönpflug 2009a; Vollebergh et al. 2001). These studies provide an important basis for my own research. However, they do not go that step further to explore and describe what consequences a successful transmission has for the behavior and actions of individuals – in the present case their ethnic partner choice. Again, I have taken this next step and investigated the influence of the transmission process for individuals' behaviors. Thus, I further the scientific knowledge by combining these separate research fields, i.e., that of the intergenerational cultural transmission and that of the social integration of immigrants.

Third, the contribution of this dissertation extends the investigation of parental influence on the ethnic partner choice among immigrants in Europe. Its findings have a substantial external validity. The present theoretical considerations and empirical findings not only inform about this very specific research topic of parental direct and indirect influence on the ethnic partner choice within immigrant families in Europe. Rather, they are, on the one hand, transferable to other groups. These are native families as well as other ethnic minority families that have not been investigated within this dissertation. While the efforts, extent, success, and organization of the culture-transmission process might vary between groups and families, the overall mechanism is likely to function in the same fashion in all families. On the other hand, the present theoretical considerations and empirical findings are also transferable to other outcomes. Similar direct and indirect parental influences are likely to occur with regard to other family-related behaviors, such as other aspects of decisions relating to partner choice, fertility, or living arrangement. But also entirely different behaviors that are not related to the family can correspondingly be directly and indirectly shaped by the parents. These could be financial or purchase decisions, inclinations to help others, friendship formations, employment or health decisions, and so forth. The indirect parental influence then varies by the strength of the intergenerational transmission within the family. If the transmission is strong, parents have a substantial indirect influence on their children's behavior. If it is weak, the parental influence is also minimal. Of course, only those transmission contents then matter that are associated with the respective behavior.

Fourth, this dissertation aims at providing a better and more comprehensive understanding of the role of culture for the ethnic partner choice process. Various studies investigate the influence of cultural factors. However, many do not put their focus on culture but rather investigate it as one factor of several. Accordingly, they often only examine the relevance of single aspects of culture (Abdul-Rida 2016: religiosity; Çelikaksoy, Nielsen, and Verner 2006: values; Huschek et al. 2012: collectivism; Topgül 2016: religion; van Zantvliet et al. 2015: conservatism). Others again argue on the basis of culture but are not able to analyze this directly due to data limitations. As a result they rely on bridge assumptions or use proxies (e.g., Dupont et al. 2017; Hannemann et al. 2018; Lucassen and Laarman 2009) Of course there are exceptions to the rule which, however, display other limitations. Carol (2016), for example, investigates the influence of various cultural factors. Yet her analyses are limited to Muslim immigrants. Dribe and Lundh (2011) likewise analyze the relevance of culture more comprehensively. But their analyses are only on the macro level. Thus, this dissertation sets itself apart from most previous research by considering various cultural contents (that are all relevant to the ethnic partner choice) and by investigating them jointly. Moreover, the focus is explicitly on the relevance of culture for the ethnic partner choice process. As a result this dissertation provides a thorough and detailed account of the various ways through which the cultural contents under study impact the partner choice process. Thereby it goes again beyond previous research which is mostly published as journal articles and accordingly subject to substantial scope limitations.

Last but not least, the present study adds to the literature by extending its research to include not only adult but also adolescent immigrants. Previous research has mostly focused on the partner choice of adults. Only a relatively few studies have investigated early romantic relationships of adolescents; this is especially true for the European context (e.g., Bucx and Seiffge-Krenke 2010; Nauck and Steinbach 2012, 2014; van Zantvliet et al. 2015). Hence, relatively little is known about these early unions despite the central position they take in adolescents' lives and their impact on adolescents' socio-psychological development (Collins 2003; Furman and Simon 2008). Most existing research focuses on links between adolescents' romantic involvement and several rather negative outcomes such as partner violence (e.g., Arriaga and Foshee 2004) and deviant behavior (e.g., Knight 2011) or on the sexual development of adolescents (Sassler 2010). Homogamy and endogamy in these early unions are considered less often. The few existing studies on the ethnic partner choice of adolescents (e.g., van Zantvliet et al. 2015) provide important insights into its patterns and determinants. The present study adjoins and extents them. Therein the cultural contents and their intergenerational transmission seem to shape the ethnic partner choice in a similar fashion among adolescents and adults. Next to these commonalities differences between these two groups were also unveiled as, for example, in romantic involvement and ethnic partner choice patterns. These differences further underline the relevance of not restricting research to adults but to also investigate adolescents. This is even more the case when considering that partner choices in adolescence and adulthood are not independent (cf. chapter 2.4 in part I). Thus, examining the ethnic partner choices of today's youth might provide insights into future ethnic partner choices of adults. Yet the existing research has not yet come sufficiently far to ascertain in which way adolescent partner choice truly affects partner choice as adults. For this, it is necessary to gain more information on both processes. The present study took an important step in this direction. Even more, keeping the research interests and empirical approach comparable between the two studies allowed

a comparison of the relevance of direct and indirect parental influences, cultural factors, and intergenerational transmission for the ethnic partner choices in adolescence and adulthood.

2.5 SHORTCOMINGS

In the following paragraphs I will outline the shortcomings of my research and discuss their purview and their impact on this dissertation's outcome. I tried to counteract and circumvent such limitations within my empirical investigations by adjusting the research design or by conducting additional analyses. For those situations when this was possible, I will also describe the solutions and how far they could offset the shortcomings.

First, both empirical investigations within this dissertation were cross-sectional. However cross-sectional analyses always bring along the threat of unobserved heterogeneity. Unobserved heterogeneity describes the scenario wherein the effects found within estimations are wrongly ascribed to the explanatory variables. Rather they are a result of unobserved variables which are correlated with the respective independent and dependent variable. This issue can be countered by calculating longitudinal analyses with fixed effects. These models inherently control for all time-invariant unobserved heterogeneity (Andreß et al. 2013), e.g., for ethnic origin or sex. Yet a longitudinal investigation of the influence of cultural characteristics on an outcome – as in this dissertation – is problematic for two reasons: The lack of suitable data sets and the stability of cultural characteristics. First, not many suitable data sets exist; this is especially true for the investigation of ethnic minorities. Hence, my empirical enquiry of adults' ethnic partner choice relies on data from the TIES. This data source was chosen despite its cross-sectional design which does not allow for longitudinal investigations. It was, on the one hand, selected for its comparably large sample of descendants of immigrants which permits the quantitative analysis of their ethnic partner choice. This is not always a given since investigations of immigrants' ethnic partner choices exclude persons who are not romantically involved as well as the native population. This substantially reduces sample sizes. On the other hand, the TIES data was chosen because it provides a very wide variety of cultural measures as well as detailed information on the parents. Within the investigation of the TIES data, I used explanatory variables from the parents or from the respondents' childhood to circumvent the threat of reversed causality which is a further common problem in cross-sectional analyses (Andreß et al. 2013:6). The second problem of a longitudinal investigation of cultural influences relates to the substantial intra-individual stability of cultural characteristics. While cultures do change over time and even need to change in order to adapt to changing environments and conditions, cultural change is mostly long-term and on the level of culture itself. Conversely, individual cultural characteristics are rather stable across life. Thus, longitudinal analyses of cultural determinants are substantially restricted by the stability of these attributes across time. While fixed effects models control for time-invariant variables, it is not possible to estimate their effects on the outcome therein (Allison 2009). Even more, in FE-estimations exclusively cases with change on the independent variables are used (Brüderl 2010). Non-linear FE-models additionally exclude cases without change on the dependent variable (Pforr 2013). The necessity for change on the central variables further exacerbates the aforementioned issue of small sample sizes within the research field of immigrants' ethnic partner choices. While the CILS4EU's data structure allows for longitudinal analyses, the

necessary intra-individual change is indeed not very substantial (cf. section 2.9.2.2 in part II). Accordingly, the longitudinal data structure of the CILS4EU could unfortunately not be exploited in the main analyses. But, due to the great advantages of FE-models, especially regarding issues of unobserved heterogeneity, I estimated multinomial logistic regressions with FE as additional analyses, which backed up the cross-sectional findings.

A second shortcoming lies in the complexity of the research interest and its related topics as well as in time and data constraints. Restrictions had to be made to the analyses which relate to several issues: (a) The analyses of immigrants' ethnic partner choice within this dissertation do not constitute a comprehensive investigation of its determinants. Yet neither was it this dissertation's aim to fully explain ethnic partner choice. Rather its focus lay on the importance of direct parental influence, cultural factors, and their intergenerational transmission. Other relevant factors that participate in shaping ethnic partner choices had to be left out of the analyses. Others again could be included in the analyses as control variables. Next to socio-demographic determinants, I controlled for indicators of the structure of the marriage/dating market, i.e., ethnicity and/or country as well as the ethnic composition of the friendship networks. Including even more control variables was not possible for two reasons: Either the relevant information was not included in the data sets or additional variables would have negatively impacted the feasibility of the models due to limited case numbers. (b) Within the scope of this dissertation, I could only scratch on the surface of the topic of direct parental involvement in the ethnic partner choice process. This was owed to data and scope limitations. Going into more detail on direct parental influences would have went behind the constraints of this dissertation due to the prominent role the indirect parental influence took therein. However, one can draw on other studies that inform more thoroughly thereon (e.g., Sterckx 2015; van Zantvliet et al. 2014). (c) I had to rely on a simplified model of the intergenerational transmission process wherein relevant aspects had to be left out of the empirical investigations, e.g., the consideration of transmission belts or opposing acculturating influences (Schönpflug 2001; Trommsdorff 2009). Applying a simplified model within the empirical part of my dissertation had different reasons: On the one hand, data constraints forced these simplifications. Some facets were not measured or could not be identified within the data sets as, for example, the mechanisms through which cultural contents were passed on. The inclusion of other aspects was not possible due to limited case numbers. The number of independent variables was already high within the analyses. Including additional variables or interactions – for example, to account for transmission belts – would have overstrained the statistical models. On the other hand, simplifications were driven by this dissertation's restrictions of time and scope. The investigation of the transmission contents was also restricted. Therein I focused upon cultural contents that are of central importance for the cultural group as well as for the ethnic partner choice. Obviously, other cultural as well as non-cultural contents are being passed on within the family, too. A very relevant example is educational attainment (e.g., Glass et al. 1986) because it likewise affects ethnic partner choice.[102] Since the need for

[102] Across countries and various ethnic groups, studies have found educational attainment to be positively related to general intermarriage attitudes (e.g., Carol 2014), as well as to the personal openness to date across cultural boundaries (Carol and Teney 2015). Education further has a positive effect on interethnic contacts (e.g., Carol 2014) and thereby shapes the opportunity structure (Blossfeld and Timm 2003a). Even more, having a higher educational attainment also increases the likelihood of being in an interethnic union (Kalter and Schroedter 2010; Muttarak

model simplifications within the empirical analyses was apparent from the start, an extensive review of the literature and overview of the theoretical background on culture-transmission processes were incorporated in the theoretical section of this dissertation. Moreover, relevant control variables such as educational attainment were integrated into the multivariate analyses.

A third shortcoming relates to the operationalization of the dependent variables. Within the adult sample, issues arose within the operationalization of transnational endogamous unions: The distinction between local and transnational endogamy had to be approximated with the partner's age at immigration. If the partner was born in the survey country or came there before the age of 18, the union was categorized as locally endogamous. If the partner immigrated with 18 years or older, the union was regarded as transnationally endogamous. Due to data limitations, a more fine-tuned operationalization was not possible for the main analyses. However, an additional analysis indicated that the inaccuracies resulting from this approximated operationalization are only minor (cf. chapter 1.2 in part II for more detail). Regarding the analyses of adolescents' ethnic partner choice, the operationalization of the union type was likewise impaired by data restrictions: While specific information on respondents' origins was available, this was not the case for their partners. The Swedish data set had to be excluded from the analyses since it only differentiated whether the boyfriend or girlfriend was native or had a migratory background. In the other countries, partners from smaller immigrant groups were collapsed into 'other' categories. As a result, when, for example, a respondent from Somalia indicated to be dating someone who fell into this 'other' category, it could not be determined whether the partner was also Somali or whether he or she was from another ethnic minority. The former would constitute an intraethnic but the latter an interethnic union. Accordingly, for respondents from smaller groups, the union type could not be identified. So, within my empirical analyses – as to not lose any more cases – respondents' from smaller immigrant groups were likewise collapsed into 'other' categories. The dependent variable was constructed therefrom. The former exemplary union would, as a consequence, have been categorized as an intraethnic union. This procedure most likely resulted in an overestimation of ethnic endogamous unions and an underestimation of interethnic unions with members of other ethnic minorities. 12 percent of the entire sample are individuals in the 'other' category and categorized as being in an intraethnic union. The distortion cannot be quantified, i.e., for how many of these is this a reflection of their actual union type and how many are actually in an interethnic union with a member of another minority can, unfortunately, not be calculated. However, considering that intraethnic unions are the most common union type and minority-minority interethnic unions are the exception, this categorization should be appropriate in most cases.

Lastly, the TIES is a non-representative sample. Not only are the country samples not random samples, but they were drawn from only one or two cities with large immigrant populations in each country. This procedure was chosen by the researchers conducting this survey to obtain substantially large samples as well as to reduce costs and complexity

2010; Safi 2010; van Tubergen and Maas 2007). With regard to the relationship between educational attainment and transnational union formation, most studies find that higher educational attainment reduces the propensity of transnational union formation (Carol et al. 2014; Milewski and Hamel 2010; Muttarak 2010).

(Huschek et al. 2012). Yet the immigrant populations in these cities are not representative of the respective country's immigrant population (Groenewold and Lessard-Phillips 2012). Moreover, it was not possible to obtain statistical weights for each country to adjust estimations for these sampling limitations. Thus, the descriptive analyses especially should be considered with care, whereas multivariate analyses should be less affected. Conversely, these issues did not arise within the estimations on the basis of the CILS4EU. By employing statistical corrections to account for the sampling procedures, I was able to obtain representative estimations. Moreover, I considered the selectivity into romantic involvement. While such selectivity exists, it was not conditional on the cultural characteristics under study and thus did not affect the main analyses.

2.6 DIRECTIONS FOR FUTURE RESEARCH

Future research should be dedicated to a further analysis of adolescents' romantic relationships. This is not only necessary with regard to their ethnic partner choice but also with regard to union formation and dating in general. Overall, relatively little is known about these early relationships (Collins 2003). The existing research is focused on certain topics: Many studies revolve around the association between adolescents' dating experiences and negative behavior, such as dating aggression or partner violence (e.g., Arriaga and Foshee 2004; Muñoz-Rivas et al. 2007) and anti-social or deviant behavior, e.g., substance abuse (e.g., Aikins et al. 2010; Knight 2011; van Zantvliet, Ivanova, and Verbakel 2018). Other studies investigate the implications of romantic involvement on psychological outcomes such as adolescents' psychological development and adjustment (e.g., Furman et al. 2007; Laursen and Mooney 2007). Also sexual aspects have been a focus in prior research (see Sassler 2010). However, many other aspects of adolescents' dating and romantic relationships have received considerably less scholarly attention. Moreover, the existing research comes mostly from the US and thus investigates this matter within the North-American context (see for example Collins, Welsh, and Furman 2009; Connolly and McIsaac 2013 for reviews of American research). It is not clear how far the results are transferable to the European adolescent population. Regarding ethnic partner choice, North-American and European countries not only have different immigrant populations but they also diverge in their group apprehensions. While American research tends to revolve around the concept of race, European research focuses on ethnicity. Moreover, partner search and union formation processes might differ in these diverse contexts. Overall, comparably few studies investigate adolescents' partner choice and romantic relationships in Europe. Thereby they most often restrict their research to adolescents with migratory backgrounds (e.g., Nauck and Steinbach 2012; Weißmann and Maddox 2016; van Zantvliet et al. 2018, 2015). Thus, future research should address this relevant topic of romantic relationships and experiences in adolescence and especially do so within the European context. This research should address these topics equally for native adolescents and those with a migratory background and consider potential differences between them (cf. Weißmann and Maddox 2016).

A second interesting and related topic for future research is how far the (ethnic) partner choice in adolescence is related to and determines the (ethnic) partner choice in adulthood. Different scenarios exist as to how the two interrelate: First, according to the winnowing hypothesis, endogamy is prevalent in all relationships, but it increases from dating over

unmarried cohabitation to marriage. Thus, endogamy shares should be higher among adults than among adolescents, particularly if the focus is on cohabiting and married couples and if dating is excluded, as is the case in the present study. One argument behind the winnowing hypothesis is that mixed couples are more likely to split up and thus less likely to enter the next phase of their relationship. An alternative explanation is that the preference for a similar partner might increase as unions become more serious, i.e., as cohabitation, marriage, and family formation approach (Blackwell and Lichter 2004).[103] The second scenario is that the partner preferences and thus also the actual partner choice are identical in adolescence and in adulthood. It is based on the assumption that today's adolescents are tomorrow's adults. Accordingly, looking at the romantic involvement and ethnic partner choice of adolescents can give information on partner choice patterns of adults in the future (Emerson et al. 2002). The third scenario is that the experiences in adolescence shape the openness and partner choice later in life. It has been found that individuals who had interracial contacts before are more likely to have racially mixed ties later in life (Emerson et al. 2002). The same has been found for romantic relationships: Having dated across ethnic or racial lines early in life increases the openness to enter such a union again later on. It also heightens the likelihood of actually choosing a spouse from another race (King and Bratter 2007). Two explanations exist for this scenario: On the one hand, it might be that relationships are simply continued into later life. On the other hand, it might be that early experiences might alter the person's characteristics, such as their out-group views (van Zantvliet et al. 2015).

As mentioned before, striking differences appear between adults' and adolescents' ethnic partner choice patterns in the present empirical analyses: While the great majority of over 80 percent of adults are endogamously partnered, this is only the case for 21 percent of adolescents. Moreover, intraethnic unions with members of other ethnic minorities are far more common among adolescents. However, the comparability of these two samples is restricted. Different scenarios exist as to how adolescents' and adults' ethnic partner choice might be associated, yet little evidence exists as to which scenario is accurate. The present dissertation is unfortunately not able to shed much light on this issue. It is for future research to determine whether differences exist between adolescents and adults. And if differences occur, why do they exist. And to what extent are partner choices in adulthood determined by partner choices in adolescence?

Third, future research should continue to investigate the determinants of transnationally endogamous partner choice. In the present analyses, it became apparent that culture is relevant to the choice between a co-ethnic partner and someone with another ethnic background, i.e., between endogamy and exogamy. However, cultural factors contributed little to the explanation of the choice between local and transnational endogamy. Which motivations and factors stand behind the choice of a partner from the country of origin?

[103] Some of the supportive evidence of the winnowing hypothesis points towards the second explanation. For example, adolescents become less open to the idea of entering an interracial relationship as they age. This increased reluctance might be related to the increasing seriousness of romantic relationships and the approach of marriage (Joyner and Kao 2005). Correspondingly, other studies find that individuals have interracial or interethnic sexual or romantic relationships before getting married but choose a spouse from the own group because they ascribe more spouse-like attributes to in-group members. This is especially found for men (Vasquez 2015 for Latinos in the US; Yahya and Boag 2014 for Australia).

This question is especially interesting with regard to subsequent immigrant generations. They were born and brought up in Europe. Thus, why would they choose a partner from a country that they know mainly from narratives and occasional visits? Prior research has found several explanations: Transnational unions are fostered by immigrants' transnational ties to the country of origin. Thereby extensive social networks between the two countries – so-called transnational social spaces (Beck-Gernsheim 2006) – chain migrations, and traditions of marriage migration emerge (Timmerman 2008; Timmerman et al. 2009), a "culture of migration" (Timmerman and Wets 2011:74). Economic interests often prevail on the side of the imported partner. He or she expects a better life in the typically wealthier receiving country (Beck-Gernsheim 2006; Timmerman and Wets 2011). On the side of the immigrants already residing in Europe, other factors motivate transnational unions: On the one hand, co-ethnic peers from the migrant communities in Europe are often seen as unsuitable partners due to their European socialization (Casier et al. 2013; van Kerckem et al. 2013; Timmerman 2008). Further, it is argued that women – as opposed to men who tend to search for a traditional partner (e.g., Balzani 2006; Lievens 1999) –aspire to independence and freedom when choosing a partner from the country of origin (e.g., Lievens 1999; Timmerman et al. 2009). And also diverging family formation preferences might drive women to choose a partner from the country of origin rather than a native or local co-ethnic partner (Apitzsch 2014). On the other hand, immigrant families sometimes experience pressure from relatives living in the origin country to support someone in their efforts to come to Europe. The pressure is intensified by family loyalties (Beck-Gernsheim 2006). However, immigration policies in Europe have become increasingly restrictive. As a result, marriage remains as one of the only ways of legally moving to Europe for some origin groups (Böcker 1994; Timmerman et al. 2009). Yet current legislation aims at preventing or at least limiting the number of transnational unions (Kraler 2010; Kraler and Kofman 2009; Morokvasic and Catarino 2006).

Despite these insights, the phenomenon of marriage migration has not yet been fully understood and further research is necessary. Controlling for socio-demographic factors and the opportunity structure cannot explain group differences in transnational endogamy (Kalter and Schroedter 2010; Muttarak 2010). Cultural factors could also not explain the choice of a co-ethnic partner from the country of origin in the present study. And for some aforementioned explanations of this partner choice, mixed empirical results exist. For example, while some researchers find supportive evidence for immigrant women's search for independence in a transnational union (Carol et al. 2014; Lievens 1999; Timmerman et al. 2009), other findings do not back up this notion (Baykara-Krumme and Fuß 2009; González-Ferrer 2006; Kalter and Schroedter 2010; Milewski and Hamel 2010). Correspondingly, when calculating the models for men and women separately in the present study, indicators of a collectivistic upbringing did not show any significant effects to support this notion of gender-specific motives. Next, Timmerman et al. (Timmerman 2008; Timmerman et al. 2009; Timmerman and Wets 2011) give detailed accounts on the emergence of a culture of migration through marriage from a specific region in Turkey to Belgium and the motivations and structural characteristics standing behind it. While this research provides important insights into the process of transnational partner choice, it remains a case study of a specific group of immigrants in a specific context. It is unclear how far these findings are transferable to other Turkish regions as well as to other countries of

origin and destination. Thus, future research should continue to investigate transnationally endogamous partner choice.

Fourth, the determinants and motivations standing behind the choice of a partner from another ethnic minority should also be investigated further, specifically the role of culture therein. Muttarak (2010) finds that partners in such interethnic unions tend to have similar cultural backgrounds. Yet within the present investigation of adolescents' ethnic partner choice in chapter 2 (part II), cultural factors showed little to no association with the occurrence of this union type. Due to data restrictions, I was unfortunately not able to investigate the partners' cultural origins more closely. In the discussion of the results, I proposed several explanations that might be standing behind the missing influence of culture thereon: First, culture and ethnicity might simply not play any role for the formation of this type of ethnically mixed unions. Second, it is possible that these couples constitute such a heterogeneous group that different motivations and reasons stand behind the choice for a partner from a different ethnic minority. For some, cultural similarity might indeed matter while for others, sheer opportunity might have promoted their union formation. Third, it might also be the case that it is actually cultural differences that constitute the attraction in the first place. In the additional longitudinal investigation of adolescents' ethnic partner choice, I found that the individuals who opt for a partner from another ethnic minority seem to be a selective group. This group appeared to be more open towards all types of ethnic partner choice. Adolescents who had a partner from another ethnic minority in wave 1 were almost evenly distributed across all union types in wave 3. In opposition, adolescents who chose a co-ethnic or native partner in wave 1 displayed greater stability in their partner choice. They were mostly found in the same union type or were single in wave 3. These results are, however, not sufficient to draw inferences about the aforementioned possible explanations. Previous studies often left such unions out of the analyses due to their comparably small shares and heterogeneity (Hartung et al. 2011; Muttarak and Heath 2010). Alternatively, they were combined into a category with interethnic unions with natives (Huschek et al. 2008; van Tubergen and Maas 2007; Weißmann and Maddox 2016) or into a category of respondents with a non-native partner (van Zantvliet et al. 2015). Due to the small number of cases and the group's heterogeneity, analyses were mostly restricted to descriptive explorations (Huschek et al. 2012). Thus, future research should look into the determinants and motivations standing behind this specific union type. This might be best achieved by conducting qualitative interviews. This approach is, on the one hand, appropriate because so little is known about this union type. On the other hand, it is fitting for the small number of cases and their heterogeneity.

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APPENDICES

A. APPENDIX A: THEORETICAL BACKGROUND

TABLE A.1 DEFINITIONS OF INDIVIDUAL-LEVEL MOTIVATIONAL TYPES OF VALUES

Power:	social status and prestige, control or dominance over people and resources
Achievement:	personal success through demonstrating competence according to social standards
Hedonism:	pleasure and sensuous gratification for oneself
Stimulation:	excitement, novelty, and challenge in life
Self-Direction:	independent thought and action – choosing, creating, exploring
Universalism:	understanding, appreciation, tolerance, and protection for the welfare of all people and for nature
Benevolence:	preservation and enhancement of the welfare of people with whom one is in frequent personal contact
Tradition:	respect for, commitment to, and acceptance of the customs and ideas that traditional culture or religion impose on the self
Conformity:	restraint of action, inclinations, and impulses likely to upset or harm others and to violate social expectations or norms
Security:	safety, harmony, and stability of society, of relationships, and of self

Source: Schwartz (1994b:89)

B. APPENDIX B: EMPIRICAL ANALYSES – CHAPTER 1: PARENTAL INFLUENCE ON THE ETHNIC PARTNER CHOICE OF YOUNG ADULTS OF THE SECOND GENERATION IN EUROPE – ANALYSES WITH THE TIES SURVEY

TIES – SAMPLE AND DESCRIPTIVE ANALYSES

TABLE B.1 OVERVIEW OF SAMPLING OF THE TIES SURVEY

	Germany		***Austria***		***France***		***Netherlands***		***Belgium***		***Sweden***
	Berlin	Frankfurt	Vienna	Linz	Paris	Strasbourg	Amsterdam	Rotterdam	Brussels	Antwerp	Stockholm
Planned sample size											
Turkish	250	250	250	250	250	250	250	250	250	300	250
Moroccan	–	–	–	–	–	–	250	250	250	300	–
Yugoslavian	250	250	250	250	–	–	–	–	–	–	–
Comparison group	250	250	250	250	250	250	250	250	250	300	250
Realized sample size											
Turkish	253	250	252	206	248	252	237	263	244	358	251
Moroccan	–	–	–	–	–	–	242	251	246	311	–
Yugoslavian	202	204	253	242	–	–	–	–	–	–	–
Comparison group	250	253	250	234	174	177	259	253	257	301	250
Response rate (%)											
Turkish	31.2	24.8	40.0	70.0	n.a.	n.a.	29.9	30.5	31.5	63.5	32.0
Moroccan	–	–	–	–			25.9	24.2	30.6	55.9	–
Yugoslavian	22.1	22.9	38.0	38.0			–	–	–	–	–
Comparison group	25.7	24.3	43.0	43.0	n.a.	n.a.	40.1	34.8	31.1	55.8	54.0
Total	26.4	24.0					31.1	29.2	31.0	58.4	42.0
Sampling procedure	Onomastic approach.		Onomastic approach.		Onomastic approach.		Sampling frames based on municipal population registers. Primary sampling units: neighborhoods.		Antwerp: Sampling from population registers in the different city districts.		Sampling from population registers.

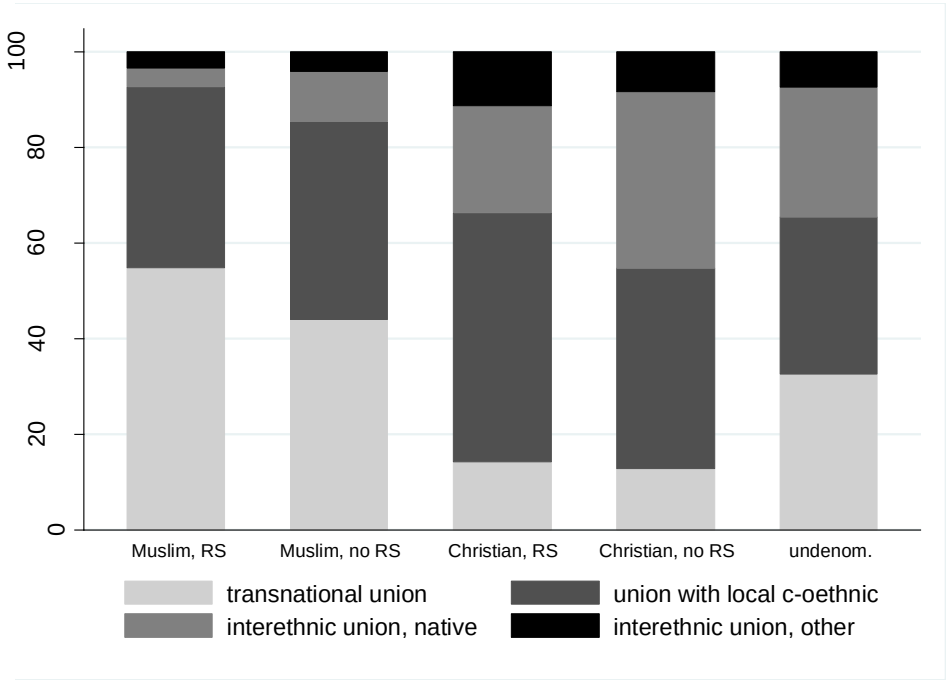
Source: Crul, Schneider and Lelie (2012), own depiction.

TABLE B.2 COMPARISON OF MAIN AND TEST VARIABLE OF ETHNIC PARTNER CHOICE

		Ethnic partner choice – main variable				
		Transnational union	Union with local co-ethnic	Interethnic: Native	Interethnic: Other minority	Total
Ethnic partner choice – test variable	Transnational union	293 72.2	12 2.3	0 0.00	0 0.00	305 25.7
	Union with local co-ethnic	52 12.8	513 97.5	0 0.0	0 0.0	565 47.7
	Interethnic: Native	0 0.0	0 0.0	189 100.0	0 0.0	189 16.0
	Interethnic: Other minority	0 0.0	0 0.0	0 0.0	64 100.0	64 5.40
	Missing	61 15.0	1 0.2	0 0.0	0 0.0	62 5.2
	Total	406 100.0	526 100.0	189 100.0	64 100.0	1,185 100.0

Note: Belgium not included.

FIGURE B.1 ETHNIC PARTNER CHOICE PATTERNS BY RELIGIOUS UPBRINGING AND SCHOOLING (IN PERCENT)



Note: Muslim, RS = Muslim upbringing, attended religious schooling; Muslim, no RS = Muslim upbringing, no attendance of religious schooling; Christian, RS = Christian upbringing, attended religious schooling; Christian, no RS = Christian upbringing, no attendance of religious schooling; undenom. = no religious upbringing.

TABLE B.3 PARTNER'S RELIGIOUS AFFILIATION BY RESPONDENT'S CURRENT RELIGIOUS AFFILIATION

		Respondent's current religious affiliation								
		Undenomi-national	Catholic/ Protestant	Christian Orthodox/ other	Sunni	Shia/ Alevi	Other Muslim	Other religion	No info	Total
Partner's current religious affiliation	Undenomi-national	212 64.1 $_{d}$	12 18.8 $_{abc}$	21 18.6 $_{bc}$	51 6.3 $_{a}$	19 22.6 $_{c}$	22 8.4 $_{ab}$	2 40.0 $_{abcd}$	3 21.4 $_{abc}$	342 20.4
	Catholic/ Protestant	57 17.2 $_{a}$	49 76.6	21 18.6 $_{a}$	8 1.0 $_{b}$	6 7.1 $_{b}$	2 0.8 $_{b}$	1 20.0 $_{ab}$	1 7.1 $_{ab}$	145 8.6
	Christian Orthodox	9 2.7 $_{a}$	2 3.1 $_{a}$	70 62.0	2 0.3 $_{a}$	0 0.0 $_{a}$	3 1.1 $_{a}$	0 0.0 $_{a}$	0 0.0 $_{a}$	86 5.1
	Sunni	24 7.3 $_{a}$	0 0.0 $_{a}$	0 0.0 $_{a}$	710 88.2	5 6.0 $_{a}$	6 2.3 $_{a}$	0 0.0 $_{a}$	7 50.0	752 44.8
	Shia/ Alevi	6 1.8 $_{ab}$	0 0.0 $_{ab}$	0 0.0 $_{a}$	16 2.0 $_{ab}$	52 61.9	0 0.0 $_{a}$	0 0.0 $_{ab}$	2 14.3 $_{b}$	76 4.5
	Other Muslim	17 5.1 $_{a}$	0 0.0 $_{a}$	1 0.9 $_{a}$	8 1.0 $_{a}$	1 1.2 $_{a}$	224 85.2	1 20.0 $_{a}$	1 7.1 $_{a}$	253 15.1
	Other religion	1 0.3 $_{a}$	0 0.0 $_{a}$	0 0.0 $_{a}$	3 0.4 $_{a}$	1 1.2 $_{a}$	1 0.4 $_{a}$	1 20.0	0 0.0 $_{a}$	7 0.4
	No info	5 1.5 $_{a}$	1 1.6 $_{a}$	0 0.0 $_{a}$	7 0.9 $_{a}$	0 0.0 $_{a}$	5 1.9 $_{a}$	0 0.0 $_{a}$	0 0.0 $_{a}$	18 1.1
	Total	331 100.0	64 100.0	113 100.0	805 100.0	84 100.0	263 100.0	5 100.0	14 100.0	1,679 100.0
	Cramér's V = .64									

Note: Dark grey: denominational endogamy; light grey: religious endogamy but denominational exogamy
Shares in the same row that do not share a subscript differ at $p<.05$ in the Bonferroni multiple comparison test. Cramér's V was calculated excluding cases with missing information.

TABLE B.4 LOGISTIC REGRESSION RESULTS OF PARENTAL DIRECT AND INDIRECT INFLUENCE ON THE PROBABILITY OF ENDOGAMY – FULL TABLE (AME)

	Model 0	***Model 1***	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***	***Model 5a***	***Model 5b***
Family: Pressure to separate		-0.165***		-0.163***		-0.165***		-0.166***		-0.166***
		(0.026)		(0.027)		(0.026)		(0.025)		(0.024)
Parents: Interethnic marriage			-0.170***	-0.168***		-0.140***		-0.116***		-0.107***
			(0.040)	(0.038)		(0.026)		(0.030)		(0.030)
Religious Upbringing (ref. Sunna)										
Undenominational					-0.088*	-0.078**		-0.070*		-0.063*
					(0.035)	(0.029)		(0.031)		(0.032)
Catholic/ Protestant					-0.131***	-0.098*		-0.088+		-0.076
					(0.039)	(0.049)		(0.049)		(0.049)
Christian Orthodox					-0.137**	-0.134***		-0.131***		-0.127***
					(0.044)	(0.036)		(0.038)		(0.037)
Shia/ Alevi					-0.076	-0.069		-0.060		-0.061
					(0.049)	(0.047)		(0.047)		(0.047)
Other Muslim denomination					-0.063	-0.058		-0.059		-0.061
					(0.050)	(0.042)		(0.039)		(0.040)
Religious lessons					0.041+	0.034		0.031		0.029
					(0.022)	(0.021)		(0.019)		(0.019)
Parents: Number of children (ref. 1-2)										
3 children							0.044	0.027		0.021
							(0.038)	(0.032)		(0.032)
4 children							0.081*	0.059*		0.053*
							(0.035)	(0.026)		(0.026)
5-6 children							0.104*	0.076*		0.070*
							(0.042)	(0.037)		(0.035)
7 or more children							0.146***	0.118***		0.111***
							(0.039)	(0.032)		(0.029)
Mother: Rural origin							0.033*	0.024+		0.023+
							(0.013)	(0.013)		(0.013)
Raised in mother tongue									0.154**	0.068
									(0.053)	(0.046)

(table continued on the next page)

Educational attainment (ref. higher)										
Lower	0.115***	0.124***	0.108***	0.116***	0.106**	0.110***	0.100***	0.101***	0.117***	0.103***
	(0.031)	(0.027)	(0.029)	(0.024)	(0.034)	(0.026)	(0.028)	(0.026)	(0.029)	(0.025)
Upper secondary	0.095**	0.094**	0.092**	0.090**	0.090**	0.087**	0.084**	0.080**	0.100**	0.083***
	(0.032)	(0.029)	(0.031)	(0.027)	(0.034)	(0.027)	(0.030)	(0.025)	(0.031)	(0.024)
Male	-0.011	-0.015	-0.022	-0.025	-0.012	-0.023	-0.008	-0.019	-0.015	-0.021
	(0.019)	(0.020)	(0.021)	(0.022)	(0.018)	(0.021)	(0.017)	(0.020)	(0.018)	(0.020)
Age	-0.007*	-0.006*	-0.007*	-0.007*	-0.006+	-0.006*	-0.007*	-0.006*	-0.006*	-0.006*
	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)
Marriage	0.428***	0.418***	0.406***	0.396***	0.384***	0.362***	0.408***	0.353***	0.414***	0.350***
	(0.062)	(0.060)	(0.058)	(0.055)	(0.059)	(0.054)	(0.062)	(0.054)	(0.063)	(0.054)
Many/ most friends natives in sec. school	-0.080**	-0.077**	-0.070**	-0.066**	-0.072*	-0.062**	-0.076**	-0.060*	-0.076**	-0.060**
	(0.027)	(0.026)	(0.024)	(0.023)	(0.030)	(0.024)	(0.026)	(0.024)	(0.025)	(0.023)
Ethnic group (ref. Turks)										
Yugoslavs	-0.147+	-0.158+	-0.140	-0.152+	-0.036	-0.051	-0.108	-0.033	-0.140+	-0.036
	(0.087)	(0.089)	(0.088)	(0.090)	(0.066)	(0.073)	(0.077)	(0.064)	(0.085)	(0.066)
Moroccans	0.009	0.011	0.018	0.021	-0.000	0.015	-0.022	-0.014	0.013	-0.009
	(0.049)	(0.049)	(0.047)	(0.049)	(0.048)	(0.049)	(0.055)	(0.054)	(0.051)	(0.056)
Country (ref. NL)										
AT	-0.006	-0.006	0.007	0.007	-0.016	-0.002	0.003	0.000	-0.012	-0.005
	(0.053)	(0.054)	(0.050)	(0.052)	(0.052)	(0.052)	(0.049)	(0.049)	(0.053)	(0.048)
BE	-0.036	-0.028	-0.026	-0.020	-0.042	-0.027	-0.047	-0.039	-0.038	-0.041
	(0.044)	(0.044)	(0.039)	(0.041)	(0.045)	(0.041)	(0.043)	(0.043)	(0.041)	(0.042)
DE	-0.155***	-0.157***	-0.141**	-0.142**	-0.156***	-0.144**	-0.145**	-0.143**	-0.153***	-0.143**
	(0.046)	(0.046)	(0.045)	(0.046)	(0.046)	(0.047)	(0.045)	(0.045)	(0.044)	(0.043)
FR	-0.030	-0.007	-0.032	-0.010	-0.031	-0.011	-0.033	-0.015	-0.031	-0.018
	(0.077)	(0.063)	(0.077)	(0.063)	(0.067)	(0.055)	(0.070)	(0.051)	(0.075)	(0.051)
SE	-0.118***	-0.104***	-0.114***	-0.102***	-0.078***	-0.065**	-0.116***	-0.071**	-0.122***	-0.076**
	(0.022)	(0.021)	(0.023)	(0.022)	(0.023)	(0.023)	(0.026)	(0.025)	(0.023)	(0.023)
N	1,679	1,679	1,679	1,679	1,679	1,679	1,679	1,679	1,679	1,679
Pseudo-R^2	0.277	0.297	0.296	0.316	0.297	0.333	0.294	0.344	0.285	0.346

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. Significance levels: + $p<.10$, * $p<.05$, ** $p<.01$, ***$p<.001$

TABLE B.5 MULTICOLLINEARITY DIAGNOSTICS FOR MODEL 5C IN TABLE II.1.16 AND TABLE B.4

	VIF	***VIF²***	***Tolerance***	***R²***
Family: Pressure to separate	1.01	1.01	0.99	0.02
Parents: Interethnic marriage	1.11	1.06	0.90	0.10
Religious upbringing	1.07	1.03	0.93	0.07
Religious lessons	1.18	1.09	0.85	0.16
Parents: Number of Children	1.17	1.08	0.85	0.15
Mother: Rural origin	1.04	1.02	0.96	0.04
Raised in mother tongue	1.08	1.04	0.92	0.08
Educational attainment	1.02	1.01	0.98	0.02
Male	1.07	1.03	0.94	0.07
Age	1.07	1.03	0.94	0.06
Marriage	1.11	1.05	0.90	0.10
Many/ most friends natives in sec. school	1.06	1.03	0.94	0.06
Ethnic group	1.19	1.09	0.84	0.16
Country	1.17	1.08	0.85	0.15
Mean VIF	1.10			

TABLE B.6 LOGISTIC REGRESSION RESULTS OF PARENTAL DIRECT AND INDIRECT INFLUENCE ON THE PROBABILITY OF ENDOGAMY FOR DIFFERENT SUBPOPULATIONS (AME)

	Turkish	***Ex-Yugoslav***	***Moroccan***	***Married***	***Not married***	***Women***	***Men***
Family: Pressure to separate	-0.138***	-0.388***	-0.231***	-0.169***	-0.128	-0.062+	-0.355***
	(0.032)	(0.040)	(0.054)	(0.033)	(0.109)	(0.032)	(0.053)
Parents: Interethnic marriage	-0.070	-0.239**	-0.029	-0.096***	-0.211*	-0.125**	-0.030
	(0.046)	(0.075)	(0.076)	(0.028)	(0.088)	(0.036)	(0.092)
Religious upbringing (ref. Sunni)							
Undenominational	-0.036	(ref.)	-0.076	-0.053+	0.008	-0.082+	-0.045
	(0.025)		(0.124)	(0.031)	(0.133)	(0.047)	(0.037)
Catholic/ Protestant	-0.022	0.006	-0.264	-0.064	-0.003	-0.108*	-0.030
	(0.161)	(0.050)	(0.173)	(0.048)	(0.079)	(0.050)	(0.092)
Christian Orthodox	-0.310***	-0.058		-0.134**	0.033	-0.122**	-0.138*
	(0.032)	(0.074)		(0.047)	(0.163)	(0.044)	(0.057)
Shia/ Alevi	-0.053	-0.121	-0.107	-0.074	0.088	-0.090*	-0.019
	(0.045)	(0.186)	(0.149)	(0.060)	(0.146)	(0.041)	(0.055)
Other Muslim denomination	-0.029	-0.039	-0.054	-0.047	-0.036	-0.078	-0.039
	(0.035)	(0.076)	(0.078)	(0.041)	(0.133)	(0.049)	(0.044)
Religious lessons	0.034*	0.099	-0.030	0.031	-0.032	0.010	0.039+
	(0.015)	(0.061)	(0.029)	(0.020)	(0.104)	(0.021)	(0.024)
Parents: Number of children (ref. 1-2)							
3 children	0.081*	-0.060***	0.076	0.033	0.048	0.031	0.010
	(0.034)	(0.018)	(0.168)	(0.039)	(0.057)	(0.036)	(0.045)
4 children	0.093***	0.011	0.164*	0.067*	0.052	0.079**	0.013
	(0.026)	(0.043)	(0.080)	(0.031)	(0.065)	(0.026)	(0.030)
5-6 children	0.113***	-0.029	0.174*	0.084*	0.068	0.082+	0.043
	(0.028)	(0.166)	(0.071)	(0.037)	(0.067)	(0.048)	(0.049)
7 or more children	0.131***		0.205**	0.121***	0.079	0.105**	0.090**
	(0.025)		(0.071)	(0.031)	(0.129)	(0.040)	(0.032)
Mother: Rural origin	0.005	0.048	0.026*	0.019	0.035	0.020	0.009
	(0.019)	(0.054)	(0.012)	(0.014)	(0.070)	(0.139)	(0.022)
Raised in mother tongue	0.005	0.177	0.051*	0.096*	-0.049	0.026	0.145
	(0.051)	(0.179)	(0.022)	(0.044)	(0.084)	(0.040)	(0.102)
Educational attainment (ref. higher)							
Lower	0.113**	0.178	-0.011	0.108***	0.015	0.120***	0.105**
	(0.035)	(0.117)	(0.040)	(0.017)	(0.163)	(0.031)	(0.039)
Upper secondary	0.073**	0.164	0.008	0.086***	0.045	0.067*	0.114*
	(0.027)	(0.110)	(0.049)	(0.014)	(0.190)	(0.030)	(0.047)
Male	-0.029+	0.078	-0.079	-0.016	-0.051		
	(0.016)	(0.059)	(0.049)	(0.018)	(0.092)		
Age	-0.011***	-0.007	0.009***	-0.006*	0.001	-0.002	-0.010*
	(0.003)	(0.010)	(0.001)	(0.003)	(0.006)	(0.002)	(0.005)
Marriage	0.441***	0.389***	0.237+			0.259***	0.441***
	(0.071)	(0.063)	(0.135)			(0.070)	(0.065)
Many/most friends natives in sec. school	-0.031*	-0.084	-0.028	-0.041	-0.197**	-0.047*	-0.063*
	(0.015)	(0.061)	(0.030)	(0.026)	(0.067)	(0.025)	(0.025)
Country (ref. NL)							
AT	-0.072***	(ref.)		0.008	-0.146	-0.011	-0.003
	(0.018)			(0.043)	(0.163)	(0.058)	(0.060)
BE	-0.040		-0.034	-0.028	-0.300+	0.016	-0.088+
	(0.034)		(0.044)	(0.035)	(0.177)	(0.040)	(0.049)
DE	-0.045*	-0.345***		-0.143**	-0.260*	-0.143*	-0.163**
	(0.018)	(0.084)		(0.045)	(0.132)	(0.056)	(0.060)
FR	-0.009			-0.013		-0.020	-0.067
	(0.033)			(0.037)		(0.049)	(0.087)
SE	-0.021			-0.046**	-0.417***	-0.129**	-0.046
	(0.015)			(0.018)	(0.124)	(0.040)	(0.049)
Ethnic group (ref. Turks)							
Yugoslavs				-0.032	-0.116	-0.051	-0.009
				(0.067)	(0.100)	(0.067)	(0.085)
Moroccans				-0.022	0.184	-0.046	0.024
				(0.040)	(0.245)	(0.043)	(0.114)
N	1,054	304	301	1,485	194	963	716
Pseudo-R^2	0.335	0.344	0.352	0.264	0.169	0.402	0.349

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses.
Significance levels: + p<.10, * p<.05, ** p<.01, ***p<.001

TABLE B.7 LOGISTIC REGRESSION RESULTS OF PARENTAL DIRECT AND INDIRECT INFLUENCE ON THE PARENTAL PROBABILITY OF TRANSNATIONAL ENDOGAMY – FULL TABLE (AME)

	Model 0	***Model 1***	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***	***Model 5a***	***Model 5b***
Family: Pressure to separate		-0.100*		-0.099*		-0.098*		-0.102*		-0.102*
		(0.046)		(0.045)		(0.043)		(0.043)		(0.044)
Parents: Interethnic marriage			-0.069	-0.067		-0.060		-0.068		-0.061
			(0.066)	(0.066)		(0.069)		(0.074)		(0.072)
Religious Upbringing (ref. Sunni)										
Undenominational					-0.035	-0.035		-0.035		-0.031
					(0.039)	(0.039)		(0.036)		(0.036)
Catholic/ Protestant					-0.341**	-0.337**		-0.334**		-0.325**
					(0.108)	(0.107)		(0.108)		(0.111)
Christian Orthodox					-0.124	-0.124		-0.121		-0.117
					(0.101)	(0.101)		(0.102)		(0.101)
Shia/ Alevi					-0.055	-0.057		-0.052		-0.052
					(0.088)	(0.084)		(0.082)		(0.083)
Other Muslim denomination					0.013	0.012		0.012		0.013
					(0.023)	(0.025)		(0.026)		(0.026)
Religious lessons					-0.002	-0.004		-0.004		-0.005
					(0.027)	(0.025)		(0.026)		(0.026)
Parents: Number of children (ref. 1-2)										
3 children							-0.001	0.004		0.004
							(0.050)	(0.050)		(0.050)
4 children							0.033	0.037		0.037
							(0.050)	(0.047)		(0.047)
5-6 children							0.018	0.014		0.014
							(0.060)	(0.058)		(0.058)
7 or more children							0.037	0.036		0.034
							(0.061)	(0.058)		(0.058)
Mother: Rural origin							-0.025	-0.029+		-0.029+
							(0.018)	(0.017)		(0.017)
Raised in mother tongue									0.113	0.065
									(0.077)	(0.081)

(table continued on the next page)

Educational attainment (ref. ISCED 4/5/6)										
ISCED 0/1/2	0.109***	0.113***	0.108***	0.112***	0.104***	0.106***	0.107**	0.105***	0.112***	0.107***
	(0.029)	(0.028)	(0.029)	(0.028)	(0.030)	(0.026)	(0.033)	(0.029)	(0.030)	(0.030)
ISCED 3	0.067*	0.066*	0.066*	0.066*	0.066*	0.066*	0.066*	0.066*	0.071*	0.068*
	(0.029)	(0.028)	(0.030)	(0.028)	(0.029)	(0.029)	(0.030)	(0.029)	(0.028)	(0.028)
Male	-0.069*	-0.075**	-0.071*	-0.077**	-0.070**	-0.078**	-0.067*	-0.077**	-0.070*	-0.077**
	(0.028)	(0.029)	(0.029)	(0.029)	(0.026)	(0.028)	(0.027)	(0.027)	(0.028)	(0.027)
Age	0.008**	0.008**	0.008**	0.008**	0.009**	0.009***	0.008**	0.008***	0.008**	0.008***
	(0.003)	(0.003)	(0.002)	(0.002)	(0.003)	(0.002)	(0.003)	(0.002)	(0.003)	(0.002)
Marriage	0.154+	0.157+	0.150	0.153	0.149	0.147	0.157+	0.151	0.149	0.149
	(0.093)	(0.094)	(0.093)	(0.094)	(0.099)	(0.093)	(0.092)	(0.094)	(0.092)	(0.095)
Many/ most friends natives in sec. school	0.023	0.025	0.026	0.027	0.029	0.032	0.020	0.029	0.026	0.030
	(0.023)	(0.022)	(0.025)	(0.023)	(0.028)	(0.028)	(0.023)	(0.027)	(0.025)	(0.028)
Ethnic group (ref. Turks)										
Yugoslavs	-0.154**	-0.157**	-0.153**	-0.157**	-0.027	-0.033	-0.137*	-0.019	-0.154**	-0.023
	(0.050)	(0.051)	(0.051)	(0.052)	(0.097)	(0.098)	(0.058)	(0.102)	(0.050)	(0.101)
Moroccans	-0.121***	-0.127***	-0.121***	-0.126***	-0.126***	-0.130***	-0.131***	-0.138***	-0.118***	-0.135***
	(0.012)	(0.013)	(0.012)	(0.014)	(0.018)	(0.012)	(0.019)	(0.019)	(0.014)	(0.019)
Country (ref. NL)										
AT	-0.102	-0.107+	-0.101	-0.106+	-0.100+	-0.105+	-0.100	-0.103+	-0.106+	-0.105+
	(0.063)	(0.060)	(0.064)	(0.061)	(0.059)	(0.057)	(0.062)	(0.055)	(0.063)	(0.054)
BE	0.128*	0.128**	0.131**	0.131**	0.129**	0.132***	0.123*	0.129**	0.124*	0.127**
	(0.050)	(0.049)	(0.047)	(0.046)	(0.043)	(0.040)	(0.051)	(0.040)	(0.049)	(0.040)
DE	-0.501***	-0.504***	-0.499***	-0.502***	-0.493***	-0.495***	-0.503***	-0.498***	-0.504***	-0.499***
	(0.033)	(0.032)	(0.032)	(0.031)	(0.039)	(0.035)	(0.035)	(0.037)	(0.032)	(0.036)
FR	0.061+	0.066+	0.059+	0.064*	0.061	0.062+	0.061+	0.062+	0.061+	0.062+
	(0.035)	(0.034)	(0.034)	(0.032)	(0.038)	(0.036)	(0.037)	(0.037)	(0.033)	(0.037)
SE	-0.104***	-0.104***	-0.103***	-0.102***	-0.076+	-0.075+	-0.109***	-0.080+	-0.108***	-0.084*
	(0.030)	(0.029)	(0.029)	(0.028)	(0.039)	(0.039)	(0.033)	(0.041)	(0.030)	(0.042)
N	1,372	1,372	1,372	1,372	1,372	1,372	1,372	1,372	1,372	1,372
Pseudo-R^2	0.174	0.177	0.175	0.178	0.182	0.185	0.175	0.187	0.175	0.187

Note: All models are controlled for educational attainment, sex, age, marriage, share of native friends in secondary school, ethnic group and country. Robust standard errors control for clustering at the city level; standard errors in parentheses. Significance levels: + $p<.10$, * $p<.05$, ** $p<.01$, *** $p<.001$

TABLE B.8 MULTICOLLINEARITY DIAGNOSTICS FOR MODEL 5C IN TABLE II.1.17 AND TABLE B.7

	VIF	***VIF²***	***Tolerance***	***R²***
Family: Pressure to separate	1.03	1.01	0.97	0.03
Parents: Interethnic marriage	1.06	1.03	0.95	0.05
Religious upbringing	1.07	1.04	0.93	0.07
Religious lessons	1.14	1.07	0.88	0.12
Parents: Number of Children	1.15	1.07	0.87	0.13
Mother: Rural origin	1.04	1.02	0.96	0.04
Raised in mother tongue	1.05	1.02	0.96	0.04
Educational attainment	1.02	1.01	0.99	0.02
Male	1.07	1.04	0.93	0.07
Age	1.08	1.04	0.93	0.07
Marriage	1.04	1.02	0.96	0.04
Many/ most friends natives in sec. school	1.04	1.02	0.96	0.04
Ethnic group	1.19	1.09	0.84	0.16
Country	1.19	1.09	0.84	0.16
Mean VIF	1.08			

TABLE B.9 LOGISTIC REGRESSION RESULTS OF PARENTAL DIRECT AND INDIRECT INFLUENCE ON THE PROBABILITY OF TRANSNATIONAL ENDOGAMY FOR DIFFERENT SUBPOPULATIONS (AME)

	Turkish	***Moroccan***	***Married***	***Model 5b from Table B.7 without control for ethnic group or country***
Family: Pressure to separate	-0.092*	-0.153*	-0.097*	-0.053
	(0.047)	(0.076)	(0.044)	(0.047)
Parents: Interethnic marriage	-0.052	0.020	-0.071	-0.060
	(0.053)	(0.203)	(0.063)	(0.079)
Religious Upbringing (ref. Sunni)				
None	0.042	-0.111+	-0.024	-0.006
	(0.042)	(0.057)	(0.044)	(0.044)
Catholic/ Protestant	(6 obs. excluded)	(1 obs. excluded)		-0.403***
				(0.103)
Christian Orthodox	-0.433***		-0.143	-0.225*
	(0.029)		(0.105)	(0.094)
Shia/ Alevi	-0.003	(2 obs. excluded)	-0.069	-0.161**
	(0.086)		(0.080)	(0.047)
Other Muslim	0.027	-0.003	0.019	0.101+
denomination	(0.023)	(0.088)	(0.027)	(0.060)
Religious lessons	0.033	-0.074	-0.006	0.044
	(0.030)	(0.079)	(0.024)	(0.040)
Parents: Number of children (ref. 1-2)				
3 children	-0.023	0.080	0.004	-0.019
	(0.074)	(0.130)	(0.050)	(0.046)
4 children	0.013	0.023	0.050	0.008
	(0.065)	(0.060)	(0.056)	(0.053)
5-6 children	0.005	-0.015	0.020	0.018
	(0.087)	(0.073)	(0.064)	(0.064)
7 or more children	0.018	0.044	0.038	0.076+
	(0.088)	(0.070)	(0.064)	(0.045)
Mother: Rural origin	-0.009	-0.112***	-0.033*	-0.026
	(0.018)	(0.034)	(0.014)	(0.021)
Raised in mother tongue	-0.104	0.201	0.045	0.036
	(0.155)	(0.223)	(0.084)	(0.107)
Educational attainment (ref. higher)				
Lower	0.119***	0.031	0.117***	0.004
	(0.036)	(0.051)	(0.028)	(0.072)
Upper secondary	0.093*	0.046**	0.081**	-0.011
	(0.038)	(0.015)	(0.027)	(0.053)
Male	-0.090***	-0.161+	-0.074*	-0.050
	(0.021)	(0.092)	(0.029)	(0.036)
Age	0.007*	0.018**	0.008**	0.004
	(0.004)	(0.006)	(0.003)	(0.004)
Marriage	0.113	0.395***		0.228**
	(0.188)	(0.079)		(0.083)
Many/ most friends natives in	0.019	-0.034	0.027	0.053*
sec. school	(0.028)	(0.052)	(0.029)	(0.024)
Ethnic group (ref. Turks)				
Yugoslavs			-0.005	
			(0.108)	
Moroccans			-0.133***	
			(0.012)	
Country (ref. NL)				
AT	-0.069		-0.122+	
	(0.054)		(0.062)	
BE	0.136**	0.105**	0.124**	
	(0.048)	(0.036)	(0.045)	
DE	-0.535***		-0.526***	
	(0.029)		(0.043)	
FR	0.081*		0.057	
	(0.041)		(0.043)	
SE	-0.023		-0.079	
	(0.033)		(0.050)	
N	911	267	1,305	1,372
Pseudo-R^2	0.206	0.087	0.189	0.066

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. Separate analyses not possible for Yugoslavs and unmarried cohabiting couples due to low case numbers.
Significance levels: + p<.10, * p<.05, ** p<.01, *** p<.001

TABLE B.10 MULTINOMIAL LOGISTIC REGRESSION OF PARENTAL DIRECT AND INDIRECT INFLUENCE ON THE ETHNIC PARTNER CHOICE (OR)

	Model 0	***Model 1***	***Model 2***	***Model 3***	***Model 4***	***Model 5***	***Model 6***	***Model 7***	***Model 8***	***Model 9***
Base outcome: Local intraethnic union										
Transnational intraethnic union										
Family: Pressure to separate		-0.482*		-0.483*		-0.472*		-0.471*		-0.472*
		(0.234)		(0.230)		(0.228)		(0.227)		(0.232)
Parents: Interethnic marriage			-0.353	-0.355		-0.274		-0.279		-0.262
			(0.292)	(0.294)		(0.318)		(0.337)		(0.323)
Religious upbringing (ref. Sunni)										
None					-0.129	-0.149		-0.156		-0.150
					(0.180)	(0.180)		(0.173)		(0.173)
Catholic/ Protestant					-1.825**	-1.809*		-1.806*		-1.744*
					(0.690)	(0.726)		(0.729)		(0.725)
Christian Orthodox					-0.514	-0.529		-0.509		-0.489
					(0.481)	(0.476)		(0.480)		(0.478)
Shia/ Alevi					-0.379	-0.358		-0.322		-0.326
					(0.414)	(0.415)		(0.407)		(0.408)
Other Muslim					0.070	0.066		0.068		0.072
					(0.117)	(0.125)		(0.126)		(0.127)
Religious Lessons					0.028	0.016		0.002		-0.002
					(0.149)	(0.143)		(0.143)		(0.145)
Parents: Number of children (ref. 1-2)										
3 children							0.113	0.108		0.129
							(0.264)	(0.260)		(0.267)
4 children							0.278	0.247		0.271
							(0.215)	(0.207)		(0.212)
5-6 children							0.237	0.174		0.194
							(0.281)	(0.287)		(0.289)
7 or more children							0.311	0.250		0.261
							(0.292)	(0.297)		(0.295)
Mother: Rural origin							-0.110	-0.130		-0.132
							(0.090)	(0.087)		(0.087)
Raised in mother tongue									0.489	0.310
									(0.401)	(0.427)
Educational attainment (ref. higher)										
Lower	0.599***	0.627***	0.594***	0.621***	0.573***	0.594***	0.579***	0.586***	0.607***	0.591***
	(0.131)	(0.126)	(0.133)	(0.127)	(0.127)	(0.121)	(0.149)	(0.137)	(0.132)	(0.139)
Upper secondary	0.354*	0.351**	0.352*	0.350*	0.344*	0.342*	0.349*	0.343*	0.369**	0.352*
	(0.142)	(0.134)	(0.145)	(0.136)	(0.150)	(0.144)	(0.149)	(0.147)	(0.136)	(0.140)

(table continued on the next page)

Male	-0.410**	-0.446**	-0.420**	-0.456**	-0.413**	-0.457**	-0.385**	-0.440**	-0.410**	-0.438**
	(0.149)	(0.155)	(0.151)	(0.158)	(0.144)	(0.152)	(0.140)	(0.145)	(0.148)	(0.144)
Age	0.036**	0.038**	0.034**	0.035**	0.041**	0.041***	0.034**	0.039***	0.037**	0.039***
	(0.013)	(0.013)	(0.012)	(0.012)	(0.013)	(0.012)	(0.012)	(0.011)	(0.013)	(0.011)
Marriage	0.963*	0.966*	0.961*	0.963*	0.942*	0.937*	0.967*	0.950*	0.963*	0.943*
	(0.433)	(0.432)	(0.437)	(0.435)	(0.445)	(0.448)	(0.436)	(0.457)	(0.430)	(0.457)
Many/most friends natives in sec. school	0.126	0.137	0.139	0.151	0.161	0.184	0.110	0.167	0.139	0.171
	(0.116)	(0.109)	(0.124)	(0.116)	(0.129)	(0.132)	(0.108)	(0.126)	(0.121)	(0.131)
Ethnic group (ref. Turks)										
Yugoslavs	-0.573*	-0.592*	-0.564*	-0.584*	0.013	0.003	-0.468+	0.083	-0.572*	0.070
	(0.242)	(0.252)	(0.244)	(0.252)	(0.486)	(0.494)	(0.263)	(0.519)	(0.242)	(0.522)
Moroccans	-0.608***	-0.634***	-0.605***	-0.631***	-0.642***	-0.667***	-0.670***	-0.713***	-0.587***	-0.699***
	(0.069)	(0.075)	(0.072)	(0.077)	(0.056)	(0.062)	(0.103)	(0.103)	(0.082)	(0.103)
Country (ref. NL)										
AT	-0.536*	-0.555*	-0.535+	-0.554*	-0.515*	-0.537*	-0.521*	-0.527*	-0.550*	-0.533*
	(0.273)	(0.259)	(0.275)	(0.261)	(0.244)	(0.237)	(0.265)	(0.227)	(0.269)	(0.222)
BE	0.614**	0.615**	0.629**	0.630**	0.637**	0.647***	0.588*	0.628**	0.605**	0.623**
	(0.229)	(0.228)	(0.217)	(0.216)	(0.198)	(0.187)	(0.234)	(0.192)	(0.224)	(0.190)
DE	-2.858***	-2.901***	-2.850***	-2.892***	-2.811***	-2.854***	-2.879***	-2.879***	-2.865***	-2.884***
	(0.207)	(0.207)	(0.204)	(0.204)	(0.235)	(0.240)	(0.216)	(0.245)	(0.200)	(0.241)
FR	0.269+	0.296+	0.260+	0.287*	0.288	0.303+	0.267+	0.298+	0.269+	0.302+
	(0.153)	(0.151)	(0.148)	(0.145)	(0.177)	(0.171)	(0.155)	(0.168)	(0.146)	(0.166)
SE	-0.404**	-0.402**	-0.392**	-0.390**	-0.296+	-0.284+	-0.426**	-0.311+	-0.414**	-0.324+
	(0.135)	(0.130)	(0.131)	(0.126)	(0.170)	(0.171)	(0.144)	(0.180)	(0.131)	(0.182)
Interethnic: Native										
Family: Pressure to separate		1.136***		1.143***		1.227***		1.300***		1.344***
		(0.224)		(0.226)		(0.218)		(0.215)		(0.208)
Parents: Interethnic marriage			1.070***	1.081***		0.920***		0.714*		0.602*
			(0.263)	(0.256)		(0.222)		(0.304)		(0.301)
Religious upbringing (ref. Sunni)										
None					0.919*	0.865**		0.808*		0.695+
					(0.358)	(0.320)		(0.328)		(0.382)
Catholic/ Protestant					0.789+	0.605		0.574		0.436
					(0.455)	(0.460)		(0.486)		(0.545)
Christian Orthodox					1.068**	1.066***		1.095***		1.071***
					(0.339)	(0.304)		(0.268)		(0.308)
Shia/ Alevi					0.695	0.692		0.651		0.647
					(0.496)	(0.509)		(0.531)		(0.537)
Other Muslim					0.922+	0.905+		0.996*		1.035*
					(0.497)	(0.493)		(0.455)		(0.460)
Religious Lessons					-0.639*	-0.579*		-0.550*		-0.527*
					(0.272)	(0.284)		(0.258)		(0.252)

(table continued on the next page)

Parents: Number of children (ref. 1-2)										
3 children							-0.139	-0.081		0.015
							(0.212)	(0.210)		(0.213)
4 children							-0.365	-0.296		-0.208
							(0.238)	(0.206)		(0.189)
5-6 children							-0.747*	-0.598+		-0.537
							(0.328)	(0.359)		(0.370)
7 or more children							-1.709**	-1.643**		-1.532**
							(0.569)	(0.596)		(0.565)
Mother: Rural origin							-0.455*	-0.399+		-0.387+
							(0.179)	(0.215)		(0.207)
Raised in mother tongue									-1.275**	-0.941*
									(0.391)	(0.410)
Educational attainment (ref. higher)										
Lower	-1.058**	-1.217***	-1.005**	-1.169***	-0.981*	-1.140**	-0.955*	-1.090**	-1.092**	-1.132**
	(0.384)	(0.343)	(0.385)	(0.346)	(0.444)	(0.414)	(0.381)	(0.418)	(0.365)	(0.398)
Upper secondary	-0.796**	-0.838**	-0.808**	-0.847**	-0.775*	-0.847**	-0.706*	-0.772**	-0.880**	-0.831**
	(0.302)	(0.285)	(0.291)	(0.272)	(0.320)	(0.288)	(0.292)	(0.278)	(0.296)	(0.266)
Male	0.062	0.101	0.150	0.188	0.081	0.178	0.053	0.161	0.132	0.207
	(0.184)	(0.200)	(0.216)	(0.230)	(0.187)	(0.218)	(0.182)	(0.214)	(0.187)	(0.214)
Age	0.080*	0.079*	0.082*	0.081*	0.079*	0.078*	0.081*	0.079*	0.077*	0.077*
	(0.033)	(0.033)	(0.034)	(0.034)	(0.037)	(0.036)	(0.035)	(0.037)	(0.034)	(0.038)
Marriage	-2.236***	-2.246***	-2.200***	-2.210***	-2.104***	-2.103***	-2.230***	-2.123***	-2.157***	-2.101***
	(0.229)	(0.226)	(0.231)	(0.223)	(0.252)	(0.244)	(0.248)	(0.258)	(0.241)	(0.257)
Many/most friends natives in sec. school	0.823**	0.819**	0.748**	0.740**	0.764**	0.709**	0.774**	0.706**	0.807***	0.730**
	(0.253)	(0.253)	(0.241)	(0.239)	(0.282)	(0.264)	(0.262)	(0.269)	(0.234)	(0.259)
Ethnic group (ref. Turks)										
Yugoslavs	1.133+	1.212+	1.140+	1.221+	0.453	0.607	0.952	0.458	1.080	0.481
	(0.668)	(0.679)	(0.677)	(0.692)	(0.687)	(0.733)	(0.644)	(0.687)	(0.664)	(0.715)
Moroccans	-1.075**	-1.174**	-1.163**	-1.283**	-0.949*	-1.193**	-0.651+	-0.800+	-1.139*	-0.913+
	(0.406)	(0.401)	(0.442)	(0.440)	(0.405)	(0.427)	(0.391)	(0.430)	(0.493)	(0.500)
Country (ref. NL)										
AT	-0.071	-0.064	-0.225	-0.219	0.126	-0.021	-0.151	0.024	0.017	0.142
	(0.729)	(0.740)	(0.732)	(0.756)	(0.799)	(0.839)	(0.712)	(0.818)	(0.729)	(0.803)
BE	1.092*	0.993+	0.996*	0.906+	1.172*	0.995+	1.182*	1.133*	1.117*	1.175*
	(0.479)	(0.520)	(0.474)	(0.527)	(0.493)	(0.535)	(0.461)	(0.548)	(0.463)	(0.546)
DE	1.033*	1.069*	0.935+	0.980+	1.173*	1.118+	0.975*	1.170+	1.071*	1.220*
	(0.477)	(0.482)	(0.488)	(0.503)	(0.558)	(0.611)	(0.495)	(0.618)	(0.475)	(0.611)
FR	0.637	0.364	0.643	0.392	0.644	0.365	0.706	0.484	0.638	0.539
	(0.798)	(0.720)	(0.783)	(0.707)	(0.754)	(0.683)	(0.726)	(0.619)	(0.781)	(0.631)
SE	0.423	0.371	0.398	0.370	0.215	0.172	0.370	0.192	0.489	0.260
	(0.328)	(0.319)	(0.344)	(0.348)	(0.417)	(0.434)	(0.363)	(0.461)	(0.332)	(0.440)
N	1,593	1,593	1,593	1,593	1,593	1,593	1,593	1,593	1,593	1,593
Pseudo-R^2	0.231	0.239	0.237	0.246	0.247	0.259	0.239	0.265	0.236	0.268

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. Significance levels: + $p<.10$, * $p<.05$, ** $p<.01$, *** $p<.001$

TIES – MECHANISM TESTS

TABLE B.11 VIEWS ON ACCEPTABILITY OF PREMARITAL SEX FOR WOMEN AND MEN

		Acceptability: Men having sex before marriage			
		Always acceptable	Acceptable in specific situations	Never acceptable	Total
Acceptability: Women having sex before marriage	Always acceptable	364 98.6	4 1.1	1 0.3	369 100.0
	Acceptable in specific situations	69 19.2	291 80.8	0 0.0	360 100.0
	Never acceptable	47 11.6	119 29.4	239 59.0	405 100.0
	Total	480 42.3	414 36.5	240 21.2	1,134 100.0
	Cramér's V = .72				

Note: Dark grey: attitudinal congruence; Light grey: stricter attitudes regarding women

TABLE B.12 SUMMARY OF CONFIRMATORY PRINCIPAL-COMPONENT FACTOR ANALYSIS RESULTS FOR TRADITIONAL GENDER ROLE ATTITUDES

	Factor Loadings
Item	Traditional Gender Role Attitudes
Women with small women should not work outside the house	**.72**
It is against nature if women in leading positions have authority over men	**.87**
Study and higher education are less important for women than for men	**.87**
Eigenvalues	2.04
% of variance	68.06

Note: Factor loadings greater than .40 appear in bold.

TABLE B.13 MECHANISM TEST OF CULTURAL TRANSMISSION OF INTERMARRIAGE ATTITUDES AND ATTITUDES TOWARDS IN- AND OUTGROUPS – FULL TABLE (AME)

	Model 1a	***Model 1b***	***Model 1c***	***Model 2a***	***Model 2b***	***Model 2c***	***Model 3a***	***Model 3b***	***Model 3c***	***Model 4a***	***Model 4b***	***Model 4c***
Parents: Interethnic marriage	-0.171***		-0.157***	-0.175***		-0.143***	-0.179***		-0.157***	-0.189***		-0.135***
	(0.040)		(0.040)	(0.035)		(0.027)	(0.044)		(0.038)	(0.041)		(0.027)
Feeling of being citizen of survey country (ref. very strongly)												
Strongly		0.054**	0.045**								0.046+	0.037
		(0.018)	(0.015)								(0.023)	(0.024)
Not strongly not weakly		0.086**	0.072**								0.075**	0.064**
		(0.028)	(0.022)								(0.027)	(0.023)
Weakly		0.141***	0.124***								0.115***	0.102***
		(0.031)	(0.027)								(0.018)	(0.016)
Very weakly		0.119*	0.102*								0.033	0.023
		(0.052)	(0.049)								(0.073)	(0.067)
Not at all		0.085*	0.071*								0.048	0.039
		(0.036)	(0.032)								(0.030)	(0.026)
Feeling of belonging to ethnic group (ref. very strongly)												
Strongly					-0.059**	-0.051**					-0.059**	-0.049*
					(0.018)	(0.017)					(0.020)	(0.020)
Not strongly not weakly					-0.069*	-0.059+					-0.072*	-0.062+
					(0.034)	(0.033)					(0.036)	(0.034)
Weakly					-0.249**	-0.211**					-0.203**	-0.178**
					(0.089)	(0.077)					(0.068)	(0.062)
Very weakly					-0.180+	-0.178+					-0.124	-0.129
					(0.093)	(0.097)					(0.100)	(0.103)
Not at all					-0.143*	-0.135*					-0.131*	-0.123*
					(0.064)	(0.066)					(0.052)	(0.054)
Current share of native friends (ref. none)												
Very few								-0.014	-0.013		-0.012	-0.013
								(0.034)	(0.034)		(0.040)	(0.041)
Some								-0.078*	-0.073**		-0.042+	-0.041+
								(0.031)	(0.028)		(0.023)	(0.023)
Many								-0.143***	-0.133***		-0.089***	-0.090***
								(0.037)	(0.035)		(0.020)	(0.019)
Most								-0.247***	-0.235***		-0.121*	-0.110*
								(0.069)	(0.069)		(0.056)	(0.052)

(table continued on the next page)

Educational attainment (ref. ISCED 4/5/6)												
ISCED 0/1/2	0.108***	0.098**	0.093**	0.099***	0.087**	0.082**	0.110***	0.090**	0.083**	0.102***	0.070*	0.067*
	(0.029)	(0.032)	(0.030)	(0.028)	(0.028)	(0.027)	(0.027)	(0.030)	(0.027)	(0.026)	(0.030)	(0.029)
ISCED 3	0.092**	0.092**	0.090**	0.082*	0.070*	0.067*	0.093**	0.089**	0.085**	0.084**	0.068*	0.065*
	(0.031)	(0.031)	(0.031)	(0.033)	(0.030)	(0.031)	(0.030)	(0.028)	(0.027)	(0.032)	(0.027)	(0.028)
Male	-0.022	-0.016	-0.025	-0.029	-0.027	-0.032	-0.024	-0.005	-0.016	-0.032	-0.026	-0.032+
	(0.021)	(0.018)	(0.021)	(0.025)	(0.021)	(0.023)	(0.021)	(0.019)	(0.021)	(0.024)	(0.017)	(0.019)
Age	-0.007*	-0.007*	-0.007*	-0.006*	-0.004	-0.005	-0.007*	-0.006*	-0.006*	-0.006+	-0.003	-0.004
	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)
Marriage	0.408***	0.422***	0.404***	0.486***	0.468***	0.456***	0.409***	0.387***	0.369***	0.495***	0.448***	0.435***
	(0.058)	(0.065)	(0.061)	(0.055)	(0.065)	(0.060)	(0.061)	(0.061)	(0.057)	(0.061)	(0.062)	(0.055)
Many/most friends	-0.071**	-0.061*	-0.054*	-0.045+	-0.040+	-0.034	-0.069**	-0.004	0.001	-0.043*	0.005	0.007
natives in sec. school	0.108***	0.098**	0.093**	0.099***	0.087**	0.082**	0.110***	0.090**	0.083**	0.102***	0.070*	0.067*
Ethnic group (ref. Turks)												
Yugoslavs	-0.141	-0.128	-0.124	0.024	0.023**	0.031***	-0.137	-0.108+	-0.102	0.029	0.043**	0.051***
	(0.089)	(0.090)	(0.091)	(0.015)	(0.009)	(0.009)	(0.090)	(0.063)	(0.066)	(0.019)	(0.015)	(0.012)
Moroccans	0.019	0.014	0.021	0.019	0.012	0.020	0.018	0.003	0.012	0.020	0.008	0.015
	(0.048)	(0.047)	(0.046)	(0.045)	(0.042)	(0.041)	(0.048)	(0.046)	(0.047)	(0.046)	(0.041)	(0.041)
Country (ref. NL)												
AT	0.010	-0.002	0.010	-0.053	-0.054*	-0.044	0.004	-0.005	0.007	-0.057	-0.054**	-0.046*
	(0.051)	(0.055)	(0.053)	(0.037)	(0.027)	(0.027)	(0.052)	(0.043)	(0.042)	(0.041)	(0.020)	(0.020)
BE	-0.023	-0.026	-0.017	-0.017	-0.026	-0.017	-0.025	-0.032	-0.022	-0.014	-0.014	-0.004
	(0.039)	(0.039)	(0.035)	(0.030)	(0.031)	(0.027)	(0.038)	(0.040)	(0.036)	(0.029)	(0.028)	(0.024)
DE	-0.138**	-0.143**	-0.130**				-0.141**	-0.154***	-0.139**			
	(0.046)	(0.046)	(0.047)				(0.046)	(0.045)	(0.046)			
FR	-0.029	-0.031	-0.032	-0.031	-0.031	-0.031	-0.032	-0.024	-0.025	-0.030	-0.028	-0.027
	(0.078)	(0.074)	(0.074)	(0.066)	(0.061)	(0.062)	(0.077)	(0.065)	(0.065)	(0.066)	(0.051)	(0.051)
SE	-0.111***	-0.121***	-0.116***	-0.103***	-0.073**	-0.071**	-0.112***	-0.124***	-0.119***	-0.100***	-0.083**	-0.080**
	(0.023)	(0.024)	(0.025)	(0.022)	(0.024)	(0.026)	(0.023)	(0.023)	(0.024)	(0.022)	(0.028)	(0.029)
N	1,660	1,660	1,660	1,309	1,309	1,309	1,676	1,676	1,676	1,293	1,293	1,293
Pseudo-R^2	0.294	0.286	0.303	0.271	0.282	0.299	0.299	0.311	0.329	0.275	0.315	0.331

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. Significance levels: + $p<.10$, * $p<.05$, ** $p<.01$, ***$p<.001$

TABLE B.14 MECHANISM TEST OF THE CULTURAL TRANSMISSION OF RELIGION AND RELIGIOSITY – FULL TABLE (AME)

	Model 1a	***Model 1b***	***Model 1c***	***Model 2a***	***Model 2b***	***Model 2c***	***Model 3a***	***Model 3b***	***Model 3c***	***Model 4a***	***Model 4b***	***Model 4c***
Religious upbringing (ref. Sunni)												
Undenominational	-0.118***		0.005				-0.075**		0.023	-0.009		-0.015
	(0.034)		(0.023)				(0.028)		(0.025)	(0.038)		(0.048)
Catholic/ Protestant	-0.146***		-0.053*				-0.109*		-0.051	-0.064		-0.051
	(0.044)		(0.025)				(0.043)		(0.039)	(0.055)		(0.061)
Christian Orthodox	-0.152***		-0.129***				-0.244***		-0.154**	-0.170*		-0.136+
	(0.034)		(0.036)				(0.054)		(0.048)	(0.071)		(0.080)
Shia/ Alevi	-0.086		-0.039				-0.084+		-0.039	-0.040		-0.059
	(0.053)		(0.058)				(0.046)		(0.051)	(0.063)		(0.058)
Other Muslim	-0.060		-0.046				-0.066		-0.051	-0.281*		-0.237*
	(0.046)		(0.084)				(0.046)		(0.080)	(0.129)		(0.109)
Religious lessons				0.058**		0.017	0.049*		0.011	0.032+		0.013
				(0.021)		(0.019)	(0.021)		(0.022)	(0.019)		(0.021)
Current religion (ref. Sunni)												
Undenominational		-0.218***	-0.213***					-0.147***	-0.138***	-0.120***		-0.077*
		(0.040)	(0.039)					(0.032)	(0.025)	(0.029)		(0.035)
Catholic/ Protestant		-0.130*	-0.103*					-0.125*	-0.107*	-0.147***		-0.076*
		(0.055)	(0.052)					(0.060)	(0.054)	(0.040)		(0.036)
Christian Orthodox		-0.098*	-0.004					-0.153*	-0.022	-0.028		-0.024
		(0.038)	(0.021)					(0.060)	(0.032)	(0.064)		(0.073)
Shia/ Alevi		-0.051	-0.018					-0.054	-0.016	-0.078		-0.024
		(0.040)	(0.059)					(0.047)	(0.064)	(0.092)		(0.083)
Other Muslim		-0.040	-0.005					-0.044	-0.003	0.113*		0.120*
		(0.033)	(0.059)					(0.036)	(0.061)	(0.050)		(0.049)
Other religion		-0.446*	-0.407+					-0.312	-0.273	-0.043		0.033
		(0.211)	(0.213)					(0.206)	(0.221)	(0.243)		(0.181)
Religious identification (ref. very strongly)												
very weakly					0.004	-0.000		-0.023	0.017	0.020		0.010
					(0.061)	(0.059)		(0.055)	(0.053)	(0.055)		(0.049)
weakly					0.025	0.020		0.004	0.029	0.035		0.028
					(0.060)	(0.056)		(0.046)	(0.046)	(0.043)		(0.054)
not strongly, not weakly					0.053	0.045		0.002	0.032	-0.001		-0.007
					(0.049)	(0.047)		(0.027)	(0.029)	(0.026)		(0.026)
strongly					0.121*	0.109*		0.026	0.048	0.048		0.025
					(0.048)	(0.047)		(0.035)	(0.040)	(0.054)		(0.049)
very strongly					0.198***	0.186**		0.106**	0.128**	0.135*		0.096
					(0.059)	(0.057)		(0.041)	(0.044)	(0.053)		(0.059)

(table continued on the next page)

Sex before marriage (ref. always acceptable)												
Only acceptable in specific cases											0.178***	0.121***
											(0.029)	(0.018)
never acceptable											0.288***	0.194***
											(0.028)	(0.023)
Educational attainment (ref. high)												
low	0.106**	0.096**	0.093**	0.111***	0.090***	0.090***	0.098**	0.080**	0.075**	0.060	0.069*	0.034
	(0.034)	(0.034)	(0.035)	(0.026)	(0.021)	(0.021)	(0.030)	(0.027)	(0.029)	(0.042)	(0.030)	(0.039)
intermediate	0.089**	0.083*	0.085**	0.091***	0.072***	0.073***	0.080**	0.069**	0.069**	0.080**	0.080***	0.061*
	(0.033)	(0.034)	(0.033)	(0.027)	(0.019)	(0.019)	(0.028)	(0.022)	(0.022)	(0.027)	(0.023)	(0.027)
Male	-0.011	-0.013	-0.016	-0.019	-0.021	-0.021	-0.020	-0.019	-0.024	-0.000	-0.013	-0.016
	(0.019)	(0.018)	(0.017)	(0.019)	(0.020)	(0.020)	(0.018)	(0.020)	(0.018)	(0.018)	(0.016)	(0.016)
Age	-0.006*	-0.006*	-0.006*	-0.008**	-0.006*	-0.006*	-0.008**	-0.006*	-0.007*	-0.007*	-0.005+	-0.005+
	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)
Marriage	0.390***	0.358***	0.364***	0.394***	0.342***	0.339***	0.371***	0.317***	0.324***	0.277***	0.234***	0.211***
	(0.062)	(0.059)	(0.060)	(0.057)	(0.052)	(0.053)	(0.062)	(0.054)	(0.055)	(0.053)	(0.057)	(0.058)
Many/most friends natives in sec. school	-0.075**	-0.063*	-0.062*	-0.067***	-0.055**	-0.054**	-0.060***	-0.052**	-0.050**	-0.071***	-0.065**	-0.056**
	(0.027)	(0.025)	(0.025)	(0.018)	(0.018)	(0.018)	(0.015)	(0.018)	(0.016)	(0.021)	(0.020)	(0.021)
Ethnic group (ref. Turks)												
Yugoslavs	-0.036	-0.054	-0.026	-0.189**	-0.135+	-0.134+	-0.078	-0.081	-0.052	-0.039	-0.101+	-0.020
	(0.062)	(0.079)	(0.059)	(0.073)	(0.072)	(0.071)	(0.059)	(0.072)	(0.060)	(0.063)	(0.056)	(0.057)
Moroccans	-0.002	0.001	0.003	0.009	-0.005	-0.005	0.001	-0.008	-0.005	-0.039	-0.044	-0.036
	(0.051)	(0.045)	(0.045)	(0.041)	(0.042)	(0.041)	(0.044)	(0.042)	(0.040)	(0.034)	(0.033)	(0.039)
Country (ref. NL)												
AT	-0.020	0.000	-0.006	-0.040	-0.021	-0.022	-0.081+	-0.034	-0.042	-0.085*	-0.087+	-0.083*
	(0.050)	(0.051)	(0.045)	(0.051)	(0.043)	(0.044)	(0.046)	(0.042)	(0.037)	(0.039)	(0.047)	(0.039)
BE	-0.043	-0.040	-0.042	-0.025	-0.031	-0.030	-0.035	-0.037	-0.037			
	(0.045)	(0.040)	(0.041)	(0.038)	(0.040)	(0.039)	(0.043)	(0.043)	(0.042)			
DE	-0.163***	-0.105**	-0.101**	-0.105**	-0.098**	-0.094*	-0.099***	-0.070*	-0.059*	-0.099***	-0.147***	-0.107***
	(0.043)	(0.035)	(0.032)	(0.036)	(0.035)	(0.038)	(0.029)	(0.028)	(0.027)	(0.019)	(0.037)	(0.028)
FR	-0.040	-0.023	-0.031	-0.006	-0.023	-0.018	-0.024	-0.016	-0.025	-0.034	-0.039	-0.041
	(0.072)	(0.072)	(0.073)	(0.063)	(0.064)	(0.063)	(0.063)	(0.064)	(0.064)	(0.062)	(0.072)	(0.066)
SE	-0.086***	-0.107***	-0.105***	-0.089**	-0.109***	-0.102**	-0.051+	-0.088**	-0.086**	-0.116***	-0.107***	-0.094*
	(0.021)	(0.021)	(0.023)	(0.027)	(0.028)	(0.032)	(0.026)	(0.029)	(0.028)	(0.027)	(0.025)	(0.038)
N	1,665	1,665	1,665	1,528	1,528	1,528	1,515	1,515	1,515	986	986	986
Pseudo-R^2	0.292	0.322	0.328	0.302	0.334	0.335	0.322	0.354	0.365	0.392	0.382	0.426

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. Significance levels: + $p<.10$, * $p<.05$, ** $p<.01$, *** $p<.001$

TABLE B.15 MECHANISM TEST OF CULTURAL TRANSMISSION OF COLLECTIVISTIC ORIENTATIONS – FULL TABLE (AME)

	Model 1a	***Model 1b***	***Model 1c***	***Model 2a***	***Model 2b***	***Model 2c***	***Model 3a***	***Model 3b***	***Model 3c***	***Model 4a***	***Model 4b***	***Model 4c***
Parental number of children (ref. 1-2)												
3	0.058		0.057	0.048		0.044	0.012		0.001	0.015		0.002
	(0.037)		(0.036)	(0.038)		(0.038)	(0.034)		(0.036)	(0.034)		(0.036)
4	0.085*		0.084*	0.083*		0.081*	0.063		0.035	0.063		0.035
	(0.039)		(0.038)	(0.036)		(0.037)	(0.042)		(0.039)	(0.043)		(0.039)
5-6	0.107*		0.109*	0.104*		0.100*	0.080^{+}		0.062	0.079^{+}		0.059
	(0.047)		(0.046)	(0.043)		(0.044)	(0.045)		(0.039)	(0.046)		(0.039)
> 6	0.147**		0.146**	0.147***		0.144***	0.146*		0.097	0.146*		0.098
	(0.051)		(0.051)	(0.040)		(0.040)	(0.066)		(0.071)	(0.067)		(0.071)
Mother: Rural origin	0.034*		0.032*	0.032**		0.031*	0.039**		0.041**	0.038**		0.041**
	(0.014)		(0.016)	(0.012)		(0.013)	(0.015)		(0.015)	(0.014)		(0.014)
Traditional division of labor in hh		0.036	0.034									
		(0.026)	(0.026)									
Traditional gender roles					0.022***	0.020**					0.004	0.004
					(0.007)	(0.006)					(0.005)	(0.005)
View on sex before marriage (ref. always acceptable)												
acceptable in specific cases								0.142***	0.137***		0.140***	0.136***
								(0.024)	(0.031)		(0.023)	(0.031)
never acceptable								0.246***	0.233***		0.241***	0.229***
								(0.023)	(0.027)		(0.023)	(0.029)
Educational attainment (ref. high)												
Low	0.118***	0.125***	0.110***	0.101***	0.097**	0.084**	0.103*	0.071^{+}	0.061^{+}	0.105*	0.067^{+}	0.057
	(0.027)	(0.032)	(0.029)	(0.028)	(0.035)	(0.033)	(0.044)	(0.038)	(0.036)	(0.045)	(0.038)	(0.037)
Intermediate	0.109***	0.112***	0.103**	0.087**	0.089**	0.079*	0.101**	0.088**	0.078*	0.103*	0.086*	0.076*
	(0.030)	(0.034)	(0.032)	(0.031)	(0.034)	(0.031)	(0.039)	(0.032)	(0.030)	(0.040)	(0.034)	(0.032)
Male	-0.018	-0.021	-0.017	-0.009	-0.021	-0.017	0.019	-0.002	-0.002	0.017	-0.006	-0.006
	(0.020)	(0.023)	(0.020)	(0.017)	(0.018)	(0.016)	(0.018)	(0.018)	(0.018)	(0.018)	(0.019)	(0.019)
Age	-0.006	-0.006^{+}	-0.006	-0.006*	-0.006*	-0.006^{+}	-0.007^{+}	-0.003	-0.003	-0.006^{+}	-0.003	-0.003
	(0.004)	(0.003)	(0.004)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)
Marriage	0.351***	0.354***	0.338***	0.409***	0.420***	0.403***	0.381***	0.282***	0.280***	0.381***	0.282***	0.280***
	(0.053)	(0.055)	(0.057)	(0.062)	(0.064)	(0.064)	(0.072)	(0.067)	(0.070)	(0.073)	(0.067)	(0.070)
Many/ most friends natives in sec. school	-0.065**	-0.063*	-0.059*	-0.074**	-0.070**	-0.067**	-0.100*	-0.088*	-0.084*	-0.098*	-0.085*	-0.083*
	(0.025)	(0.028)	(0.026)	(0.028)	(0.026)	(0.026)	(0.039)	(0.037)	(0.035)	(0.041)	(0.039)	(0.037)

(table continued on the next page)

Ethnic group												
Yugoslavs	-0.138^{+}	-0.181*	-0.136^{+}	-0.113	-0.145^{+}	-0.108	-0.118^{+}	-0.053	-0.038	-0.122^{+}	-0.056	-0.040
	(0.080)	(0.091)	(0.081)	(0.078)	(0.086)	(0.075)	(0.071)	(0.073)	(0.065)	(0.071)	(0.073)	(0.066)
Moroccans	-0.016	0.017	-0.013	-0.023	0.009	-0.023	-0.082	-0.031	-0.057	-0.081	-0.031	-0.057
	(0.041)	(0.040)	(0.041)	(0.055)	(0.048)	(0.054)	(0.057)	(0.047)	(0.053)	(0.057)	(0.047)	(0.053)
Country (ref. NL)												
AT	0.008	0.003	0.007	0.005	-0.012	-0.003	-0.018	-0.035	-0.027	-0.015	-0.033	-0.026
	(0.051)	(0.054)	(0.051)	(0.052)	(0.057)	(0.053)	(0.053)	(0.057)	(0.054)	(0.056)	(0.061)	(0.057)
BE	-0.046	-0.038	-0.051	-0.048	-0.039	-0.049						
	(0.055)	(0.054)	(0.056)	(0.043)	(0.046)	(0.045)						
DE	-0.141***	-0.154***	-0.146***	-0.145**	-0.179***	-0.167***	-0.181***	-0.193***	-0.184***	-0.180***	-0.195***	-0.186***
	(0.043)	(0.042)	(0.041)	(0.045)	(0.049)	(0.048)	(0.039)	(0.044)	(0.041)	(0.039)	(0.046)	(0.042)
FR	-0.038	-0.041	-0.043	-0.036	-0.036	-0.040	-0.046	-0.049	-0.052	-0.048	-0.051	-0.054
	(0.071)	(0.081)	(0.072)	(0.073)	(0.077)	(0.071)	(0.080)	(0.079)	(0.077)	(0.082)	(0.080)	(0.078)
SE	-0.115***	-0.114***	-0.113***	-0.120***	-0.117***	-0.116***	-0.165***	-0.115***	-0.119***	-0.170***	-0.122***	-0.127***
	(0.022)	(0.019)	(0.022)	(0.027)	(0.022)	(0.026)	(0.016)	(0.018)	(0.024)	(0.017)	(0.018)	(0.025)
N	1,426	1,426	1,426	1,662	1,662	1,662	1,138	1,136	1,136	1,132	1,130	1,130
Pseudo-R^2	0.276	0.262	0.279	0.294	0.281	0.297	0.305	0.343	0.353	0.291	0.344	0.353

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. Significance levels: + p<.10, * p<.05, ** p<.01, *** p<.001

TABLE B.16 MECHANISM TEST OF CULTURAL TRANSMISSION OF LANGUAGE – FULL TABLE (AME)

	Model 1a	***Model 1b***	***Model 1c***	***Model 2a***	***Model 2b***	***Model 2c***	***Model 3a***	***Model 3b***	***Model 3c***	***Model 4a***	***Model 4b***	***Model 4c***
Raised in mother tongue	0.139^{+}		0.107	0.137^{+}		0.076	0.133^{+}		0.006	0.142^{+}		0.022
	(0.075)		(0.079)	(0.078)		(0.071)	(0.076)		(0.051)	(0.077)		(0.053)
Language use … with siblings (ref. mostly national l.)												
more national than ethnic		0.057***	0.051**								0.018	0.018
		(0.017)	(0.019)								(0.016)	(0.016)
BE: both the same		0.034**	0.024								-0.005	-0.007
		(0.012)	(0.018)								(0.021)	(0.023)
more ethnic than national		0.099***	0.093***								0.068*	0.069**
		(0.026)	(0.028)								(0.027)	(0.027)
mostly ethnic		0.051	0.047								0.015	0.016
		(0.032)	(0.032)								(0.026)	(0.027)
… with mother (ref. mostly national l.)												
more national than ethnic					0.056	0.046					-0.000	-0.001
					(0.045)	(0.039)					(0.037)	(0.035)
BE: both the same					0.099^{+}	0.082^{+}					-0.016	-0.018
					(0.055)	(0.049)					(0.039)	(0.038)
more ethnic than national					0.063	0.047					-0.047	-0.049
					(0.043)	(0.036)					(0.037)	(0.035)
mostly ethnic					0.117*	0.099*					-0.004	-0.007
					(0.049)	(0.044)					(0.047)	(0.046)
… with father (ref. mostly national l.)												
more national than ethnic								0.162**	0.159*		0.119^{+}	0.113^{+}
								(0.052)	(0.063)		(0.062)	(0.068)
BE: both the same								0.262***	0.259***		0.247***	0.240***
								(0.057)	(0.074)		(0.065)	(0.072)
more ethnic than national								0.224***	0.221***		0.204***	0.197**
								(0.042)	(0.055)		(0.060)	(0.066)
mostly ethnic								0.257***	0.254***		0.216**	0.209**
								(0.031)	(0.050)		(0.072)	(0.077)

(table continued on the next page)

Educational attainment (ref. higher)												
Lower	0.112***	0.098***	0.099***	0.111***	0.096***	0.099***	0.107***	0.081**	0.081**	0.113***	0.084***	0.085***
	(0.028)	(0.025)	(0.024)	(0.028)	(0.023)	(0.023)	(0.032)	(0.027)	(0.028)	(0.031)	(0.025)	(0.025)
Upper secondary	0.091**	0.078*	0.082**	0.093**	0.080**	0.083**	0.092**	0.069*	0.070*	0.095**	0.073**	0.075**
	(0.035)	(0.031)	(0.030)	(0.034)	(0.030)	(0.030)	(0.035)	(0.027)	(0.027)	(0.036)	(0.027)	(0.026)
Male	-0.021	-0.019	-0.020	-0.019	-0.023	-0.023	-0.022	-0.029	-0.029	-0.020	-0.026	-0.026
	(0.023)	(0.025)	(0.024)	(0.023)	(0.024)	(0.023)	(0.023)	(0.020)	(0.020)	(0.023)	(0.021)	(0.021)
Age	-0.004	-0.005+	-0.005+	-0.005*	-0.006*	-0.006*	-0.005+	-0.006*	-0.006*	-0.004+	-0.006*	-0.005*
	(0.003)	(0.003)	(0.003)	(0.003)	(0.002)	(0.002)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)	(0.003)
Marriage	0.497***	0.472***	0.467***	0.495***	0.489***	0.486***	0.498***	0.484***	0.483***	0.493***	0.461***	0.460***
	(0.063)	(0.066)	(0.066)	(0.066)	(0.064)	(0.063)	(0.061)	(0.057)	(0.057)	(0.066)	(0.064)	(0.064)
Many/ most friends natives in sec. school	-0.049*	-0.034	-0.033	-0.047*	-0.040+	-0.039+	-0.051+	-0.030	-0.030	-0.046+	-0.020	-0.020
	(0.023)	(0.024)	(0.023)	(0.023)	(0.024)	(0.023)	(0.026)	(0.027)	(0.027)	(0.025)	(0.025)	(0.025)
Ethnic group (ref. Turks)												
Yugoslavs	0.021	0.024	0.026	0.021	0.021	0.023	0.024	0.045**	0.045**	0.022	0.042**	0.042**
	(0.017)	(0.021)	(0.023)	(0.016)	(0.014)	(0.015)	(0.017)	(0.014)	(0.014)	(0.020)	(0.014)	(0.015)
Moroccans	0.012	0.023	0.025	0.011	0.019	0.022	0.012	0.028	0.028	0.008	0.028	0.028
	(0.050)	(0.047)	(0.049)	(0.049)	(0.047)	(0.049)	(0.052)	(0.043)	(0.044)	(0.052)	(0.043)	(0.044)
Country (ref. NL)												
AT	-0.072+	-0.069	-0.071	-0.071+	-0.031	-0.036	-0.084*	-0.080*	-0.080*	-0.085+	-0.086+	-0.088+
	(0.040)	(0.049)	(0.050)	(0.039)	(0.038)	(0.040)	(0.041)	(0.040)	(0.040)	(0.044)	(0.045)	(0.046)
BE	-0.023	-0.024	-0.021	-0.020	-0.030	-0.028	-0.034	-0.045*	-0.045*	-0.029	-0.038*	-0.037+
	(0.033)	(0.033)	(0.029)	(0.033)	(0.031)	(0.030)	(0.033)	(0.022)	(0.022)	(0.033)	(0.022)	(0.021)
FR	-0.011	0.004	0.005	-0.031	-0.053	-0.047	-0.037	-0.054	-0.053	-0.028	-0.031	-0.029
	(0.060)	(0.053)	(0.052)	(0.064)	(0.070)	(0.070)	(0.070)	(0.068)	(0.069)	(0.062)	(0.055)	(0.056)
SE	-0.107***	-0.108***	-0.109***	-0.106***	-0.108***	-0.107***	-0.115***	-0.094***	-0.094***	-0.112***	-0.101***	-0.101***
	(0.022)	(0.022)	(0.022)	(0.022)	(0.023)	(0.023)	(0.023)	(0.016)	(0.015)	(0.025)	(0.019)	(0.019)
N	1,293	1,293	1,293	1,276	1,276	1,276	1,242	1,242	1,242	1,204	1,204	1,204
Pseudo-R^2	0.258	0.268	0.272	0.252	0.261	0.263	0.258	0.296	0.296	0.260	0.302	0.303

Note: Robust standard errors control for clustering at the city level; standard errors in parentheses. Significance levels: + $p<.10$, * $p<.05$, ** $p<.01$, *** $p<.001$

C. APPENDIX C: EMPRICAL ANALYSES – CHAPTER 2: PARENTAL INFLUENCE ON THE ETHNIC PARTNER CHOICE OF ADOLESCENTS WITH A MIGRATORY BACKGROUND IN EUROPE – ANALYSES WITH THE CILS4EU SURVEY

CILS4EU – DATA SET

TABLE C.1 SCHOOLS, STUDENTS, AND OVERALL RESPONSE RATES IN THE STUDENT SURVEY OF THE CILS4EU (WAVE 1) BY COUNTRY, STRATUM, AND SAMPLING LEVEL (CILS4EU 2016A:26)

		School Participation Rate			***Class Participation Rate (in %)***	***Student Participation Rate (in %)***	***Overall Participation Rate***	
		Before replacement (in %)	After replacement[a] (in %)	av./max. # of replac. schools			Before replacement (in %)	After replacement (in %)
England	Strata 1[b]	8.3	79.2	2.8/7	100	80.8	6.7	64.0
	Strata 2	10.9	69.6	3.2/8	100	79.4	8.7	55.3
	Strata 3	14.3	68.6	3.8/9	100	85.6	12.2	58.7
	Strata 4	14.3	60.0	2.0/5	100	77.0	11.0	46.2
	Indep.	30.4	47.8	0.5/2	100	80.5	24.5	38.5
	Total	14.7	65.6	2.7/8	100	80.5	11.8	52.8
Germany	Strata 1	40.0	95.0	1.1/3	97.1	86.4	33.6	79.7
	Strata 2	57.5	100	0.7/6	100	85.1	48.9	85.1
	Strata 3	66.7	100	0.6/4	100	78.8	52.6	78.8
	Strata 4	44.0	98.0	0.8/4	100	76.0	33.4	74.5
	Total	52.7	98.6	0.8/6	99.6	80.9	42.5	79.4
Netherlands	Strata 1	38.9	88.9	2.1/8	100	92.9	36.1	82.6
	Strata 2	26.5	100	2.4/10	98.6	90.9	23.8	89.6
	Strata 3	32.3	90.3	1.7/10	98.6	91.4	29.1	81.4
	Strata 4	46.2	80.8	1.7/10	80.7	89.5	33.4	58.4
	Total	34.9	91.7	2/10	94.5	91.1	30.0	78.9
Sweden	Strata 1	67.9	-	-	100	85.7	58.2	-
	Strata 2	81.1	-	-	100	86.9	70.5	-
	Strata 3	76.7	-	-	98.5	86.8	65.6	-
	Strata 4	77.3	-	-	96.9	84.7	63.4	-
	Total	76.8	-	-	98.8	86.1	65.3	-

a Schools' refusal to participate resulted in an attempt to find a replacement school of the same school type and within the same region and stratum.

b Stratum 1 includes school of 0 to less than 10 percent of immigrant student population, stratum 2 between 10 and under 30 percent, stratum 3 30 to under 60 percent, and stratum 4 60 and more percent.

TABLE C.2 SUMMARY OF CONFIRMATORY PRINCIPAL-COMPONENT FACTOR ANALYSIS RESULTS FOR PARENTAL MONITORING

	Factor Loadings
Item	Parental Monitoring
My parents say that I must tell them everything I do	**.78**
My parents want to know parents of people I hang out with	**.77**
I always need to tell my parents exactly where I am and what I am doing when I am not at home	**.81**
Eigenvalue	1.85
% of Variance	61.68

Note: Factor loadings greater than .40 appear in bold.

TABLE C.3 SUMMARY OF CONFIRMATORY PRINCIPAL-COMPONENT FACTOR ANALYSIS RESULTS FOR GENDER ROLE ATTITUDES

	Factor Loadings	
Item	Traditional Gender Role Attitudes	
	Adolescents	Parents
Who in the family should…		
… take care of the children	**.66**	**.64**
… cook	**.76**	**.79**
… earn money	**.76**	**.74**
… clean	**.75**	**.79**
Eigenvalue	2.15	2.20
% of Variance	53.78	55.05

Note: Factor loadings greater than .40 appear in bold.

TABLE C.4 SUMMARY OF CONFIRMATORY PRINCIPAL-COMPONENT FACTOR ANALYSIS RESULTS FOR CONSERVATIVE ORIENTATIONS

	Factor Loadings	
Item	Conservative Orientations	
	Adolescents	Parents
Do you think the following are "always OK", "often OK" "sometimes OK" or "never OK"?		
Living together as a couple without being married	**.77**	**.83**
Divorce	**.77**	**.75**
Abortion	**.73**	**.77**
Homosexuality	**.78**	**.83**
Eigenvalue	2.26	2.53
% of Variance	56.55	63.27

Note: Factor loadings greater than .40 appear in bold.

TABLE C.5 LOGISTIC REGRESSION RESULTS OF THE PROBABILITY OF ROMANTIC INVOLVEMENT – ADOLESCENTS' CHARACTERISTICS (AME)

	Model 0	***Model 1***	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***	***Model 4b – Boys***	***Model 4b – Girls***
Parental monitoring		0.028*		0.029*		0.028*		0.028*	0.010	0.044**
		(0.012)		(0.012)		(0.012)		(0.012)	(0.016)	(0.014)
Religious affiliation (ref. Muslim)										
Christian: Catholic			0.037	0.034		0.029		0.031	0.065	-0.001
			(0.059)	(0.056)		(0.056)		(0.056)	(0.063)	(0.073)
Christian: Protestant			0.020	0.021		0.019		0.022	0.120*	-0.066
			(0.043)	(0.042)		(0.044)		(0.044)	(0.060)	(0.062)
Christian: Other/ unspecified			-0.005	-0.005		-0.010		-0.008	0.045	-0.074
			(0.035)	(0.035)		(0.037)		(0.036)	(0.052)	(0.062)
No religion			-0.030	-0.028		-0.028		-0.026	0.016	-0.073
			(0.044)	(0.044)		(0.045)		(0.045)	(0.052)	(0.066)
Other religion			-0.034	-0.034		-0.034		-0.034	0.045	-0.157*
			(0.046)	(0.047)		(0.046)		(0.046)	(0.070)	(0.064)
Importance of religion			-0.021	-0.024		-0.020		-0.020	-0.015	-0.027
			(0.015)	(0.015)		(0.014)		(0.014)	(0.174)	(0.017)
Traditional gender role attitudes					0.087*	0.081*		0.081*	0.003	0.174***
					(0.037)	(0.035)		(0.035)	(0.047)	(0.042)
Conservatism					-0.029	-0.022		-0.023	0.032	-0.075**
					(0.018)	(0.019)		(0.019)	(0.026)	(0.025)
Ethnic language use with family: Often/always							-0.002	0.010	0.061	-0.050+
							(0.024)	(0.024)	(0.044)	(0.028)
Girl	0.030	0.024	0.032	0.027	0.035	0.031	0.030	0.031		
	(0.021)	(0.022)	(0.021)	(0.021)	(0.022)	(0.022)	(0.021)	(0.022)		
Age	0.078***	0.078***	0.079***	0.079***	0.078***	0.078***	0.078***	0.078***	0.093***	0.063**
	(0.016)	(0.016)	(0.016)	(0.016)	(0.016)	(0.016)	(0.016)	(0.016)	(0.019)	(0.023)
Generation (ref. second)										
First generation	0.043	0.043	0.046	0.046	0.042	0.045	0.044	0.042	-0.021	0.100*
	(0.029)	(0.028)	(0.029)	(0.029)	(0.029)	(0.029)	(0.029)	(0.029)	(0.033)	(0.042)
Third generation	0.051	0.054+	0.045	0.046	0.045	0.043	0.051	0.046	0.037	0.043
	(0.031)	(0.031)	(0.030)	(0.030)	(0.031)	(0.029)	(0.033)	(0.031)	(0.045)	(0.035)
Missing Information	0.161	0.166	0.170	0.177	0.162	0.173	0.161	0.173	0.068	0.235
	(0.122)	(0.125)	(0.120)	(0.122)	(0.126)	(0.126)	(0.122)	(0.126)	(0.161)	(0.180)

(table continued on the next page)

Origin (ref. EN: Asian or Asian British)										
EN: Black or Black British	-0.012	-0.014	-0.014	-0.017	-0.010	-0.014	-0.012	-0.013	0.036	-0.025
	(0.035)	(0.034)	(0.041)	(0.040)	(0.036)	(0.040)	(0.035)	(0.041)	(0.073)	(0.037)
EN: White	0.117*	0.118*	0.109+	0.109+	0.115*	0.113+	0.117*	0.114+	0.061	0.180*
	(0.054)	(0.054)	(0.062)	(0.062)	(0.054)	(0.062)	(0.055)	(0.062)	(0.069)	(0.079)
EN: Other background	0.092*	0.093*	0.089+	0.089+	0.092*	0.093*	0.092*	0.094*	0.024	0.164**
	(0.041)	(0.041)	(0.048)	(0.047)	(0.042)	(0.047)	(0.041)	(0.048)	(0.066)	(0.060)
GE: Italian	0.207***	0.205***	0.162*	0.162*	0.214***	0.171*	0.207***	0.169*	0.017	0.274**
	(0.055)	(0.054)	(0.070)	(0.069)	(0.055)	(0.070)	(0.055)	(0.070)	(0.097)	(0.080)
GE: Polish	0.113*	0.121*	0.076	0.085	0.111*	0.086	0.113*	0.086	0.067	0.099
	(0.053)	(0.053)	(0.063)	(0.063)	(0.053)	(0.064)	(0.053)	(0.064)	(0.084)	(0.068)
GE: Russian	0.145**	0.152**	0.106*	0.111*	0.143**	0.113*	0.145**	0.112*	0.015	0.171*
	(0.049)	(0.048)	(0.052)	(0.051)	(0.049)	(0.053)	(0.048)	(0.054)	(0.079)	(0.072)
GE: Turkish	0.285***	0.275***	0.291***	0.282***	0.289***	0.280***	0.286***	0.277***	0.256***	0.307***
	(0.041)	(0.040)	(0.046)	(0.045)	(0.043)	(0.045)	(0.043)	(0.046)	(0.072)	(0.049)
GE: Other background	0.152***	0.153***	0.122**	0.124**	0.149***	0.124**	0.152***	0.123**	0.025	0.205***
	(0.038)	(0.037)	(0.046)	(0.045)	(0.037)	(0.045)	(0.038)	(0.046)	(0.055)	(0.057)
NL: Antillean	0.011	0.016	0.002	0.007	0.014	0.012	0.011	0.012	-0.125*	0.130
	(0.053)	(0.054)	(0.059)	(0.060)	(0.052)	(0.059)	(0.053)	(0.060)	(0.062)	(0.102)
NL: Moroccan	0.090	0.093	0.095	0.100	0.094	0.099	0.090	0.099	0.064	0.137
	(0.064)	(0.064)	(0.070)	(0.070)	(0.065)	(0.070)	(0.064)	(0.070)	(0.096)	(0.091)
NL: Surinamese	0.006	0.013	-0.001	0.007	0.008	0.011	0.006	0.012	-0.028	0.067
	(0.051)	(0.052)	(0.055)	(0.056)	(0.053)	(0.057)	(0.052)	(0.057)	(0.091)	(0.067)
NL: Turkish	0.027	0.023	0.027	0.024	0.030	0.024	0.027	0.022	0.089	-0.025
	(0.056)	(0.054)	(0.059)	(0.058)	(0.057)	(0.058)	(0.056)	(0.058)	(0.086)	(0.055)
NL: Other background	0.079+	0.083*	0.069	0.073	0.072+	0.068	0.079+	0.068	-0.013	0.126**
	(0.042)	(0.042)	(0.048)	(0.048)	(0.043)	(0.048)	(0.042)	(0.048)	(0.082)	(0.048)
Ethnic composition of friends (share of natives)	-0.008	-0.007	-0.010	-0.009	-0.009	-0.010	-0.008	-0.009	0.010	-0.030**
	(0.008)	(0.008)	(0.008)	(0.008)	(0.008)	(0.008)	(0.008)	(0.008)	(0.010)	(0.010)
N	5,740	5,740	5,740	5,740	5,740	5,740	5,740	5,740	5,740	5,740
Adjusted Wald-F	F (19, 318) = 8.42***	F (20, 317) = 8.30***	F (25, 312) = 7.30***	F (26, 311) = 7.31***	F (21, 316) = 7.86***	F (28, 309) = 7.05***	F (20, 317) = 8.03***	F (29, 308) = 6.85***	F (28, 309) = 3.49***	F (28,309) = 5.54***

Note: Weighted results. Only cases with missing information on parents are excluded from the analyses. Robust standard errors in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

TABLE C.6 LOGISTIC REGRESSION RESULTS OF THE PROBABILITY OF ROMANTIC INVOLVEMENT – PARENTAL CHARACTERISTICS (AME)

	Model 0	***Model 1***	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***	***Model 4b – Boys***	***Model 4b – Girls***
Parental intermarriage		0.028		0.020		0.021		0.030	0.087	-0.036
		(0.033)		(0.034)		(0.035)		(0.038)	(0.060)	(0.044)
Religious affiliation (ref. Muslim)										
Christian: Catholic			0.040	0.033		0.036		0.057	0.102*	0.021
			(0.054)	(0.053)		(0.053)		(0.054)	(0.061)	(0.078)
Christian: Protestant			-0.009	-0.016		-0.013		0.014	0.023	0.001
			(0.044)	(0.045)		(0.046)		(0.046)	(0.070)	(0.067)
Christian: Other/unspecified			0.020	0.014		0.016		0.028	0.043	0.021
			(0.055)	(0.056)		(0.055)		(0.053)	(0.065)	(0.082)
No religion			0.038	0.033		0.038		0.062	0.123	-0.012
			(0.067)	(0.066)		(0.066)		(0.068)	(0.090)	(0.099)
Other religion			-0.027	-0.029		-0.026		-0.017	-0.109*	0.042
			(0.077)	(0.079)		(0.077)		(0.078)	(0.052)	(0.126)
Importance of religion			-0.012	-0.011		-0.010		-0.011	-0.007	-0.013
			(0.016)	(0.017)		(0.019)		(0.019)	(0.026)	(0.029)
Traditional gender role attitudes					0.036	0.039		0.042	0.025	0.073
					(0.054)	(0.052)		(0.052)	(0.070)	(0.071)
Conservatism					-0.014	-0.004		-0.008	-0.015	-0.013
					(0.018)	(0.024)		(0.025)	(0.041)	(0.026)
Ethnic language use with family: Often/always							0.051	0.073	0.183*	-0.002
							(0.039)	(0.047)	(0.070)	(0.052)
Girl	0.035	0.035	0.037	0.037	0.035	0.037	0.033	0.035		
	(0.028)	(0.028)	(0.027)	(0.027)	(0.027)	(0.027)	(0.027)	(0.027)		
Age	0.090***	0.090***	0.089***	0.088***	0.091***	0.089***	0.089***	0.088***	0.108***	0.064*
	(0.019)	(0.019)	(0.019)	(0.019)	(0.019)	(0.019)	(0.019)	(0.019)	(0.025)	(0.032)
Generation (ref. second)										
First generation	0.040	0.050	0.044	0.051	0.041	0.050	0.025	0.034	-0.026	0.057
	(0.038)	(0.039)	(0.038)	(0.039)	(0.039)	(0.039)	(0.041)	(0.040)	(0.048)	(0.055)
Third generation	0.057	0.065+	0.056	0.064	0.052	0.063	0.073+	0.082*	0.107*	0.040
	(0.037)	(0.037)	(0.039)	(0.039)	(0.037)	(0.039)	(0.038)	(0.041)	(0.051)	(0.056)
Missing information	0.249	0.261	0.258	0.265	0.264	0.281	0.256	0.303	(7 obs.	0.322
	(0.282)	(0.285)	(0.271)	(0.274)	(0.273)	(0.271)	(0.282)	(0.266)	dropped)	(0.365)

(table continued on the next page)

Origin (ref. EN: Asian or Asian British)										
EN: Black or Black British	-0.003	-0.006	-0.020	-0.020	-0.002	-0.017	0.006	-0.011	0.054	-0.012
	(0.078)	(0.078)	(0.078)	(0.078)	(0.078)	(0.078)	(0.081)	(0.084)	(0.147)	(0.073)
EN: White	0.046	0.041	0.028	0.027	0.042	0.028	0.053	0.032	0.010	0.071
	(0.056)	(0.055)	(0.059)	(0.059)	(0.056)	(0.059)	(0.058)	(0.061)	(0.089)	(0.092)
EN: Other background	0.075	0.069	0.051	0.048	0.073	0.050	0.083	0.054	0.053	0.083
	(0.087)	(0.088)	(0.086)	(0.086)	(0.089)	(0.087)	(0.089)	(0.090)	(0.104)	(0.116)
GE: Italian	0.152*	0.151*	0.132+	0.134+	0.153*	0.137+	0.148*	0.118	-0.095	0.296***
	(0.069)	(0.069)	(0.072)	(0.072)	(0.069)	(0.073)	(0.068)	(0.072)	(0.090)	(0.080)
GE: Polish	0.083	0.082	0.068	0.070	0.085	0.072	0.085	0.063	0.060	0.081
	(0.057)	(0.056)	(0.059)	(0.059)	(0.057)	(0.058)	(0.057)	(0.059)	(0.097)	(0.074)
GE: Russian	0.142*	0.146*	0.131+	0.138+	0.142*	0.137*	0.141*	0.124+	0.094	0.173*
	(0.066)	(0.067)	(0.069)	(0.070)	(0.067)	(0.069)	(0.067)	(0.072)	(0.104)	(0.097)
GE: Turkish	0.236***	0.244***	0.253***	0.255***	0.238***	0.254***	0.216***	0.240***	0.212*	0.260***
	(0.052)	(0.052)	(0.055)	(0.055)	(0.051)	(0.054)	(0.053)	(0.055)	(0.082)	(0.070)
GE: Other background	0.116*	0.113*	0.103*	0.103*	0.116*	0.105*	0.117*	0.096+	0.058	0.146*
	(0.051)	(0.050)	(0.052)	(0.051)	(0.051)	(0.051)	(0.051)	(0.052)	(0.076)	(0.070)
NL: Antillean	-0.020	-0.021	-0.042	-0.040	-0.024	-0.040	-0.021	-0.052	-0.162*	0.094
	(0.065)	(0.065)	(0.064)	(0.064)	(0.065)	(0.064)	(0.066)	(0.065)	(0.074)	(0.110)
NL: Moroccan	0.094	0.095	0.075	0.077	0.088	0.072	0.096	0.071	-0.128	0.278
	(0.124)	(0.125)	(0.122)	(0.122)	(0.120)	(0.118)	(0.124)	(0.118)	(0.085)	(0.181)
NL: Surinamese	-0.042	-0.044	-0.051	-0.050	-0.045	-0.050	-0.039	-0.054	-0.102	-0.019
	(0.059)	(0.059)	(0.060)	(0.060)	(0.061)	(0.061)	(0.061)	(0.062)	(0.087)	(0.081)
NL: Turkish	-0.013	-0.008	-0.009	-0.006	-0.006	-0.002	-0.027	-0.015	0.331+	-0.110+
	(0.093)	(0.096)	(0.099)	(0.099)	(0.097)	(0.101)	(0.089)	(0.100)	(0.192)	(0.061)
NL: Other background	0.100	0.097	0.075	0.075	0.096	0.074	0.104+	0.069	0.031	0.113+
	(0.062)	(0.061)	(0.061)	(0.061)	(0.062)	(0.060)	(0.063)	(0.060)	(0.094)	(0.061)
Ethnic composition of friends (share of natives)	-0.016	-0.017	-0.019	-0.019	-0.016	-0.019	-0.013	-0.016	0.001	-0.037*
	(0.012)	(0.012)	(0.012)	(0.012)	(0.012)	(0.012)	(0.012)	(0.012)	(0.016)	(0.016)
N	3,050	3,050	3,050	3,050	3,050	3,050	3,050	3,050	3,043	3,050
Adjusted Wald-F	F (19,314) = 4.70***	F (20,313) = 4.94***	F (25,308) = 4.47***	F (26,307) = 4.49***	F (21,312) = 4.36***	F (28,305) = 4.29***	F (20,313) = 4.47***	F (29,304) = 4.42***	F (27,306) = 3.40***	F (28,305) = 2.53***

Note: Weighted results. Cases with missing information on parents are excluded from the analyses. Robust standard errors are given in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

TABLE C.7 MULTICOLLINEARITY ANALYSIS FOR MODEL 4B INTABLE II.2.4 AND TABLE C.5

	VIF	***VIF²***	***Tolerance***	***R²***
Parental monitoring	1.04	1.02	0.96	0.04
Religious affiliation	1.47	1.21	0.68	0.32
Importance of religion	1.71	1.31	0.59	0.41
Traditional gender role attitudes	1.14	1.07	0.88	0.12
Conservatism	1.66	1.29	0.60	0.40
Ethnic language use with family: Often/always	1.42	1.19	0.71	0.29
Age	1.04	1.02	0.96	0.04
Generation	1.21	1.10	0.82	0.18
Origin	1.05	1.03	0.95	0.05
Ethnic composition of friends	1.27	1.13	0.79	0.21
Mean VIF	1.30			

TABLE C.8 MULTICOLLINEARITY ANALYSIS FOR MODEL 4B IN TABLE II.2.5 AND TABLE C.6

Variable	***VIF***	***VIF²***	***Tolerance***	***R²***
Parental intermarriage	1.32	1.15	0.76	0.24
Religious affiliation	1.39	1.18	0.72	0.28
Importance of religion	1.65	1.28	0.61	0.39
Traditional gender role attitudes	1.14	1.07	0.88	0.12
Conservatism	1.90	1.38	0.53	0.47
Ethnic language use with family: Often/ always	1.61	1.27	0.62	0.38
Girl	1.01	1.01	0.99	0.01
Age	1.04	1.02	0.96	0.04
Generation	1.38	1.18	0.72	0.28
Origin	1.06	1.03	0.95	0.05
Ethnic composition of friends	1.25	1.12	0.80	0.20
Mean VIF	1.34			

CILS4EU – DESCRIPTIVES ON ETHNIC PARTNER CHOICE

TABLE C.9 COUNTRY OF ORIGIN BY COUNTRY FOR THOSE WITH AN 'OTHER' ORIGIN IN AN INTRAETHNIC OR INTERETHNIC UNION WITH A MEMBER OF ANOTHER MINORITY

	Country of origin	*Intra-ethnic*	*Inter-ethnic: Other minority*	*Total*	*Country of origin*	*Intra-ethnic*	*Inter-ethnic: Other minority*	*Total*
Germany	Country unknown	4	6	10	Gambia	1	0	1
	Africa	0	1	1	Occupied Palestine	4	3	7
	Afghanistan	3	1	4	Ghana	1	0	1
	Albania	3	0	3	Greece	11	5	16
	Algeria	1	0	1	Hungary	0	1	1
	Americas	1	0	1	Iran	3	3	6
	Angola	0	1	1	Iraq	4	2	6
	Austria	1	3	4	Cote d'Ivoire	1	0	1
	Belgium	1	2	3	Lebanon	12	5	17
	Bosnia & Herzeg.	7	4	11	Liberia	1	0	1
	Brazil	1	2	3	Libya	0	1	1
	Cameroon	1	1	2	Lithuania	0	1	1
	Asia	1	0	1	Morocco	5	3	8
	Sri Lanka	4	1	5	Netherlands	1	1	2
	China	3	0	3	Nigeria	2	0	2
	Congo	2	0	2	Pakistan	2	2	4
	Croatia	2	1	3	Peru	1	0	1
	Czechoslovakia	1	1	2	Portugal	4	1	5
	Czech Republic	0	1	1	Romania	2	3	5
	Dominican Republic	1	2	3	Senegal	1	0	1
	Ecuador	1	0	1	Serbia	22	11	33
	Ethiopia	1	0	1	Viet Nam	1	0	1
	Eritrea	0	1	1	Somalia	2	0	2
	Estonia	1	0	1	Spain	2	1	3
	France	1	0	1	Syrian Arab Rep.	2	1	3
	Gambia	1	0	1	Thailand	2	0	2
	Occupied Palestine	4	3	7	Togo	0	2	2
	Ghana	1	0	1	Tunisia	1	0	1
	Greece	11	5	16	Uganda	1	0	1
	Hungary	0	1	1	Former Yugoslavia	1	3	4
	Iran	3	3	6	Egypt	1	0	1
	Ethiopia	1	0	1	United Kingdom	2	2	4
	Eritrea	0	1	1	USA	3	1	4
	Estonia	1	0	1	Socialist Federation	3	1	4
	France	1	0	1	Serbia & Monten.	1	0	1
					Total Germany	141	81	222
Netherlands	Country unknown	3	1	4	Indonesia	13	4	17
	Afghanistan	2	4	6	Iraq	2	1	3
	Algeria	0	1	1	Mauritius	0	1	1
	Angola	2	0	2	Nigeria	1	0	1
	Azerbaijan	1	0	1	Pakistan	1	0	1
	Armenia	0	1	1	Poland	1	0	1
	Belgium	2	0	2	Portugal	0	1	1
	Bosnia & Herzeg.	1	0	1	Saint Martin	1	0	1
	Bulgaria	1	0	1	Slovakia	0	1	1
	Cape Verde	3	3	6	Somalia	2	0	2
	China	1	0	1	South Africa	1	0	1
	Colombia	1	2	3	Spain	1	2	3
	Dominican Rep.	0	1	1	Thailand	1	1	2
	Eritrea	2	0	2	Tunisia	2	0	2
	France	3	0	3	Former Yugoslavia	1	0	1
	Germany	6	1	7	Egypt	1	0	1
	Ghana	1	0	1	United Kingdom	0	1	1
	Guyana	1	1	2				
					Total Netherlands	58	27	85

(table continued on the next page)

England	Country unknown	9	10	19	Dominica	0	1	1
	Caribbean	1	1	2	Grenada	0	1	1
	Barbados	0	1	1	Guyana	0	1	1
	Brazil	2	0	2	Jamaica	7	14	21
	Colombia	1	0	1	Turks and Caicos	0	1	1
					Total England	20	30	50

Note: Results not weighted. Origin countries with more than 10 observations are highlighted in gray.

TABLE C.10 ADOLESCENTS' RELIGIOSITY BY THEIR RELIGIOUS AFFILIATION

			Adolescent's religiosity				
			Not at all	Not very	Fairly	Very	Total
Adolescent's religious affiliation	No religion	Obs.	622	458	78	16	1,174
		%	59.0	34.7 $_{abc}$	5.1	1.2	100.0
	Christian: Catholic	Obs.	104	328	319	118	869
		%	16.9 $_{a}$	40.4 $_{bc}$	32.8 $_{ab}$	10.0 $_{a}$	100.0
	Christian: Protestant	Obs.	82	210	206	62	560
		%	16.3 $_{ab}$	41.3 $_{c}$	32.5 $_{ab}$	9.8 $_{a}$	100.0
	Christian: Other, unspecified	Obs.	40	186	333	293	852
		%	7.2 $_{bc}$	29.8 $_{ab}$	36.6 $_{b}$	26.5 $_{b}$	100.0
	Muslim	Obs.	13	89	477	1276	1,855
		%	0.9 $_{d}$	6.2	27.4 $_{a}$	65.6	100.0
	Other religion	Obs.	18	60	172	180	430
		%	3.9 $_{cd}$	22.5 $_{a}$	39.2 $_{ab}$	34.5 $_{b}$	100.0
	Total	Obs.	879	1,331	1,585	1,945	5,740
		%	21.6	30.4	26.2	21.9	100.0

χ^2 (15) = 3,192.1 (p<.001)

Note: Weighted results. Cases with missing information on adolescents excluded. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

TABLE C.11 ETHNIC PARTNER CHOICE BY PARENT'S RELIGIOUS AFFILIATION

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
No religion	Obs.	31	21	79	131
	%	15.6$_{a}$	6.6$_{a}$	77.8$_{a}$	100.0
Christian: Catholic	Obs.	43	55	105	203
	%	13.3$_{a}$	24.0$_{b}$	62.8$_{a}$	100.0
Christian: Protestant	Obs.	18	21	76	115
	%	5.7$_{a}$	12.3$_{ab}$	82.0$_{a}$	100.0
Christian: Other/ unspecified	Obs.	18	21	46	85
	%	14.4$_{a}$	22.7$_{ab}$	63.0$_{a}$	100.0
Muslim	Obs.	166	59	32	257
	%	64.1$_{b}$	23.7$_{b}$	12.2$_{b}$	100.0
Other religion	Obs.	11	6	6	23
	%	62.2$_{b}$	18.7$_{ab}$	19.2$_{b}$	100.0
Total	Obs.	287	183	344	814
	%	22.6	18.1	59.4	100.0

χ^2 (10) = 269.8 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

TABLE C.12 ETHNIC PARTNER CHOICE BY PARENT'S RELIGIOSITY

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
Not at all	Obs.	12	12	46	70
	%	11.1_{a}	5.6_{a}	83.3_{a}	100.0
Not very	Obs.	54	48	125	227
	%	14.0_{a}	19.7_{b}	66.3_{a}	100.0
Fairly	Obs.	66	43	94	203
	%	22.5_{ab}	12.6_{ab}	65.0_{a}	100.0
Very	Obs.	155	80	79	314
	%	36.7_{b}	25.2_{b}	38.2	100.0
Total	Obs.	287	183	344	814
	%	22.6	18.1	59.4	100.0

χ^2 (6) = 67.1 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

TABLE C.13 ETHNIC PARTNER CHOICE BY ADOLESCENTS' RELIGIOUS AFFILIATION AND RELIGIOSITY

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
No religion	Obs.	30	25	98	153
	%	12.5_{a}	14.2_{ab}	73.3_{a}	100.0
Catholic/Protestant, not important	Obs.	26	35	105	166
	%	10.5_{a}	13.3_{b}	76.2_{a}	100.0
Catholic/Protestant, important	Obs.	36	38	67	141
	%	11.5_{a}	25.6_{b}	62.9_{ab}	100.0
Other Christian, not important	Obs.	2	7	13	22
	%	2.8_{a}	23.5_{ab}	73.7_{ab}	100.0
Other Christian, important	Obs.	16	11	20	47
	%	25.9_{ab}	16.9_{ab}	57.2_{ab}	100.0
Muslim, not important	Obs.	6	2	5	13
	%	64.8_{bc}	6.5_{ab}	28.7_{bc}	100.0
Muslim, important	Obs.	162	59	25	246
	%	66.5_{c}	23.6_{b}	9.9_{c}	100.0
Other religion, not important	Obs.	5	0	3	8
	%	61.7_{abc}	0.0_{a}	38.3_{abc}	100.0
Other religion, important	Obs.	4	6	8	18
	%	15.5_{ab}	25.6_{ab}	58.9_{abc}	100.0
Total	Obs.	287	183	344	814
	%	22.6	18.1	59.4	100.0

χ^2 (16) = 268.6 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

TABLE C.14 ETHNIC PARTNER CHOICE BY PARENTS' RELIGIOUS AFFILIATION AND RELIGIOSITY

		Intraethnic	*Interethnic: Other minority*	*Interethnic: Native*	*Total*
No religion	Obs.	31	21	79	131
	%	15.6_{ab}	6.6_{a}	77.8_{a}	100.0
Catholic/Protestant, not important	Obs.	19	28	79	126
	%	9.9_{ab}	17.4_{a}	72.7_{a}	100.0
Catholic/Protestant, important	Obs.	42	48	102	192
	%	10.0_{ab}	20.0_{a}	70.0_{a}	100.0
Other Christian, not important	Obs.	6	8	15	29
	%	6.6_{a}	31.8_{a}	61.6_{ab}	100.0
Other Christian, important	Obs.	12	13	31	56
	%	22.7_{ab}	12.9_{a}	64.4_{a}	100.0
Muslim, not important	Obs.	11	8	2	21
	%	53.9_{bc}	40.3_{a}	5.8_{c}	100.0
Muslim, important	Obs.	155	51	30	236
	%	65.1_{c}	22.1_{a}	12.8_{bc}	100.0
Other religion, not important	Obs.	4	1	3	8
	%	61.7_{abc}	4.1_{a}	34.2_{abc}	100.0
Other religion, important	Obs.	7	5	3	15
	%	62.5_{abc}	30.7_{a}	6.8_{c}	100.0
Total	Obs.	287	183	344	814
	%	22.6	18.1	59.4	100.0

χ^2 (16) = 299.5 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

TABLE C.15 ETHNIC PARTNER CHOICE BY PARENTS' GENDER ROLE ATTITUDES [104]

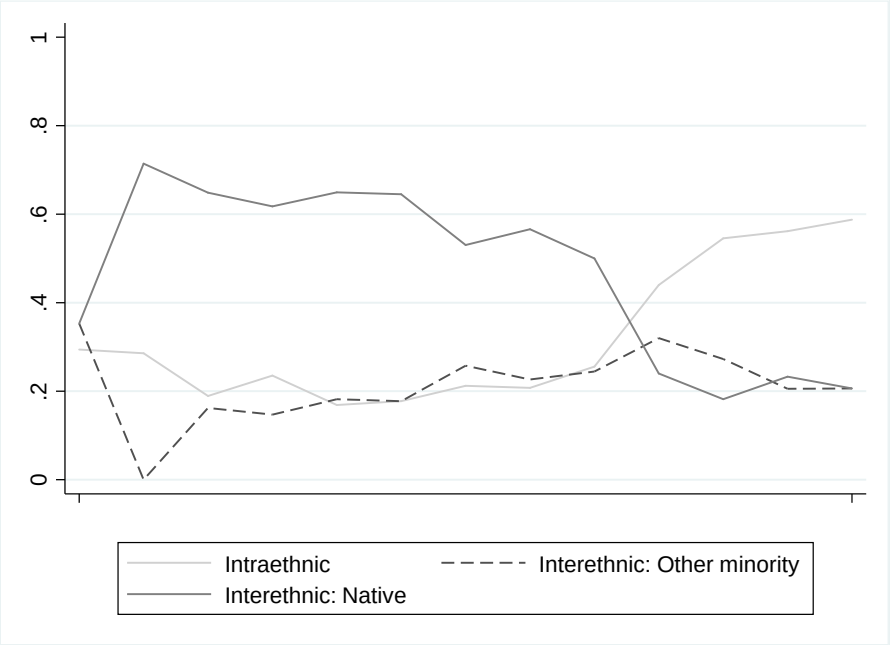
		Intraethnic	*Interethnic: Other minority*	*Interethnic: Native*	*Total*
Very egalitarian	Obs.	91	63	175	329
	%	14.2_{a}	18.3_{a}	67.5_{b}	100.0
.25	Obs.	55	42	63	160
	%	25.9_{ab}	16.6_{a}	57.5_{ab}	100.0
.5	Obs.	57	34	39	130
	%	34.0_{b}	17.6_{a}	48.4_{a}	100.0
.75	Obs.	60	33	46	139
	%	28.9_{ab}	18.3_{a}	52.8_{ab}	100.0
Very traditional	Obs.	22	10	20	52
	%	28.1_{ab}	20.8_{a}	51.2_{ab}	100.0
	Obs.	285	182	343	810
Total	%	22.5	18.0	59.5	100.0

χ^2 (8) = 30.2 (p<.20)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

[104] Values of .33 and .66 are excluded from the analyses since these are only 6 cases.

FIGURE C.1 ETHNIC PARTNER CHOICE BY PARENT'S CONSERVATIVE ORIENTATIONS (N=758) [105]



Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included.

TABLE C.16 ETHNIC PARTNER CHOICE BY PARENTS' ETHNIC LANGUAGE RETENTION

		Intraethnic	***Interethnic: Other minority***	***Interethnic: Native***	***Total***
No second language	Obs.	36	48	199	283
	%	6.0 $_{a}$	10.3 $_{a}$	83.7 $_{a}$	100.0
Never	Obs.	5	6	14	25
	%	12.6 $_{ab}$	11.4 $_{a}$	76.0 $_{ab}$	100.0
Sometimes	Obs.	41	30	43	114
	%	19.3 $_{ac}$	21.9 $_{a}$	58.8 $_{ab}$	100.0
Often	Obs.	91	48	49	188
	%	40.8 $_{b}$	23.2 $_{a}$	36.0 $_{bc}$	100.0
Always	Obs.	114	51	39	204
	%	43.3 $_{c}$	27.3 $_{a}$	29.4 $_{c}$	100.0
Total	Obs.	287	183	344	814
	%	22.6	18.1	59.4	100.0

χ^2 (8) = 196.4 (p<.001)

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Shares in the same column that do not share a subscript differ at p<.05 in the Bonferroni multiple comparison test.

[105] This graph leaves out cases where only three out of the four items regarding conservatism were answered. These constitute few cases but own categories within the conservatism scale and therein make the relationship between conservative orientations and ethnic partner choice less clear. By excluding these cases, N is reduced 814 to 758.

TABLE C.17 MULTINOMIAL LOGISTIC REGRESSION RESULTS OF ETHNIC PARTNER CHOICE - ADOLESCENTS' CHARACTERISTICS (AME)

	Model 0	***Model 1***	***Model 2a***	***Model 2b***	***Model 3a***	***Model 3b***	***Model 4a***	***Model 4b***	***Model 4b – boys***	***Model 4b – girls***
Intraethnic										
Parental monitoring		0.023		0.002		0.002		0.004	0.013	-0.012
		(0.019)		(0.012)		(0.012)		(0.012)	(0.015)	(0.017)
Religious affiliation (ref. Muslim)										
Christian: Catholic			-0.338***	-0.337***		-0.325***		-0.294***	-0.164**	-0.479***
			(0.060)	(0.059)		(0.065)		(0.061)	(0.059)	(0.091)
Christian: Protestant			-0.329***	-0.328***		-0.315***		-0.263***	-0.125*	-0.449***
			(0.062)	(0.062)		(0.068)		(0.067)	(0.062)	(0.102)
Christian: Other/ unspecified			-0.244**	-0.243**		-0.232**		-0.202**	-0.072	-0.383**
			(0.076)	(0.075)		(0.081)		(0.075)	(0.066)	(0.114)
No religion			-0.278**	-0.277**		-0.267**		-0.221*	-0.112	-0.407**
			(0.089)	(0.089)		(0.094)		(0.091)	(0.085)	(0.131)
Other religion			-0.242**	-0.241**		-0.227*		-0.192*	-0.081	-0.468***
			(0.092)	(0.092)		(0.100)		(0.092)	(0.071)	(0.119)
Importance of religion			0.019	0.019		0.012		0.008	0.023	-0.018
			(0.015)	(0.015)		(0.015)		(0.016)	(0.018)	(0.029)
Traditional gender role attitudes					0.019	0.012		0.008	-0.060+	0.095*
					(0.033)	(0.028)		(0.028)	(0.034)	(0.041)
Conservatism					0.086**	0.023		0.025	0.015	0.024
					(0.028)	(0.023)		(0.020)	(0.028)	(0.026)
Ethnic language use with family (ref. no second lang.)										
Never							0.006	0.045	-0.063	0.125
							(0.057)	(0.084)	(0.053)	(0.134)
Sometimes							0.071+	0.041	0.029	0.034
							(0.037)	(0.040)	(0.040)	(0.054)
Often							0.180***	0.065	0.065	0.037
							(0.042)	(0.047)	(0.042)	(0.077)
Always							0.240***	0.129*	0.097*	0.143+
							(0.058)	(0.051)	(0.049)	(0.086)

(table continued on the next page)

Girl	0.097**	0.090**	0.093***	0.092***	0.132***	0.103***	0.101***	0.104***		
	(0.032)	(0.032)	(0.026)	(0.027)	(0.030)	(0.027)	(0.030)	(0.027)		
Age	0.035+	0.035+	0.016	0.016	0.028	0.016	0.033+	0.015	0.001	0.046
	(0.020)	(0.020)	(0.018)	(0.018)	(0.022)	(0.018)	(0.019)	(0.018)	(0.020)	(0.031)
Generation (ref. second)										
First generation	-0.015	-0.012	0.033	0.033	-0.004	0.034	-0.057	0.004	-0.002	-0.011
	(0.038)	(0.038)	(0.035)	(0.035)	(0.035)	(0.034)	(0.036)	(0.034)	(0.039)	(0.049)
Third generation	-0.178***	-0.172***	-0.065*	-0.065*	-0.150***	-0.063*	-0.087**	-0.030	-0.078+	-0.006
	(0.029)	(0.029)	(0.029)	(0.029)	(0.032)	(0.029)	(0.031)	(0.032)	(0.044)	(0.048)
Missing information	-0.119	-0.111	-0.097	-0.097	-0.145+	-0.110+	-0.101	-0.101	-0.179***	-0.016
	(0.106)	(0.104)	(0.068)	(0.068)	(0.077)	(0.063)	(0.097)	(0.068)	(0.021)	(0.094)
Country (ref. EN)										
GE	0.059+	0.056	0.069*	0.069*	0.024	0.059+	0.024	0.043	0.001	0.073
	(0.034)	(0.034)	(0.032)	(0.032)	(0.036)	(0.031)	(0.035)	(0.032)	(0.038)	(0.046)
NL	0.044	0.043	0.045	0.045	0.030	0.042	0.053	0.048	0.126+	0.124
	(0.048)	(0.049)	(0.044)	(0.045)	(0.047)	(0.045)	(0.047)	(0.044)	(0.071)	(0.052)
Ethnic composition of friends (share of natives)	-0.081***	-0.081***	-0.057***	-0.058***	-0.066***	-0.055***	-0.068***	-0.051***	-0.043***	-0.068***
	(0.009)	(0.009)	(0.009)	(0.009)	(0.009)	(0.009)	(0.009)	(0.009)	(0.010)	(0.015)
Interethnic: Other minority										
Parental monitoring		0.003		-0.002		0.000		0.002	0.010	-0.006
		(0.016)		(0.014)		(0.015)		(0.015)	(0.019)	(0.027)
Religious affiliation (ref. Muslim)										
Christian: Catholic			0.048	0.047		0.039		0.049	0.129	0.038
			(0.055)	(0.055)		(0.057)		(0.056)	(0.083)	(0.082)
Christian: Protestant			-0.113*	-0.114*		-0.120*		-0.099*	-0.127**	-0.024
			(0.047)	(0.047)		(0.049)		(0.050)	(0.048)	(0.085)
Christian: Other/ unspecified			0.043	0.042		0.037		0.047	-0.016	0.185
			(0.057)	(0.058)		(0.057)		(0.057)	(0.056)	(0.114)
No religion			-0.035	-0.035		-0.044		-0.027	0.081	-0.008
			(0.060)	(0.061)		(0.061)		(0.062)	(0.091)	(0.089)
Other religion			0.103	0.102		0.092		0.110	0.141	0.047
			(0.094)	(0.095)		(0.098)		(0.093)	(0.095)	(0.142)
Importance of religion			0.014	0.014		0.018		0.015	0.035	0.006
			(0.021)	(0.021)		(0.020)		(0.019)	(0.024)	(0.028)
Traditional gender role attitudes					-0.063	-0.053		-0.043	-0.020	-0.077
					(0.046)	(0.043)		(0.043)	(0.055)	(0.056)
Conservatism					0.004	-0.012		-0.011	-0.030	0.028
					(0.028)	(0.030)		(0.029)	(0.032)	(0.034)

(table continued on the next page)

Ethnic language use with family (ref. no second lang.)										
Never							-0.025	-0.039	-0.043	0.030
							(0.064)	(0.070)	(0.122)	(0.121)
Sometimes							0.010	-0.004	-0.005	0.153
							(0.042)	(0.045)	(0.043)	(0.073)
Often							0.068+	0.031	0.061	0.023
							(0.039)	(0.040)	(0.060)	(0.068)
Always							0.126+	0.079	0.068	0.100
							(0.069)	(0.067)	(0.066)	(0.095)
Girl	0.028	0.026	0.023	0.024	0.022	0.013	0.028	0.017		
	(0.033)	(0.033)	(0.031)	(0.031)	(0.035)	(0.035)	(0.033)	(0.035)		
Age	-0.038+	-0.039+	-0.039+	-0.039+	-0.040+	-0.040+	-0.036	-0.038+	-0.033	-0.037
	(0.023)	(0.023)	(0.023)	(0.023)	(0.024)	(0.023)	(0.023)	(0.023)	(0.027)	(0.031)
Generation (ref. second)										
First generation	0.097	0.098	0.102	0.102	0.102	0.102	0.053	0.065	0.082	0.042
	(0.071)	(0.071)	(0.068)	(0.067)	(0.069)	(0.065)	(0.048)	(0.046)	(0.058)	(0.063)
Third generation	-0.017	-0.016	0.019	0.019	-0.014	0.018	0.029	0.033	0.026	0.048
	(0.041)	(0.043)	(0.043)	(0.044)	(0.041)	(0.043)	(0.049)	(0.049)	(0.057)	(0.066)
Missing information	-0.009	-0.004	0.016	0.016	-0.004	0.025	0.010	0.035	0.329*	-0.022
	(0.116)	(0.118)	(0.103)	(0.103)	(0.107)	(0.104)	(0.115)	(0.108)	(0.153)	(0.126)
Country (ref. EN)										
GE	-0.008	-0.008	0.035	0.035	-0.003	0.047	-0.024	0.035	0.064	0.048
	(0.045)	(0.044)	(0.048)	(0.048)	(0.043)	(0.048)	(0.046)	(0.048)	(0.049)	(0.066)
NL	-0.084*	-0.084*	-0.056	-0.056	-0.086*	-0.051	-0.092*	-0.054	-0.022	-0.034
	(0.042)	(0.042)	(0.043)	(0.043)	(0.039)	(0.039)	(0.042)	(0.040)	(0.050)	(0.067)
Ethnic composition of friends (share of natives)	-0.063***	-0.062***	-0.061***	-0.061***	-0.063***	-0.063***	-0.056***	-0.059***	-0.077***	-0.047*
	(0.012)	(0.012)	(0.012)	(0.012)	(0.014)	(0.013)	(0.013)	(0.013)	(0.013)	(0.020)
Interethnic: Native										
Parental monitoring		-0.025		-0.001		-0.002		-0.006	-0.023	0.018
		(0.020)		(0.015)		(0.015)		(0.015)	(0.019)	(0.024)
Religious affiliation (ref. Muslim)										
Christian: Catholic			0.290***	0.289***		0.286***		0.245***	0.035	0.440***
			(0.068)	(0.068)		(0.068)		(0.070)	(0.084)	(0.085)
Christian: Protestant			0.442***	0.442***		0.435***		0.363***	0.252**	0.473***
			(0.071)	(0.071)		(0.072)		(0.077)	(0.072)	(0.096)
Christian: Other/ unspecified			0.201*	0.200*		0.196*		0.154+	0.088	0.198+
			(0.090)	(0.089)		(0.092)		(0.090)	(0.092)	(0.109)
No religion			0.313**	0.312**		0.310**		0.249*	0.031	0.415***
			(0.095)	(0.095)		(0.097)		(0.097)	(0.094)	(0.113)
Other religion			0.139	0.139		0.135		0.081	-0.060	0.422*
			(0.133)	(0.133)		(0.141)		(0.124)	(0.113)	(0.176)

(table continued on the next page)

Importance of religion			-0.033	-0.033		-0.030		-0.023	-0.058*	0.012
			(0.022)	(0.022)		(0.022)		(0.021)	(0.024)	(0.030)
Traditional gender role attitudes					0.045	0.041		0.036	0.080	-0.028)
					(0.055)	(0.049)		(0.048)	(0.057)	(0.063)
Conservatism					-0.090**	-0.012		-0.014	0.015	-0.051+
					(0.027)	(0.026)		(0.024)	(0.032)	(0.028)
Second language use with family (ref. no second language)										
Never							0.019	-0.005	0.106	-0.155
							(0.077)	(0.078)	(0.119)	(0.108)
Sometimes							-0.081	-0.037	-0.023	-0.049
							(0.051)	(0.046)	(0.057)	(0.063)
Often							-0.248***	-0.096+	-0.126	-0.060
							(0.057)	(0.057)	(0.078)	(0.076)
Always							-0.366***	-0.208**	-0.165*	-0.253*
							(0.079)	(0.074)	(0.083)	(0.099)
Girl	-0.124**	-0.117**	-0.116***	-0.116***	-0.155***	-0.116**	-0.128***	-0.121***		
	(0.039)	(0.040)	(0.033)	(0.033)	(0.039)	(0.036)	(0.034)	(0.035)		
Age	0.004	0.003	0.023	0.023	0.013	0.025	0.003	0.023	0.032	-0.009
	(0.023)	(0.023)	(0.021)	(0.022)	(0.024)	(0.021)	(0.021)	(0.021)	(0.026)	(0.029)
Generation (ref. second)										
First generation	-0.083	-0.086	-0.135*	-0.135*	-0.098	-0.137*	0.004	-0.069	-0.080	-0.031
	(0.073)	(0.072)	(0.067)	(0.066)	(0.072)	(0.065)	(0.054)	(0.049)	(0.061)	(0.068)
Third generation	0.195***	0.188***	0.047	0.047	0.164**	0.045	0.058	-0.003	0.053	-0.042
	(0.047)	(0.050)	(0.042)	(0.043)	(0.050)	(0.043)	(0.048)	(0.043)	(0.064)	(0.049)
Missing information	0.128	0.116	0.082	0.082	0.150	0.086	0.091	0.066	-0.150	0.038
	(0.125)	(0.124)	(0.080)	(0.081)	(0.101)	(0.082)	(0.099)	(0.082)	(0.152)	(0.105)
Country (ref. EN)										
GE	-0.051	-0.047	-0.104+	-0.104+	-0.021	-0.106*	0.000	-0.078	-0.065	-0.121+
	(0.042)	(0.042)	(0.054)	(0.054)	(0.041)	(0.052)	(0.041)	(0.053)	(0.067)	(0.062)
NL	0.040	0.041	0.011	0.011	0.057	0.009	0.039	0.006	-0.104	0.022
	(0.056)	(0.057)	(0.055)	(0.055)	(0.056)	(0.054)	(0.051)	(0.052)	(0.079)	(0.064)
Ethnic composition of friends (share of natives)	0.144***	0.143***	0.118***	0.118***	0.129***	0.117***	0.124***	0.110***	0.120***	0.115***
	(0.014)	(0.013)	(0.013)	(0.013)	(0.014)	(0.014)	(0.014)	(0.013)	(0.014)	(0.020)
N	1,537	1,537	1,537	1,537	1,537	1,537	1,537	1,537	1,537	1,537
Adjusted Wald-F	F (16, 299) = 8.76***	F (18, 297) = 7.74***	F (28, 287) = 10.78***	F (30, 285) = 10.14***	F (20, 295) = 9.49***	F (34, 281) = 9.98***	F (24, 291) = 8.04***	F (42, 273) = 9.06***	F (40, 275) = 16.92***	F (40, 275) = 6.45***

Note: Weighted results. Cases with missing information on adolescents excluded. Only cases that are in a relationship included. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

TABLE C.18 MULTICOLLINEARITY DIAGNOSTICS FOR MODEL 4B IN TABLE II.2.19 AND TABLE C.17

	VIF	*VIF²*	*Tolerance*	*R²*
Parental monitoring	1.06	1.03	0.95	0.05
Religious affiliation	1.65	1.28	0.61	0.39
Importance of religion	1.78	1.33	0.56	0.44
Traditional gender role attitudes	1.12	1.06	0.89	0.11
Conservatism	1.73	1.32	0.58	0.42
Ethnic language use with family	1.72	1.31	0.58	0.42
Girl	1.09	1.04	0.92	0.08
Age	1.05	1.03	0.95	0.05
Generation	1.30	1.14	0.77	0.23
Country	1.04	1.02	0.96	0.04
Ethnic composition of friends	1.26	1.12	0.79	0.21
Mean VIF	1.35			

TABLE C.19 MULTINOMIAL LOGISTIC REGRESSION RESULTS OF ETHNIC PARTNER CHOICE - PARENTS' CHARACTERISTICS (AME)

	Model 0	*Model 1*	*Model 2a*	*Model 2b*	*Model 3a*	*Model 3b*	*Model 4a*	*Model 4b*
Intraethnic								
Parental intermarriage		-0.161***		-0.067+		-0.064+		-0.036
		(0.036)		(0.037)		(0.036)		(0.040)
Religious affiliation (ref. Muslim)								
Christian: Catholic			-0.332***	-0.288***		-0.276***		-0.261***
			(0.067)	(0.070)		(0.072)		(0.070)
Christian: Protestant			-0.413***	-0.379***		-0.369***		-0.339***
			(0.072)	(0.070)		(0.072)		(0.069)
Christian: Other/ unspecified			-0.257**	-0.226**		-0.216*		-0.217**
			(0.090)	(0.086)		(0.088)		(0.083)
No religion			-0.186*	-0.150+		-0.145		-0.108
			(0.089)	(0.089)		(0.089)		(0.090)
Other religion			-0.071	-0.056		-0.057		-0.012
			(0.150)	(0.143)		(0.153)		(0.135)
Importance of religion			0.007	0.003		-0.006		-0.005
			(0.020)	(0.021)		(0.022)		(0.019)
Traditional gender role attitudes					0.052	0.001		0.002
					(0.059)	(0.046)		(0.047)
Conservatism					0.081**	0.029		0.015
					(0.030)	(0.026)		(0.028)
Ethnic language use with family (ref. no second language)								
Never							0.033	0.111
							(0.099)	(0.146)
Sometimes							0.094	0.066
							(0.067)	(0.068)
Often							0.239**	0.152+
							(0.085)	(0.091)
Always							0.269**	0.151+
							(0.086)	(0.083)
Girl	0.113**	0.104*	0.101**	0.102**	0.113**	0.102**	0.112**	0.103**
	(0.042)	(0.041)	(0.034)	(0.033)	(0.043)	(0.033)	(0.039)	(0.033)
Age	0.044	0.032	0.027	0.024	0.034	0.021	0.039	0.022
	(0.027)	(0.028)	(0.024)	(0.024)	(0.028)	(0.025)	(0.027)	(0.024)

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Generation (ref. second)								
First generation	-0.077	-0.130*	0.010	-0.016	-0.089+	-0.022	-0.097*	-0.029
	(0.057)	(0.053)	(0.054)	(0.054)	(0.050)	(0.051)	(0.043)	(0.046)
Third generation	-0.220***	-0.251***	-0.085*	-0.107*	-0.170***	-0.095*	-0.101	-0.026
	(0.041)	(0.043)	(0.040)	(0.042)	(0.044)	(0.043)	(0.062)	(0.063)
Missing information	-0.156	-0.212+	-0.091	-0.114	-0.096	-0.105	-0.084	-0.060
	(0.136)	(0.126)	(0.077)	(0.081)	(0.137)	(0.084)	(0.110)	(0.084)
Country (ref. EN)								
GE	0.118*	0.096+	0.128*	0.119*	0.101+	0.115*	0.056	0.082
	(0.049)	(0.053)	(0.051)	(0.052)	(0.052)	(0.052)	(0.052)	(0.053)
NL	0.158*	0.167*	0.124+	0.123+	0.153+	0.122	0.174*	0.123
	(0.075)	(0.075)	(0.074)	(0.073)	(0.081)	(0.075)	(0.081)	(0.078)
Ethnic composition of friends (share of natives)	-0.073***	-0.066***	-0.051***	-0.051***	-0.066***	-0.051***	-0.063***	-0.048***
	(0.013)	(0.014)	(0.013)	(0.013)	(0.013)	(0.013)	(0.013)	(0.013)
Interethnic: Other minority								
Parental intermarriage		-0.036		-0.015		-0.017		-0.023
		(0.040)		(0.046)		(0.045)		(0.046)
Religious affiliation (ref. Muslim)								
Christian: Catholic			0.014	0.020		0.005		0.010
			(0.070)	(0.071)		(0.071)		(0.072)
Christian: Protestant			-0.129*	-0.125*		-0.137*		-0.120+
			(0.062)	(0.063)		(0.066)		(0.070)
Christian: Other/ unspecified			-0.023	-0.021		-0.033		-0.020
			(0.069)	(0.070)		(0.073)		(0.075)
No religion			-0.140*	-0.140*		-0.148*		-0.144*
			(0.063)	(0.062)		(0.067)		(0.068)
Other religion			0.118	0.121		0.121		0.111
			(0.136)	(0.136)		(0.147)		(0.143)
Importance of religion			0.004	0.003		0.013		0.015
			(0.023)	(0.023)		(0.024)		(0.026)
Traditional gender role attitudes					-0.030	-0.012		-0.013
					(0.067)	(0.062)		(0.065)
Conservatism					-0.010	-0.033		-0.029
					(0.028)	(0.032)		(0.032)
Ethnic language use with family (ref. no second language)								
Never							-0.047	-0.048
							(0.084)	(0.108)
Sometimes							0.052	0.056
							(0.068)	(0.075)
Often							0.046	0.006
							(0.057)	(0.068)
Always							0.066	0.013
							(0.055)	(0.056)
Girl	0.033	0.029	0.024	0.021	0.035	0.022	0.037	0.023
	(0.037)	(0.036)	(0.036)	(0.036)	(0.036)	(0.034)	(0.038)	(0.035)
Age	-0.035	-0.037	-0.036	-0.037	-0.035	-0.033	-0.033	-0.032
	(0.027)	(0.028)	(0.028)	(0.028)	(0.029)	(0.028)	(0.027)	(0.028)
Generation (ref. second)								
First generation	0.119	0.097	0.107	0.093	0.126	0.101	0.081	0.072
	(0.098)	(0.093)	(0.085)	(0.084)	(0.103)	(0.085)	(0.083)	(0.076)
Third generation	-0.032	-0.039	0.003	-0.004	-0.036	-0.015	-0.003	-0.014
	(0.040)	(0.045)	(0.048)	(0.054)	(0.041)	(0.054)	(0.049)	(0.060)
Missing information	-0.178***	-0.182***	-0.170***	-0.176***	-0.179***	-0.178***	-0.173***	-0.177***
	(0.026)	(0.027)	(0.027)	(0.030)	(0.026)	(0.030)	(0.024)	(0.028)
Country (ref. EN)								
GE	-0.003	-0.014	0.013	0.009	-0.012	0.017	-0.027	0.005
	(0.070)	(0.073)	(0.058)	(0.059)	(0.069)	(0.055)	(0.071)	(0.058)
NL	-0.049	-0.064	-0.039	-0.044	-0.057	-0.037	-0.074	-0.042
	(0.077)	(0.077)	(0.071)	(0.071)	(0.078)	(0.067)	(0.078)	(0.068)
Ethnic composition of friends (share of natives)	-0.059***	-0.057**	-0.057***	-0.056**	-0.061***	-0.057***	-0.057***	-0.055***
	(0.018)	(0.019)	(0.017)	(0.017)	(0.018)	(0.017)	(0.017)	(0.015)

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Interethnic: Native								
Parental intermarriage		0.196*** (0.043)		0.082+ (0.042)		0.081+ (0.042)		0.059 (0.047)
Religious affiliation (ref. Muslim)								
Christian: Catholic			0.317*** (0.086)	0.268** (0.088)		0.272** (0.095)		0.250** (0.095)
Christian: Protestant			0.542*** (0.083)	0.503*** (0.086)		0.506*** (0.092)		0.459*** (0.090)
Christian: Other/ unspecified			0.281* (0.111)	0.247* (0.109)		0.249* (0.114)		0.236* (0.111)
No religion			0.326** (0.109)	0.290** (0.109)		0.294* (0.115)		0.252* (0.116)
Other religion			-0.047 (0.115)	-0.065 (0.116)		-0.064 (0.120)		-0.099 (0.127)
Importance of religion			-0.011 (0.024)	-0.006 (0.024)		-0.008 (0.024)		-0.010 (0.025)
Traditional gender role attitudes					-0.021 (0.071)	0.011 (0.062)		0.011 (0.063)
Conservatism					-0.071* (0.032)	0.004 (0.032)		0.013 (0.031)
Second language use with family (ref. no second language)								
Never							0.013 (0.134)	-0.064 (0.145)
Sometimes							-0.146 (0.092)	-0.122 (0.089)
Often							-0.285** (0.095)	-0.158 (0.097)
Always							-0.335*** (0.091)	-0.164+ (0.090)
Girl	-0.146** (0.046)	-0.133** (0.041)	-0.124** (0.040)	-0.123** (0.039)	-0.148** (0.046)	-0.124** (0.038)	-0.149** (0.046)	-0.126** (0.039)
Age	-0.010 (0.029)	0.004 (0.030)	0.009 (0.024)	0.013 (0.024)	0.001 (0.029)	0.012 (0.024)	-0.005 (0.027)	0.010 (0.023)
Generation (ref. second)								
First generation	-0.043 (0.102)	0.033 (0.097)	-0.117 (0.084)	-0.077 (0.083)	-0.037 (0.107)	-0.079 (0.085)	0.016 (0.085)	-0.043 (0.075)
Third generation	0.252*** (0.051)	0.290*** (0.057)	0.081+ (0.047)	0.111* (0.056)	0.206*** (0.052)	0.110* (0.054)	0.104+ (0.056)	0.040 (0.059)
Missing information	0.334* (0.135)	0.395** (0.124)	0.262** (0.080)	0.290*** (0.085)	0.276* (0.135)	0.283** (0.086)	0.257* (0.109)	0.237** (0.085)
Country (ref. EN)								
GE	-0.115* (0.055)	-0.082 (0.053)	-0.140* (0.056)	-0.128* (0.055)	-0.089 (0.054)	-0.132* (0.054)	-0.029 (0.056)	-0.088 (0.059)
NL	-0.109 (0.086)	-0.103 (0.079)	-0.085 (0.085)	-0.078 (0.083)	-0.095 (0.089)	-0.085 (0.082)	-0.100 (0.085)	-0.081 (0.085)
Ethnic composition of friends (share of natives)	0.133*** (0.019)	0.124*** (0.020)	0.108*** (0.017)	0.107*** (0.018)	0.127*** (0.020)	0.108*** (0.018)	0.120*** (0.018)	0.103*** (0.017)
N	834	834	834	834	834	834	834	834
Adjusted Wald-F	F (16, 240) = 48.78***	F (18, 238) = 43.26***	F(28, 228) = 41.46***	F (30, 226) = 39.39***	F (20, 236) = 46.27***	F (34, 222) = 39.70***	F (24, 232) = 30.76***	F (42, 214) = 30.90***

Note: Weighted results. Cases with missing information on parents excluded. Only cases that are in a relationship included. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

TABLE C.20 MULTICOLLINEARITY DIAGNOSTICS FOR MODEL 4B IN TABLE II.2.20 ANDTABLE C.19

	VIF	***VIF²***	***Tolerance***	***R²***
Parental intermarriage	1.31	1.14	0.76	0.24
Religious affiliation	1.49	1.22	0.67	0.33
Importance of religion	1.61	1.27	0.62	0.38
Traditional gender role attitudes	1.13	1.06	0.88	0.12
Conservatism	1.83	1.35	0.55	0.45
Ethnic language use with family	2.05	1.43	0.49	0.51
Girl	1.03	1.01	0.98	0.03
Age	1.06	1.03	0.94	0.06
Generation	1.51	1.23	0.66	0.34
Country	1.04	1.02	0.96	0.04
Ethnic composition of friends	1.23	1.11	0.81	0.19
Mean VIF	1.39			

TABLE C.21 MULTINOMIAL LOGISTIC REGRESSION RESULTS OF PARENTAL INTERMARRIAGE ON ETHNIC PARTNER CHOICE – FULL TABLE (AME)

	Intraethnic				***Interethnic: Other minority***				***Interethnic: Native***			
	Model 1	Model 2	Model 3	Model 4	Model 1	Model 2	Model 3	Model 4	Model 1	Model 2	Model 3	Model 4
Parental intermarriage	-0.156***	-0.146***	-0.128***	-0.125***	-0.038	-0.025	-0.024	-0.024	0.194***	0.171***	0.152**	0.149**
	(0.037)	(0.036)	(0.037)	(0.034)	(0.040)	(0.035)	(0.039)	(0.037)	(0.044)	(0.041)	(0.049)	(0.047)
Feeling as survey country member (ref. not at all strongly)												
Not very strongly		0.065		0.064		-0.056		-0.036		-0.009		-0.028
		(0.057)		(0.051)		(0.093)		(0.079)		(0.085)		(0.079)
Fairly strongly		-0.003		0.023		-0.190*		-0.130+		0.193*		0.108
		(0.063)		(0.059)		(0.090)		(0.076)		(0.090)		(0.083)
Very strongly		-0.094		-0.058		-0.217*		-0.120		0.310**		0.179+
		(0.069)		(0.066)		(0.093)		(0.081)		(0.105)		(0.097)
Feeling of belonging to ethnic minority (not at all)												
Not at all strongly			0.213	0.282			0.076	0.082			-0.289	-0.365*
			(0.215)	(0.255)			(0.185)	(0.207)			(0.202)	(0.180)
Not very strongly			-0.113**	-0.133***			0.214+	0.188			-0.101	-0.055
			(0.039)	(0.038)			(0.124)	(0.136)			(0.128)	(0.140)
Fairly strongly			0.053	0.033			0.184***	0.159**			-0.236***	-0.192**
			(0.055)	(0.048)			(0.048)	(0.050)			(0.062)	(0.058)
Very strongly			0.152**	0.121*			0.175*	0.130+			-0.327***	-0.251***
			(0.048)	(0.055)			(0.082)	(0.068)			(0.081)	(0.071)
Girl	0.116**	0.110**	0.120**	0.114**	0.021	0.020	0.023	0.020	-0.137**	-0.130**	-0.143***	-0.134***
	(0.042)	(0.042)	(0.040)	(0.041)	(0.040)	(0.037)	(0.038)	(0.036)	(0.043)	(0.042)	(0.040)	(0.039)
Age	0.032	0.030	0.029	0.025	-0.041	-0.028	-0.037	-0.029	0.009	-0.002	0.009	0.004
	(0.029)	(0.029)	(0.027)	(0.027)	(0.030)	(0.027)	(0.028)	(0.026)	(0.031)	(0.031)	(0.026)	(0.027)

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Generation (ref. second)												
First generation	-0.110*	-0.130*	-0.113*	-0.125**	0.084	0.045	0.049	0.035	0.026	0.085	0.064	0.089
	(0.055)	(0.052)	(0.048)	(0.047)	(0.092)	(0.065)	(0.067)	(0.058)	(0.098)	(0.072)	(0.070)	(0.060)
Third generation	-0.246***	-0.226***	-0.199***	-0.189***	-0.036	0.003	0.027	0.036	0.283***	0.222***	0.171**	0.153**
	(0.044)	(0.048)	(0.044)	(0.044)	(0.046)	(0.044)	(0.054)	(0.050)	(0.058)	(0.057)	(0.057)	(0.052)
Missing information	-0.213+	-0.242*	-0.108	-0.161	-0.181***	-0.177***	-0.170***	-0.170***	0.394**	0.419***	0.278+	0.332*
	(0.121)	(0.102)	(0.152)	(0.133)	(0.027)	(0.026)	(0.024)	(0.023)	(0.120)	(0.102)	(0.152)	(0.133)
Country (ref. England)												
Germany	0.080	0.084	0.078	0.081	0.006	0.013	0.001	0.008	-0.085	-0.097+	-0.079+	-0.089+
	(0.053)	(0.056)	(0.052)	(0.052)	(0.062)	(0.053)	(0.059)	(0.055)	(0.053)	(0.052)	(0.047)	(0.050)
Netherlands	0.121+	0.135+	0.134+	0.137+	-0.038	-0.013	-0.032	-0.011	-0.083	-0.122+	-0.102	-0.127+
	(0.072)	(0.073)	(0.072)	(0.071)	(0.070)	(0.066)	(0.070)	(0.067)	(0.079)	(0.074)	(0.074)	(0.071)
Ethnic composition of friends (share of natives)	-0.068***	-0.057***	-0.062***	-0.055***	-0.054**	-0.037*	-0.045**	-0.036*	0.122***	0.094***	0.107***	0.090***
	(0.014)	(0.014)	(0.013)	(0.014)	(0.018)	(0.018)	(0.016)	(0.017)	(0.020)	(0.017)	(0.016)	(0.016)
N	802	802	802	802	802	802	802	802	802	802	802	802
Adjusted Wald-F	F (18, 235) = 52.33***	F (24, 229) = 39.96***	F (26, 227) = 40.36***	F (32, 221) = 28.77***	F (18, 235) = 52.33***	F (24, 229) = 39.96***	F (26, 227) = 40.36***	F (32, 221) = 28.77***	F (18, 235) = 52.33***	F (24, 229) = 39.96***	F (26, 227) = 40.36***	F (32, 221) = 28.77***

Note: Weighted results. Cases with missing information on parents and adolescents excluded, including also missing information on the identification variables. Only cases that are in a relationship included. Robust standard errors are given in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

TABLE C.22 MUTLITNOMIAL LOGISTIC REGRESSION RESULTS OF THE MECHANISM TEST OF THE INTERGENERATIONAL TRANSMISSION OF RELIGION AND RELIGIOSITY ON ETHNIC PARTNER CHOICE – FULL TABLE (AME)

	Intraethnic			***Interethnic: Other minority***			***Interethnic: Native***		
	Model 1	Model 2	Model 3	Model 1	Model 2	Model 3	Model 1	Model 2	Model 3
Parent's religious affiliation (ref. Muslim)									
Christian: Catholic	-0.330***		0.128	0.019		0.052	0.311***		-0.180
	(0.683)		(0.078)	(0.071)		(0.109)	(0.087)		(0.116)
Christian: Protestant	-0.415***		-0.069	-0.128*		0.296	0.543***		0.039
	(0.074)		(0.094)	(0.063)		(0.125)	(0.084)		(0.126)
Christian: Other/ unspecified	-0.271**		0.086	0.002		0.032	0.269*		-0.118
	(0.093)		(0.100)	(0.071)		(0.114)	(0.113)		(0.134)
No religion	0.054		0.158*	-0.137*		-0.689	0.329**		-0.089
	(0.147)		(0.075)	(0.064)		(0.092)	(0.111)		(0.117)
Other religion	0.009		0.334+	-0.075		0.007	0.021		0.341+
	(0.020)		(0.170	(0.111)		(0.129)	(0.118)		(0.189)
Importance of religion			0.000	0.007		-0.005	-0.126**		0.005
			(0.021)	(0.023)		(0.021)	(0.042)		(0.025)
Child's religious affiliation (ref. Muslim)									
Christian: Catholic		-0.385***	-0.486**		0.062	-0.006		0.323**	0.493**
		(0.087)	(0.168)		(0.062)	(0.146)		(0.105)	(0.163)
Christian: Protestant		-0.377***	-0.360+		-0.088	-0.100		0.464***	0.461**
		(0.096)	(0.185)		(0.062)	(0.139)		(0.109)	(0.171)
Christian: Other/ unspecified		-0.239*	-0.348+		0.014	-0.012		0.225+	0.360+
		(0.118)	(0.207)		(0.085)	(0.164)		(0.128)	(0.195)
No religion		-0.285*	-0.405*		0.064	0.081		0.221	0.324+
		(0.132)	(0.189)		(0.100)	(0.162)		(0.137)	(0.183)
Other religion		-0.112	-0.342		-0.052	-0.036		0.164	0.377
		(0.252)	(0.254)		(0.090)	(0.168)		(0.274)	(0.352)
Importance of religion		0.009	0.024		0.039	0.027		-0.048	-0.051*
		(0.020)	(0.017)		(0.027)	(0.023)		(0.030)	(0.025)
Girl	0.106**	0.102**	0.116***	0.020	0.003	0.004	-0.126**	-0.106*	-0.120**
	(0.034)	(0.037)	(0.033)	(0.039)	(0.038)	(0.038)	(0.042)	(0.042)	(0.042)
Age	0.020	0.020	0.019	-0.035	-0.049	-0.044	0.015	0.029	0.024
	(0.024)	(0.025)	(0.023)	(0.029)	(0.031)	(0.029)	(0.024)	(0.027)	(0.025)

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Generation (ref. second)									
First generation	0.032	0.015	0.024	0.087	0.098	0.085	-0.119	-0.113	-0.109
	(0.054)	(0.056)	(0.052)	(0.083)	(0.084)	(0.077)	(0.084)	(0.089)	(0.079)
Third generation	-0.089*	-0.094*	-0.080	0.012	0.013	0.008	0.077	0.081+	0.072
	(0.041)	(0.041)	(0.049)	(0.051)	(0.048)	(0.054)	(0.049)	(0.047)	(0.047)
Missing information	-0.093	-0.081	-0.061	-0.168***	-0.166***	-0.169***	0.261***	0.247**	0.230**
	(0.074)	(0.083)	(0.076)	(0.027)	(0.027)	(0.027)	(0.078)	(0.086)	(0.080)
Country (ref. England)									
Germany	0.109*	0.113*	0.121*	0.037	0.044	0.045	-0.146*	-0.157**	-0.166**
	(0.050)	(0.048)	(0.047)	(0.052)	(0.061)	(0.051)	(0.057)	(0.060)	(0.060)
Netherlands	0.077	0.083	0.076	-0.006	-0.027	-0.029	-0.072	-0.056	-0.047
	(0.073)	(0.064)	(0.064)	(0.068)	(0.075)	(0.066)	(0.087)	(0.082)	(0.081)
Ethnic composition of friends	-0.052***	-0.050***	-0.053***	-0.056***	-0.057***	-0.055***	0.108***	0.108***	0.108***
(share of natives)	(0.013)	(0.012)	(0.011)	(0.017)	(0.017)	(0.016)	(0.018)	(0.017)	(0.017)
N	814	814	814	814	814	814	814	814	814
Adjusted Wald-F	F (28, 226) = 49.93***	F (28, 226) = 45.96***	F (40, 214) =35.83***	F (28, 226) = 49.93***	F (28, 226) = 45.96***	F (40, 214) =35.83***	F (28, 226) = 49.93***	F (28, 226) = 45.96***	F (40, 214) = 35.83***

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Robust standard errors are given in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

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TABLE C.23 MULTINOMIAL LOGISTIC REGRESSION RESULTS FOR THE MECHANISM TEST OF THE INTERGENERATION TRANSMISSION OF COLLECTIVISTIC ORIENTATIONS ON ETHNIC PARTNER CHOICE – FULL TABLE (AME)

	Intraethnic			***Interethnic: Other ethnic minority***			***Interethnic: Native***		
	Model 1	Model 2	Model 3	Model 1	Model 2	Model 3	Model 1	Model 2	Model 3
Parent's traditionalism	0.045		0.033	-0.037		-0.031	-0.008		-0.002
	(0.059)		(0.061)	(0.070)		(0.073)	(0.073)		0.068
Parent's conservatism	0.089**		0.067+	-0.018		-0.021	-0.071*		-0.046
	(0.031)		(0.036)	(0.031)		(0.033)	(0.034)		(0.037)
Child's traditionalism		0.014	-0.004		-0.044	-0.289		0.030	0.033
		(0.063)	(0.062)		(0.057)	(0.062)		(0.079)	(0.075)
Child's conservatism		0.084*	0.055		0.002	0.014		-0.087*	-0.069
		(0.039)	(0.046)		(0.032)	(0.032)		(0.039)	(0.042)
Girl	0.119**	0.144***	0.135**	0.029	0.024	0.030	-0.148**	-0.168***	-0.166***
	(0.044)	(0.042)	(0.044)	(0.040)	(0.045)	(0.044)	(0.048)	(0.048)	(0.047)
Age	0.027	0.029	0.024	-0.035	-0.038	-0.038	0.008	0.010	0.014
	(0.028)	(0.030)	(0.030)	(0.030)	(0.030)	(0.031)	(0.030)	(0.033)	(0.032)
Generation (ref. second)									
First generation	-0.070	-0.051	-0.063	0.109	0.103	0.111	-0.040	-0.052	-0.048
	(0.050)	(0.055)	(0.051)	(0.099)	(0.095)	(0.099)	(0.107)	(0.102)	(0.105)
Third generation	-0.168***	-0.192***	-0.160***	-0.037	-0.024	-0.033	0.205***	0.217***	0.193***
	(0.045)	(0.049)	(0.047)	(0.042)	(0.041)	(0.042)	(0.054)	(0.060)	(0.056)
Missing information	-0.095	-0.114	-0.085	-0.179***	-0.175***	-0.178***	0.274*	0.289*	0.263*
	(0.137)	(0.133)	(0.133)	(0.026)	(0.025)	(0.025)	(0.135)	(0.132)	(0.132)
Country (ref. England)									
Germany	0.084+	0.080	0.072	0.019	0.011	0.009	-0.102+	-0.091	-0.081
	(0.050)	(0.053)	(0.051)	(0.053)	(0.055)	(0.052)	(0.054)	(0.058)	(0.056)
Netherlands	0.103	0.105	0.097	-0.022	-0.030	-0.030	-0.080	-0.074	-0.067
	(0.075)	(0.074)	(0.077)	(0.066)	(0.067)	(0.066)	(0.088)	(0.087)	(0.089)
Ethnic composition of friends (share of natives)	-0.068***	-0.062***	-0.061***	-0.058**	-0.056**	-0.056**	0.126***	0.118***	0.118***
	(0.013)	(0.013)	(0.013)	(0.018)	(0.019)	(0.019)	(0.020)	(0.020)	(0.020)
N	814	814	814	814	814	814	814	814	814
Adjusted Wald-F	F (20,234) = 51.57***	F (20, 234) = 50.86***	F (24, 230) = 46.41***	F (20,234) = 51.57***	F (20, 234) = 50.86***	F (24, 230) = 46.41***	F (20,234) = 51.57***	F (20, 234) = 50.86***	F (24, 230) = 46.41***

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

TABLE C.24 MULTINOMIAL LOGISTIC REGRESSION RESULTS FOR THE MECHANISM TEST OF THE INTERGENERATIONAL TRANSMISSION OF LANGUAGE (RETENTION) ON ETHNIC PARTNER CHOICE – FULL TABLE (AME)

	Model 1	***Model 2***	***Model 3***	***Model 4***	***Model 5***
Intraethnic					
Parent's ethnic language use with family (ref. no second lang.)					
Never	0.026		0.053	-0.071	0.075
	(0.100)		(0.138)	(0.125)	(0.125)
Sometimes	0.087		0.080	0.091	0.094
	(0.068)		(0.094)	(0.092)	(0.092)
Often	0.225**		0.189	0.186	0.189
	(0.086)		(0.123)	(0.118)	(0.118)
Always	0.248**		0.192	0.191	0.193+
	(0.087)		(0.124)	(0.118)	(0.117)
Child's ethnic language use with family (ref. no second language)					
Never		-0.020	-0.061	-0.075	-0.075
		(0.074)	(0.104)	(0.097)	(0.097)
Sometimes		0.025	-0.051	-0.065	-0.070
		(0.048)	(0.089)	(0.079)	(0.079)
Often		0.161**	0.037	0.027	0.023
		(0.057)	(0.089)	(0.079)	(0.077)
Always		0.231***	0.083	0.054	0.049
		(0.070)	(0.112)	(0.095)	(0.094)
Child's local language skills				-0.057*	-0.056*
				(0.023)	(0.023)
Parent's local language skills					-0.002*
					(0.001)
Girl	0.117**	0.123**	0.123**	0.117**	0.115**
	(0.040)	(0.041)	(0.040)	(0.041)	(0.041)
Age	0.031	0.037	0.033	0.027	0.024
	(0.027)	(0.026)	(0.025)	(0.025)	(0.026)
Generation (ref. second)					
First generation	-0.087*	-0.094+	-0.099*	-0.110*	-0.113*
	(0.044)	(0.053)	(0.047)	(0.044)	(0.044)
Third generation	-0.117+	-0.135**	-0.109*	-0.091+	-0.089+
	(0.062)	(0.045)	(0.051)	(0.052)	(0.052)
Missing information	-0.077	-0.083	-0.077	-0.047	-0.042
	(0.117)	(0.119)	(0.110)	(0.114)	(0.115)
Country (ref. England)					
Germany	0.061	0.077	0.056	0.045	0.046
	(0.054)	(0.052)	(0.052)	(0.060)	(0.060)
Netherlands	0.141+	0.137+	0.139+	0.117	0.120
	(0.078)	(0.073)	(0.076)	(0.078)	(0.078)
Ethnic composition of friends (share of natives)	-0.063***	-0.064***	-0.060***	-0.056***	-0.056***
	(0.013)	(0.012)	(0.012)	(0.013)	(0.013)
Interethnic: Other ethnic minority					
Parent's ethnic language use with family (ref. no second lang.)					
Never	-0.024		-0.020	-0.023	-0.024
	(0.087)		(0.097)	(0.097)	(0.097)
Sometimes	0.076		0.058	0.052	0.050
	(0.067)		(0.078)	(0.077)	(0.077)
Often	0.074		0.032	0.027	0.025
	(0.059)		(0.077)	(0.076)	(0.076)
Always	0.107+		0.061	0.059	0.058
	(0.063)		(0.080)	(0.081)	(0.081)
Child's ethnic language use with family (ref. no second lang.)					
Never		-0.035	-0.040	-0.036	-0.035
		(0.072)	(0.088)	(0.087)	(0.086)
Sometimes		-0.019	-0.352	-0.030	-0.028
		(0.064)	(0.067)	(0.064)	(0.063)
Often		0.096+	0.059	0.062	0.064
		(0.050)	(0.066)	(0.065)	(0.065)
Always		0.104	0.063	0.065	0.068
		(0.085)	(0.096)	(0.096)	(0.096)

(table continued on the next page)

Child's local language skills				-0.004	-0.004
				(0.025)	(0.025)
Parent's local language skills					0.002
					(0.001)
Girl	0.029	0.032	0.033	0.032	0.033
	(0.042)	(0.041)	(0.040)	(0.040)	(0.041)
Age	-0.035	-0.031	-0.033	-0.032	-0.030
	(0.028)	(0.028)	(0.028)	(0.028)	(0.028)
Generation (ref. second)					
First generation	0.058	0.055	0.044	0.037	0.038
	(0.077)	(0.066)	(0.063)	(0.061)	(0.062)
Third generation	0.022	0.026	0.030	0.031	0.030
	(0.053)	(0.061)	(0.060)	(0.059)	(0.059)
Missing information	-0.168***	-0.168***	-0.168***	-0.167***	-0.167***
	(0.024)	(0.023)	(0.023)	(0.023)	(0.023)
Country (ref. England)					
Germany	-0.010	-0.010	-0.019	-0.025	-0.024
	(0.063)	(0.063)	(0.063)	(0.067)	(0.066)
Netherlands	-0.044	-0.046	-0.054	-0.062	-0.063
	(0.072)	(0.073)	(0.072)	(0.075)	(0.075)
Ethnic composition of friends	-0.052**	-0.050**	-0.049**	-0.051**	-0.050**
(share of natives)	(0.016)	(0.018)	(0.016)	(0.016)	(0.016)
Interethnic: Native					
Parent's ethnic language use with family (ref. no second lang.)					
Never	-0.001		-0.033	-0.049	-0.051
	(0.141)		(0.144)	(0.131)	(0.131)
Sometimes	-0.162+		-0.138	-0.143	-0.145
	(0.092)		(0.095)	(0.093)	(0.093)
Often	-0.299**		-0.220*	-0.212*	-0.214*
	(0.095)		(0.109)	(0.107)	(0.107)
Always	-0.355***		-0.253*	-0.250*	-0.251*
	(0.097)		(0.119)	(0.117)	(0.117)
Child's ethnic language use with family (ref. no second language)					
Never		0.055	0.101	0.110	0.110
		(0.088)	(0.101)	(0.095)	(0.095)
Sometimes		-0.005	0.086	0.095	0.098
		(0.074)	(0.070)	(0.062)	(0.062)
Often		-0.257***	-0.963	-0.089	-0.087
		(0.070)	(0.079)	(0.073)	(0.072)
Always		-0.335***	-0.146	-0.119	-0.117
		(0.094)	(0.110)	(0.105)	(0.105)
Child's local language skills				0.061*	0.061*
				(0.026)	(0.025)
Parent's local language skills					0.001**
					(0.001)
Girl	-0.146**	-0.156***	-0.156***	-0.150**	-0.148**
	(0.049)	(0.045)	(0.045)	(0.045)	(0.046)
Age	0.003	-0.006	-0.000	0.005	0.006
	(0.028)	(0.026)	(0.027)	(0.026)	(0.027)
Generation (ref. second)					
First generation	0.029	0.039	0.055	0.074	0.075
	(0.081)	(0.075)	(0.069)	(0.065)	(0.065)
Third generation	0.096+	0.109+	0.078	0.059	0.059
	(0.057)	(0.058)	(0.055)	(0.052)	(0.052)
Missing information	0.245*	0.251*	0.245*	0.214+	0.209+
	(0.117)	(0.118)	(0.108)	(0.113)	(0.114)
Country (ref. England)					
Germany	-0.051	-0.067	-0.037	-0.020	-0.021
	(0.053)	(0.053)	(0.051)	(0.048)	(0.048)
Netherlands	-0.098	-0.090	-0.085	-0.054	-0.057
	(0.084)	(0.082)	(0.080)	(0.077)	(0.076)
Ethnic composition of friends	0.115***	0.114***	0.109***	0.106***	0.106***
(share of natives)	(0.017)	(0.019)	(0.019)	(0.018)	(0.018)
N	814	814	814	814	814
Adjusted Wald-F	F (24, 230) = 38.99***	F (24, 230) = 41.89***	F (32, 222) = 30.71***	F (34, 220) = 29.35***	F (36, 218) = 25.78***

Note: Weighted results. Cases with missing information on parents and adolescents excluded. Only cases that are in a relationship included. Robust standard errors are given in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

CILS4EU – ADDITIONAL ANALYSES REGARDING ADOLESCENTS' POTENTIAL SELECTIVITY INTO ROMANTIC INVOLVEMENT

TABLE C.25 MULTINOMIAL LOGISTIC REGRESSION RESULTS OF ETHNIC PARTNER CHOICE WITH 'NOT HAVING A PARTNER' AS AN ADDITIONAL OUTCOME – PARENTS' CHARACTERISTICS (AME)

	Model 0	*Model 1*	*Model 2a*	*Model 2b*	*Model 3a*	*Model 3b*	*Model 4a*	*Model 4b*
No partner								
Parental intermarriage		-0.015		-0.005		-0.005		-0.025
		(0.031)		(0.031)		(0.032)		(0.035)
Religious affiliation (ref. Muslim)								
Christian: Catholic			-0.037	-0.042		-0.044		-0.067
			(0.047)	(0.046)		(0.046)		(0.046)
Christian: Protestant			0.005	0.001		-0.001		-0.030
			(0.035)	(0.036)		(0.036)		(0.036)
Christian: Other/ unspecified			-0.022	-0.028		-0.027		-0.044
			(0.047)	(0.048)		(0.047)		(0.046)
No religion			-0.030	-0.036		-0.042		-0.067
			(0.056)	(0.056)		(0.057)		(0.057)
Other religion			0.049	0.047		0.044		0.032
			(0.053)	(0.053)		(0.052)		(0.055)
Importance of religion			0.011	0.012		0.009		0.012
			(0.017)	(0.017)		(0.019)		(0.019)
Traditional gender role attitudes					-0.043	-0.042		-0.044
					(0.055)	(0.052)		(0.051)
Conservatism					0.011	0.007		0.015
					(0.017)	(0.025)		(0.024)
Ethnic language use with family (ref. no 2nd lang.)								
Never							0.017	0.011
							(0.082)	(0.078)
Sometimes							-0.100*	-0.116**
							(0.045)	(0.041)
Often							-0.066	-0.108*
							(0.045)	(0.053)
Always							-0.088	-0.125+
							(0.058)	(0.069)
Girl	-0.034	-0.036	-0.035	-0.036	-0.033	-0.037	-0.031	-0.034
	(0.026)	(0.026)	(0.027)	(0.027)	(0.026)	(0.027)	(0.026)	(0.027)
Age	-0.091***	-0.091***	-0.090***	-0.090***	-0.092***	-0.090***	-0.092***	-0.092***
	(0.019)	(0.019)	(0.019)	(0.019)	(0.019)	(0.019)	(0.019)	(0.020)
Generation (ref. second)								
First generation	-0.030	-0.036	-0.041	-0.047	-0.032	-0.048	-0.013	-0.024
	(0.037)	(0.038)	(0.037)	(0.037)	(0.038)	(0.038)	(0.038)	(0.038)
Third generation	-0.021	-0.028	-0.019	-0.024	-0.017	-0.024	-0.056	-0.069
	(0.037)	(0.037)	(0.038)	(0.039)	(0.037)	(0.039)	(0.038)	(0.044)
Missing information	-0.323	-0.348	-0.361+	-0.374*	-0.337	-0.388*	-0.336	-0.418*
	(0.238)	(0.238)	(0.186)	(0.187)	(0.221)	(0.186)	(0.236)	(0.183)
Country (ref. EN)								
GE	-0.101**	-0.105**	-0.099*	-0.102**	-0.104**	-0.102**	-0.086*	-0.079*
	(0.035)	(0.035)	(0.040)	(0.039)	(0.034)	(0.039)	(0.035)	(0.039)
NL	-0.030	-0.037	-0.022	-0.027	-0.030	-0.025	-0.032	-0.017
	(0.040)	(0.039)	(0.040)	(0.040)	(0.039)	(0.039)	(0.041)	(0.041)
Ethnic composition of friends (share of natives)	0.004	0.004	0.008	0.008	0.003	0.008	-0.002	0.003
	(0.014)	(0.015)	(0.014)	(0.015)	(0.015)	(0.014)	(0.015)	(0.014)
Intraethnic								
Parental intermarriage		-0.046***		-0.026*		-0.025*		-0.014
		(0.012)		(0.012)		(0.012)		(0.017)

(table continued on the next page)

Religious affiliation (ref. Muslim)								
Christian: Catholic			-0.095***	-0.083***		-0.079***		-0.066***
			(0.020)	(0.019)		(0.020)		(0.019)
Christian: Protestant			-0.116***	-0.106***		-0.103***		-0.089***
			(0.021)	(0.021)		(0.021)		(0.017)
Christian: Other/ unspecified			-0.077**	-0.067**		-0.064*		-0.055*
			(0.026)	(0.025)		(0.025)		(0.023)
No religion			-0.064*	-0.054*		-0.051+		-0.034
			(0.027)	(0.027)		(0.027)		(0.027)
Other religion			-0.035	-0.029		-0.028		-0.020
			(0.038)	(0.035)		(0.035)		(0.032)
Importance of religion			0.002	0.000		-0.001		-0.002
			(0.009)	(0.008)		(0.009)		(0.009)
Traditional gender role attitudes					0.023	0.011		0.012
					(0.017)	(0.016)		(0.017)
Conservatism					0.020*	0.003		-0.001
					(0.009)	(0.010)		(0.011)
Second language use with family (ref. no 2nd lang.)								
Never							0.002	0.003
							(0.018)	(0.025)
Sometimes							0.035+	0.034
							(0.020)	(0.024)
Often							0.072**	0.046
							(0.027)	(0.032)
Always							0.091**	0.060+
							(0.029)	(0.034)
Girl	0.042**	0.043**	0.039**	0.040**	0.042**	0.040**	0.037**	0.037**
	(0.014)	(0.014)	(0.014)	(0.014)	(0.014)	(0.014)	(0.013)	(0.013)
Age	0.024**	0.024**	0.021**	0.021**	0.023**	0.020**	0.023**	0.021**
	(0.008)	(0.008)	(0.007)	(0.007)	(0.008)	(0.007)	(0.008)	(0.007)
Generation (ref. second)								
First generation	-0.007	-0.023	0.008	0.001	-0.011	0.000	-0.020	-0.006
	(0.016)	(0.015)	(0.014)	(0.014)	(0.014)	(0.013)	(0.012)	(0.012)
Third generation	-0.054***	-0.062***	-0.023+	-0.029*	-0.045***	-0.029+	-0.020	-0.005
	(0.012)	(0.013)	(0.013)	(0.014)	(0.012)	(0.015)	(0.025)	(0.034)
Missing information	-0.047	-0.059*	-0.044*	-0.047*	-0.049+	-0.046*	-0.034	-0.033
	(0.033)	(0.029)	(0.022)	(0.022)	(0.027)	(0.022)	(0.034)	(0.027)
Country (ref. EN)								
GE	0.052***	0.049***	0.059***	0.057***	0.051***	0.057***	0.041***	0.050***
	(0.012)	(0.012)	(0.013)	(0.013)	(0.012)	(0.013)	(0.012)	(0.013)
NL	0.027+	0.030*	0.030*	0.031*	0.029+	0.031*	0.031+	0.032*
	(0.015)	(0.015)	(0.015)	(0.015)	(0.015)	(0.015)	(0.017)	(0.015)
Ethnic composition of friends (share of natives)	-0.022***	-0.019***	-0.016**	-0.015**	-0.020***	-0.015**	-0.017***	-0.014**
	(0.004)	(0.005)	(0.005)	(0.005)	(0.005)	(0.005)	(0.004)	(0.005)
Interethnic: Other minority								
Parental intermarriage		-0.007		-0.004		-0.006		-0.002
		(0.012)		(0.014)		(0.014)		(0.016)
Religious affiliation (ref. Muslim)								
Christian: Catholic			0.014	0.015		0.011		0.015
			(0.022)	(0.023)		(0.021)		(0.022)
Christian: Protestant			-0.028+	-0.027+		-0.031+		-0.026
			(0.017)	(0.016)		(0.017)		(0.018)
Christian: Other/ unspecified			0.001	0.002		-0.002		0.001
			(0.018)	(0.019)		(0.019)		(0.018)
No religion			-0.034*	-0.034*		-0.036*		-0.032+
			(0.017)	(0.017)		(0.018)		(0.018)
Other religion			0.022	0.022		0.021		0.023
			(0.041)	(0.041)		(0.042)		(0.045)
Importance of religion			-0.001	-0.001		0.004		0.003
			(0.009)	(0.009)		(0.009)		(0.009)
Traditional gender role attitudes					0.003	0.004		0.005
					(0.020)	(0.018)		(0.018)
Conservatism					-0.007	-0.014		-0.015
					(0.010)	(0.011)		(0.011)

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Second language use with family (ref. no 2nd lang.)								
Never							-0.014	-0.007
							(0.017)	(0.019)
Sometimes							0.027	0.028
							(0.022)	(0.022)
Often							0.017	0.017
							(0.020)	(0.021)
Always							0.028	0.024
							(0.019)	(0.016)
Girl	0.020*	0.020*	0.018*	0.018*	0.020*	0.018*	0.019*	0.017*
	(0.010)	(0.009)	(0.009)	(0.009)	(0.009)	(0.009)	(0.009)	(0.009)
Age	0.005	0.005	0.005	0.005	0.005	0.005	0.005	0.005
	(0.008)	(0.008)	(0.008)	(0.008)	(0.008)	(0.007)	(0.008)	(0.008)
Generation (ref. second)								
First generation	0.041	0.037	0.041	0.038	0.043	0.042	0.030	0.035
	(0.034)	(0.032)	(0.030)	(0.030)	(0.036)	(0.032)	(0.029)	(0.029)
Third generation	-0.007	-0.008	0.002	0.001	-0.009	-0.003	0.003	0.005
	(0.011)	(0.012)	(0.012)	(0.013)	(0.012)	(0.014)	(0.016)	(0.019)
Missing information	-0.046***	-0.046***	-0.043***	-0.044***	-0.046***	-0.044***	-0.044***	-0.043***
	(0.006)	(0.007)	(0.006)	(0.007)	(0.006)	(0.007)	(0.006)	(0.007)
Country (ref. EN)								
GE	0.020	0.019	0.024	0.024	0.020	0.025	0.015	0.021
	(0.021)	(0.021)	(0.016)	(0.016)	(0.020)	(0.015)	(0.021)	(0.015)
NL	-0.011	-0.011	-0.006	-0.006	-0.011	-0.006	-0.013	-0.008
	(0.021)	(0.021)	(0.019)	(0.019)	(0.020)	(0.018)	(0.022)	(0.019)
Ethnic composition of friends (share of natives)	-0.019***	-0.019**	-0.019***	-0.019***	-0.020***	-0.020***	-0.017**	-0.019***
	(0.006)	(0.006)	(0.005)	(0.005)	(0.006)	(0.005)	(0.006)	(0.005)
Interethnic: Native								
Parental intermarriage		0.068*		0.034		0.036		0.040
		(0.027)		(0.026)		(0.026)		(0.027)
Religious affiliation (ref. Muslim)								
Christian: Catholic			0.117***	0.110**		0.113**		0.118**
			(0.034)	(0.034)		(0.034)		(0.036)
Christian: Protestant			0.139***	0.132***		0.135***		0.146***
			(0.034)	(0.036)		(0.037)		(0.036)
Christian: Other/ unspecified			0.098*	0.094*		0.094*		0.099*
			(0.040)	(0.041)		(0.041)		(0.040)
No religion			0.128*	0.124*		0.128*		0.133*
			(0.053)	(0.054)		(0.055)		(0.052)
Other religion			-0.036	-0.039+		-0.037		-0.034
			(0.022)	(0.024)		(0.024)		(0.023)
Importance of religion			-0.013	-0.011		-0.012		-0.012
			(0.016)	(0.016)		(0.017)		(0.017)
Traditional gender role attitudes					0.016	0.027		0.027
					(0.051)	(0.048)		(0.048)
Conservatism					-0.024	0.004		0.001
					(0.016)	(0.021)		(0.021)
Second language use with family (ref. no 2nd lang.)								
Never							-0.005	-0.007
							(0.084)	(0.076)
Sometimes							0.039	0.054
							(0.055)	(0.049)
Often							-0.023	0.045
							(0.043)	(0.055)
Always							-0.031	0.040
							(0.053)	(0.065)
Girl	-0.027	-0.026	-0.023	-0.022	-0.029	-0.021	-0.025	-0.020
	(0.023)	(0.022)	(0.022)	(0.022)	(0.023)	(0.022)	(0.024)	(0.022)
Age	0.063***	0.063***	0.064***	0.064***	0.065***	0.064***	0.065***	0.066***
	(0.017)	(0.017)	(0.018)	(0.017)	(0.017)	(0.018)	(0.018)	(0.018)

(table continued on the next page)

Generation (ref. second)								
First generation	-0.003	0.022	-0.008	0.008	0.000	0.006	0.003	-0.006
	(0.031)	(0.030)	(0.034)	(0.033)	(0.031)	(0.032)	(0.033)	(0.033)
Third generation	0.082*	0.098**	0.041	0.053	0.071*	0.055+	0.073*	0.069*
	(0.034)	(0.033)	(0.034)	(0.035)	(0.033)	(0.033)	(0.032)	(0.032)
Missing information	0.416+	0.453+	0.448*	0.465*	0.432+	0.479**	0.414+	0.494**
	(0.240)	(0.240)	(0.185)	(0.186)	(0.220)	(0.185)	(0.237)	(0.183)
Country (ref. EN)								
GE	0.030	0.037	0.016	0.021	0.033	0.020	0.030	0.008
	(0.030)	(0.029)	(0.032)	(0.031)	(0.029)	(0.030)	(0.030)	(0.032)
NL	0.014	0.018	-0.001	0.003	0.012	0.000	0.013	-0.007
	(0.040)	(0.039)	(0.039)	(0.039)	(0.040)	(0.038)	(0.040)	(0.040)
Ethnic composition of friends (share of natives)	0.037*	0.034*	0.027+	0.027+	0.036*	0.027+	0.036*	0.029*
	(0.014)	(0.015)	(0.014)	(0.014)	(0.014)	(0.014)	(0.015)	(0.014)
N	3,050	3,050	3,050	3,050	3,050	3,050	3,050	3,050
Adjusted Wald-F	F (24, 309) = 103.72***	F (27, 306) = 101,68***	F (42, 291) = 68.03***	F (45, 288) = 61.82***	F (30, 303) = 87.81***	F (51, 282) = 57.08***	F (36, 297) = 70.87***	F (63, 270) = 47.40***

Note: Weighted results. Cases with missing information on parents and adolescents are excluded from the analyses. Robust standard errors are given in parentheses.
Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

TABLE C.26 MULTINOMIAL LOGISTIC REGRESSION RESULTS OF ETHNIC PARTNER CHOICE WITH 'NOPARTNER' AS AN ADDITIONAL OUTCOME – ADOLESCENTS' CHARACTERISTICS (AME)

	Model 0	*Model 1*	*Model 2a*	*Model 2b*	*Model 3a*	*Model 3b*	*Model 4a*	*Model 4b*
No partner								
Parental monitoring		-0.032**		-0.033**		-0.032**		-0.032**
		(0.012)		(0.012)		(0.011)		(0.011)
Religious affiliation (ref. Muslim)								
Christian: Catholic			-0.040	-0.043		-0.039		-0.050
			(0.051)	(0.049)		(0.050)		(0.048)
Christian: Protestant			-0.022	-0.028		-0.027		-0.040
			(0.038)	(0.037)		(0.039)		(0.038)
Christian: Other/ unspecified			-0.029	-0.034		-0.031		-0.045
			(0.033)	(0.033)		(0.033)		(0.033)
No religion			0.022	0.016		0.014		0.001
			(0.039)	(0.039)		(0.039)		(0.038)
Other religion			0.039	0.034		0.035		0.031
			(0.043)	(0.044)		(0.042)		(0.043)
Importance of religion			0.020	0.024		0.018		0.019
			(0.015)	(0.015)		(0.014)		(0.014)
Traditional gender role attitudes					-0.085*	-0.078*		-0.075*
					(0.038)	(0.035)		(0.035)
Conservatism					0.025	0.026		0.028
					(0.019)	(0.020)		(0.020)
Ethnic language use with family (ref. no second lang.)								
Never							-0.018	-0.007
							(0.066)	(0.062)
Sometimes							-0.081*	-0.089*
							(0.038)	(0.035)
Often							-0.030	-0.053+
							(0.029)	(0.031)
Always							-0.032	-0.043
							(0.031)	(0.037)
Girl	-0.031	-0.024	-0.032	-0.026	-0.036+	-0.029	-0.030	-0.026
	(0.021)	(0.021)	(0.021)	(0.021)	(0.021)	(0.021)	(0.021)	(0.022)
Age	-0.081***	-0.080***	-0.082***	-0.082***	-0.080***	-0.082***	-0.082***	-0.083***
	(0.016)	(0.016)	(0.016)	(0.016)	(0.016)	(0.016)	(0.016)	(0.015)
Generation (ref. second)								
First generation	-0.026	-0.028	-0.030	-0.031	-0.025	-0.031	-0.025	-0.025
	(0.027)	(0.026)	(0.028)	(0.027)	(0.027)	(0.028)	(0.028)	(0.028)
Third generation	-0.031	-0.036	-0.026	-0.028	-0.023	-0.025	-0.055+	-0.054+
	(0.032)	(0.032)	(0.029)	(0.030)	(0.032)	(0.030)	(0.033)	(0.031)
Missing information	-0.171	-0.177	-0.195	-0.206	-0.177	-0.207	-0.178	-0.217+
	(0.132)	(0.135)	(0.125)	(0.126)	(0.135)	(0.128)	(0.131)	(0.126)
Country (ref. EN)								
GE	-0.111***	-0.113***	-0.096**	-0.098**	-0.113***	-0.098**	-0.109***	-0.091**
	(0.023)	(0.022)	(0.034)	(0.034)	(0.024)	(0.035)	(0.024)	(0.035)
NL	0.002	-0.003	0.004	-0.002	0.002	0.003	0.002	0.007
	(0.027)	(0.027)	(0.031)	(0.031)	(0.027)	(0.032)	(0.027)	(0.031)
Ethnic composition of friends (share of natives)	-0.007	-0.008	-0.002	-0.003	-0.005	-0.002	-0.009	-0.004
	(0.010)	(0.010)	(0.010)	(0.010)	(0.009)	(0.009)	(0.010)	(0.009)
Intraethnic								
Parental monitoring		0.014*		0.009+		0.009+		0.008+
		(0.006)		(0.005)		(0.004)		(0.004)
Religious affiliation (ref. Muslim)								
Christian: Catholic			-0.084***	-0.081***		-0.080***		-0.071***
			(0.019)	(0.018)		(0.021)		(0.018)
Christian: Protestant			-0.084***	-0.080***		-0.079***		-0.068***
			(0.018)	(0.017)		(0.020)		(0.018)
Christian: Other/ unspecified			-0.060**	-0.057**		-0.056*		-0.047*
			(0.021)	(0.020)		(0.023)		(0.021)
No religion			-0.074**	-0.071**		-0.070*		-0.061*
			(0.026)	(0.025)		(0.027)		(0.025)
Other religion			-0.073***	-0.071***		-0.069**		-0.063**
			(0.021)	(0.020)		(0.023)		(0.020)

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Importance of religion			0.007	0.006		0.006		0.005
			(0.005)	(0.005)		(0.006)		(0.006)
Traditional gender role attitudes					0.020^{+}	0.017		0.016
					(0.011)	(0.011)		(0.011)
Conservatism					0.019^{+}	-0.001		-0.001
					(0.011)	(0.011)		(0.010)
Ethnic language use with family (ref. no second lang.)								
Never							-0.001	0.001
							(0.014)	(0.020)
Sometimes							0.027*	0.021^{+}
							(0.011)	(0.012)
Often							0.047***	0.024*
							(0.010)	(0.012)
Always							0.065***	0.037**
							(0.016)	(0.013)
Girl	0.031**	0.028**	0.028**	0.026**	0.038***	0.028**	0.030**	0.027**
	(0.010)	(0.010)	(0.010)	(0.010)	(0.010)	(0.010)	(0.010)	(0.009)
Age	0.020**	0.020**	0.016**	0.016**	0.018**	0.016**	0.019**	0.016**
	(0.006)	(0.006)	(0.005)	(0.005)	(0.007)	(0.005)	(0.006)	(0.005)
Generation (ref. second)								
First generation	0.004	0.006	0.017	0.016	0.003	0.016	-0.007	0.009
	(0.011)	(0.011)	(0.011)	(0.011)	(0.011)	(0.011)	(0.009)	(0.010)
Third generation	-0.042***	-0.039***	-0.016^{+}	-0.015^{+}	-0.036***	-0.015^{+}	-0.017	-0.002
	(0.008)	(0.008)	(0.009)	(0.009)	(0.009)	(0.009)	(0.011)	(0.012)
Missing information	-0.010	-0.008	-0.020	-0.019	-0.021	-0.023	-0.015	-0.024
	(0.044)	(0.044)	(0.029)	(0.029)	(0.033)	(0.027)	(0.037)	(0.026)
Country (ref. EN)								
GE	0.049***	0.049***	0.055***	0.055***	0.045***	0.054***	0.041***	0.049***
	(0.010)	(0.009)	(0.009)	(0.009)	(0.010)	(0.009)	(0.009)	(0.009)
NL	0.013	0.015	0.013	0.014^{+}	0.013	0.013	0.012	0.013
	(0.009)	(0.010)	(0.008)	(0.008)	(0.009)	(0.008)	(0.010)	(0.009)
Ethnic composition of friends (share of natives)	-0.021***	-0.021***	-0.015***	-0.015***	-0.019***	-0.015***	-0.017***	-0.013***
	(0.003)	(0.003)	(0.004)	(0.004)	(0.003)	(0.003)	(0.003)	(0.003)
Interethnic: Other minority								
Parental monitoring		0.007		0.006		0.007		0.007
		(0.006)		(0.005)		(0.005)		(0.005)
Religious affiliation (ref. Muslim)								
Christian: Catholic			0.024	0.025		0.022		0.029
			(0.019)	(0.018)		(0.019)		(0.019)
Christian: Protestant			-0.027*	-0.026*		-0.028*		-0.022^{+}
			(0.012)	(0.012)		(0.013)		(0.012)
Christian: Other/ unspecified			0.019	0.020		0.017		0.022
			(0.015)	(0.015)		(0.015)		(0.015)
No religion			-0.017	-0.016		-0.018		-0.014
			(0.012)	(0.012)		(0.013)		(0.012)
Other religion			0.007	0.007		0.005		0.004
			(0.021)	(0.021)		(0.022)		(0.020)
Importance of religion			0.002	0.001		0.003		0.002
			(0.006)	(0.006)		(0.005)		(0.005)
Traditional gender role attitudes					-0.000	-0.001		-0.001
					(0.012)	(0.012)		(0.012)
Conservatism					-0.004	-0.008		-0.009
					(0.010)	(0.010)		(0.011)
Second language use with family (ref. no second lang.)								
Never							-0.007	-0.008
							(0.015)	(0.015)
Sometimes							0.014	0.013
							(0.013)	(0.014)
Often							0.022*	0.021
							(0.011)	(0.013)
Always							0.039^{+}	0.038
							(0.022)	(0.025)
Girl	0.013	0.011	0.012	0.011	0.012	0.008	0.012	0.007
	(0.009)	(0.009)	(0.008)	(0.008)	(0.009)	(0.009)	(0.009)	(0.010)
Age	0.002	0.002	0.002	0.002	0.002	0.003	0.002	0.002
	(0.006)	(0.006)	(0.006)	(0.006)	(0.006)	(0.006)	(0.006)	(0.006)

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Generation (ref. second)								
First generation	0.028	0.029	0.031	0.031	0.029	0.032	0.018	0.021
	(0.020)	(0.020)	(0.020)	(0.020)	(0.021)	(0.021)	(0.014)	(0.014)
Third generation	-0.001	0.000	0.009	0.010	-0.002	0.008	0.015	0.020
	(0.012)	(0.012)	(0.013)	(0.013)	(0.013)	(0.014)	(0.016)	(0.017)
Missing information	0.027	0.028	0.025	0.026	0.029	0.029	0.025	0.030
	(0.049)	(0.050)	(0.045)	(0.046)	(0.051)	(0.049)	(0.047)	(0.050)
Country (ref. EN)								
GE	0.026*	0.026*	0.031**	0.032**	0.026**	0.034**	0.021+	0.027*
	(0.011)	(0.010)	(0.011)	(0.011)	(0.010)	(0.010)	(0.011)	(0.011)
NL	-0.017+	-0.016+	-0.013	-0.012	-0.016+	-0.011	-0.018*	-0.013
	(0.009)	(0.009)	(0.010)	(0.010)	(0.009)	(0.009)	(0.010)	(0.010)
Ethnic composition of friends (share of natives)	-0.015***	-0.015***	-0.016***	-0.016***	-0.016***	-0.017***	-0.013**	-0.015***
	(0.004)	(0.004)	(0.004)	(0.004)	(0.004)	(0.004)	(0.005)	(0.004)
Interethnic: Native								
Parental monitoring		0.010		0.018+		0.017+		0.017+
		(0.010)		(0.010)		(0.010)		(0.010)
Religious affiliation (ref. Muslim)								
Christian: Catholic			0.099**	0.099**		0.097**		0.092*
			(0.038)	(0.037)		(0.037)		(0.036)
Christian: Protestant			0.133***	0.134***		0.135***		0.130***
			(0.035)	(0.035)		(0.036)		(0.035)
Christian: Other/ unspecified			0.071*	0.072*		0.070*		0.070*
			(0.034)	(0.034)		(0.034)		(0.033)
No religion			0.069*	0.070*		0.073*		0.074*
			(0.032)	(0.033)		(0.032)		(0.031)
Other religion			0.027	0.029		0.030		0.029
			(0.048)	(0.049)		(0.049)		(0.049)
Importance of religion			-0.028*	-0.031*		-0.026+		-0.025+
			(0.014)	(0.014)		(0.014)		(0.013)
Traditional gender role attitudes					0.065+	0.062+		0.060+
					(0.036)	(0.033)		(0.032)
Conservatism					-0.040**	-0.017		-0.018
					(0.013)	(0.014)		(0.014)
Ethnic language use with family (ref. no second lang.)								
Never							0.026	0.014
							(0.067)	(0.060)
Sometimes							0.040	0.055
							(0.039)	(0.035)
Often							-0.040	0.008
							(0.028)	(0.030)
Always							-0.072*	-0.031
							(0.031)	(0.035)
Girl	-0.013	-0.016	-0.007	-0.011	-0.015	-0.008	-0.012	-0.008
	(0.019)	(0.020)	(0.018)	(0.019)	(0.019)	(0.018)	(0.019)	(0.018)
Age	0.059***	0.058***	0.064***	0.064***	0.060***	0.063***	0.062***	0.065***
	(0.013)	(0.013)	(0.014)	(0.014)	(0.013)	(0.014)	(0.013)	(0.013)
Generation (ref. second)								
First generation	-0.006	-0.006	-0.017	-0.017	-0.006	-0.017	0.015	-0.004
	(0.025)	(0.025)	(0.026)	(0.026)	(0.026)	(0.026)	(0.027)	(0.027)
Third generation	0.074*	0.075*	0.033	0.034	0.061*	0.031	0.057*	0.036
	(0.029)	(0.029)	(0.027)	(0.027)	(0.029)	(0.026)	(0.028)	(0.027)
Missing information	0.154	0.156	0.190	0.199	0.170	0.201	0.168	0.211+
	(0.132)	(0.134)	(0.121)	(0.123)	(0.133)	(0.123)	(0.128)	(0.122)
Country (ref. EN)								
GE	0.037+	0.038+	0.010	0.012	0.042+	0.010	0.047*	0.015
	(0.021)	(0.021)	(0.034)	(0.034)	(0.021)	(0.034)	(0.023)	(0.034)
NL	0.001	0.003	-0.003	-0.000	0.002	-0.005	0.004	-0.006
	(0.024)	(0.024)	(0.028)	(0.028)	(0.024)	(0.029)	(0.024)	(0.028)
Ethnic composition of friends (share of natives)	0.044***	0.044***	0.034***	0.034***	0.039***	0.033***	0.039***	0.032***
	(0.009)	(0.009)	(0.009)	(0.009)	(0.009)	(0.008)	(0.010)	(0.009)
N	5,740	5,740	5,740	5,740	5,740	5,740	5,740	5,740
Adjusted Wald-F	F (24, 313) = 19.19***	F (27, 310) = 17.75***	F (42, 295) = 14.39***	F (45, 292) = 14.00***	F (30, 307) = 15.52***	F (51, 286) = 13.55***	F (36, 301) = 13.64***	F (63, 274) = 11.70***

Note: Weighted results. Only cases with missing information on adolescents are excluded from the analyses. Robust standard errors are given in parentheses. Significance levels: + $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

CILS4EU – ADDITIONAL LONGITUDINAL ANALYSES

TABLE C.27 INTRA-INDIVIDUAL TRANSITIONS IN THE EXTENT OF PARENTAL MONITORING [106]

			... to ...													
			1	1.33	1.67	2	2.33	2.67	3	3.33	3.67	4	4.33	4.67	5	Total
Change from...	1	Obs.	6	3	7	15	7	8	9	3	6	1	1	0	2	68
		%	8.8	4.4	10.3	22.1	10.3	11.8	13.2	4.4	8.8	1.5	1.5	0.0	2.9	100.0
	1.33	Obs.	1	2	3	12	8	11	11	11	4	2	1	4	0	70
		%	1.4	2.9	4.3	17.1	11.4	15.7	15.7	15.7	5.7	2.9	1.4	5.7	0.0	100.0
	1.67	Obs.	5	3	6	12	15	12	24	19	15	6	6	0	3	126
		%	4.0	24	4.8	9.5	11.9	9.5	19.1	15.1	11.9	4.8	4.8	0.0	2.4	100.0
	2	Obs.	4	5	8	31	37	50	28	36	24	24	6	4	4	261
		%	1.5	1.9	3.1	11.9	14.2	19.2	10.7	13.8	9.2	9.2	2.3	1.5	1.5	100.0
	2.33	Obs.	6	3	10	28	52	48	70	53	30	25	7	2	3	338
		%	1.8	0.9	3.0	8.3	15.4	14.2	20.7	15.7	8.9	7.4	2.1	0.6	0.9	100.0
	2.67	Obs.	3	6	7	30	37	71	62	84	57	44	13	6	5	425
		%	0.7	1.4	1.7	7.1	8.7	16.7	14.6	19.8	13.4	10.4	3.1	1.4	1.2	100.0
	3	Obs.	5	2	11	23	31	60	61	77	97	60	16	5	9	457
		%	1.1	0.4	2.4	5.0	6.8	13.1	13.4	16.9	21.2	13.1	3.5	1.1	2.0	100.0
	3.33	Obs.	4	4	6	24	33	50	64	83	83	81	28	21	7	488
		%	0.8	0.8	1.2	4.9	6.8	10.3	13.1	17.0	17.0	16.6	5.7	4.3	1.4	100.0
	3.67	Obs.	1	1	9	10	21	34	53	66	79	82	44	19	18	438
		%	0.2	0.2	2.1	2.3	4.8	7.8	12.1	15.1	18.0	18.7	10.1	4.3	4.1	100.0
	4	Obs.	1	2	4	3	12	21	28	56	70	78	22	20	20	337
		%	0.3	0.6	1.2	0.9	3.6	6.2	8.3	16.2	20.8	23.2	6.5	5.9	5.9	100.0
	4.33	Obs.	1	0	2	1	7	9	18	34	42	39	28	13	8	202
		%	0.5	0.0	1.0	0.5	3.5	4.5	8.9	16.8	20.8	19.3	13.9	6.4	4.0	100.0
	4.67	Obs.	0	1	1	3	5	5	8	23	18	33	21	13	12	143
		%	0.0	0.7	0.7	2.1	3.5	3.5	5.6	16.1	12.6	23.1	14.7	9.1	8.4	100.0
	5	Obs.	0	0	0	1	4	4	9	17	14	24	8	13	18	112
		%	0.0	0.0	0.0	0.9	3.6	3.6	8.0	15.2	12.5	21.4	7.1	11.6	16.1	100.0
	Total	Obs.	37	32	74	193	269	383	445	562	539	499	201	120	109	3,463
		%	1.1	0.9	2.1	5.6	7.8	11.0	12.9	16.2	15.6	14.4	5.8	3.5	3.2	100.0

Note: Unweighted results. Rows: Wave 1; Columns: Wave 3. 0 indicates the lowest and 1 the highest extent of parental monitoring. Gray cells indicate cases with no change across waves.

[106] Cases with values of 2.5 or 3.5 are excluded from the table due to their small number. This reduces n from 3,471 to 3.463.

TABLE C.28 ADOLESCENTS' INTRA-INDIVIDUAL TRANSITIONS: RELIGIOUS AFFILIATION

			... to...						
			No religion	Christian: Catholic	Christian: Protestant	Christian: Other/un-specified	Muslim	Other religion	Total
Change from...	No religion	Obs.	631	26	18	11	6	11	703
		%	89.8	3.7	2.6	1.6	0.9	1.6	100.0
	Christian: Catholic	Obs.	36	533	9	4	1	3	586
		%	6.1	91.0	1.5	0.7	0.2	0.5	100.0
	Christian: Protestant	Obs.	29	11	369	12	2	5	428
		%	6.78	2.6	86.2	2.8	0.5	1.2	100.0
	Christian: Other/unsp.	Obs.	72	137	95	206	2	4	516
		%	13.95	26.6	18.4	39.9	0.4	0.8	100.0
	Muslim	Obs.	26	1	2	1	1,116	2	1,148
		%	2.26	0.1	0.2	0.1	97.2	0.2	100.0
	Other religion	Obs.	42	3	5	4	5	194	253
		%	16.60	1.2	2.0	1.6	2.0	76.7	100.0
	Total	Obs.	836	711	498	238	1,132	219	3,634
		%	23.0	19.6	13.7	6.6	31.2	6.0	100.0

Note: Unweighted results. Rows: Wave 1; Columns: Wave 3. Dark gray cells indicate cases with no change across waves. Light grey: Change within Christianity.

TABLE C.29 ADOLESCENTS' INTRA-INDIVIDIUAL TRANSITIONS: RELIGIOUS IMPORTANCE

			... to...				
			Not at all	Not very	Fairly	Very	Total
Change from...	Not at all	Obs.	332	167	25	9	533
		%	62.3	31.3	4.7	1.7	100.0
	Not very	Obs.	226	495	157	29	907
		%	24.9	54.6	17.3	3.2	100.0
	Fairly	Obs.	52	237	469	250	1,018
		%	6.1	23.3	46.1	24.6	100.0
	Very	Obs.	18	43	226	902	1,189
		%	1.5	3.6	19.0	75.9	100.0
	Total	Obs.	638	942	877	1,190	3,647
		%	17.5	25.8	24.1	32.6	100.0

Note: Unweighted results. Rows: Wave 1; Columns: Wave 3. 0 indicates the most egalitarian and 1 the most traditional gender role attitudes. Gray cells indicate cases with no change across waves.

TABLE C.30 ADOLESCENTS' INTRA-INDIVIDUAL TRANSITIONS: TRADITIONAL GENDER ROLE ATTITUDES

			... to...					
			0	.25	.5	.75	1	Total
Change from...	0	Obs.	853	130	63	31	16	1,093
		%	78.0	11.9	5.8	2.8	1.5	100.0
	.25	Obs.	230	132	113	31	10	516
		%	44.6	25.6	21.9	6.0	1.9	100.0
	.5	Obs.	200	141	227	109	22	699
		%	28.6	20.2	32.5	15.6	3.2	100.0
	.75	Obs.	96	87	192	173	80	628
		%	15.3	13.9	30.6	27.6	12.7	100.0
	1	Obs.	58	37	84	113	130	422
		%	13.7	8.8	19.9	26.8	30.8	100.0
	Total	Obs.	1,437	527	679	457	258	3,358
		%	42.8	15.7	20.2	13.6	7.7	100.0

Note: Unweighted results. Rows: Wave 1; Columns: Wave 3. 0 indicates the most egalitarian and 1 the most traditional gender role attitudes. Gray cells indicate cases with no change across waves.

TABLE C.31 ADOLESCENTS' INTRA-INDIVIDUAL TRANSITIONS: CONSERVATIVE ORIENTATIONS

			... to...																			
			1	1.25	1.33	1.5	167	1.75	2	2.25	2.33	2.5	2.67	2.75	3	3.25	3.33	3.5	3.67	3.75	4	Total
Change from...	1	Obs.	38	13	0	11	0	8	9	1	0	2	0	0	1	1	0	3	1	0	1	89
		%	42.7	14.6	0.0	12.4	0.0	9.0	10.1	1.1	0.0	2.3	0.0	0.0	1.1	1.1	0.0	3.4	1.1	0.0	1.1	100.0
	1.25	Obs.	21	10	0	15	1	4	10	0	1	3	0	2	0	0	0	1	0	0	0	68
		%	30.9	14.7	0.00	22.1	1.5	5.9	14.7	0.0	1.5	4.4	0.0	2.9	0.0	0.0	0.0	1.5	0.0	0.0	0.0	100.0
	1.33	Obs.	3	2	1	4	0	1	1	3	0	0	0	0	1	0	0	0	0	0	0	16
		%	18.8	12.5	6.3	25.0	0.0	6.3	6.3	18.8	0.0	0.0	0.0	0.0	6.3	0.0	0.0	0.0	0.0	0.0	0.0	100.0
	1.5	Obs.	26	24	0	48	1	12	11	7	1	4	1	1	3	2	0	1	0	0	2	144
		%	18.1	16.7	0.0	33.3	0.7	8.3	7.6	4.9	0.7	2.8	0.7	0.7	2.1	1.4	0.0	0.7	0.0	0.0	1.4	100.0
	1. 67	Obs.	3	5	0	3	1	5	12	1	0	0	0	0	0	1	0	0	1	0	0	32
		%	9.4	15.6	0.0	9.4	3.1	15.6	37.5	3.1	0.0	0.0	0.0	0.0	0.0	3.1	0.0	0.0	3.1	0.0	0.0	100.0
	1.75	Obs.	35	21	0	40	3	35	29	18	1	7	0	3	2	3	0	0	0	0	0	197
		%	17.8	10.7	0.0	20.3	1.5	17.8	14.7	9.1	0.5	3.6	0.0	1.5	1.0	1.5	0.0	0.0	0.0	0.0	0.0	100.0
	2	Obs.	37	28	2	60	4	68	57	33	4	18	3	7	8	4	0	3	0	2	0	338
		%	11.0	8.3	0.6	17.8	1.2	20.1	16.9	9.8	1.2	5.3	0.9	2.1	2.4	1.2	0.0	0.9	0.0	0.6	0.0	100.0
	2.25	Obs.	28	14	0	37	3	53	56	29	2	29	3	10	10	5	1	0	0	3	0	283
		%	9.9	5.0	0.0	13.1	1.1	18.7	19.8	10.3	0.7	10.3	1.1	3.5	3.5	1.8	0.4	0.0	0.0	1.1	0.0	100.0
	2.33	Obs.	5	2	0	4	1	5	10	7	1	8	3	1	3	2	1	0	0	1	0	54
		%	9.3	3.7	0.0	7.4	1.9	9.3	18.5	13.0	1.9	14.8	5.6	1.9	5.6	3.7	1.9	0.0	0.0	1.9	0.0	100.0
	2.5	Obs.	9	8	1	36	4	31	58	54	1	34	2	42	20	17	1	11	0	3	3	335
		%	2.7	2.4	0.3	10.8	1.2	9.3	17.3	16.1	0.3	10.2	0.6	12.5	6.0	5.1	0.3	3.3	0.0	0.9	0.9	100.0
	2. 67	Obs.	4	0	1	1	0	6	7	14	0	8	2	9	11	3	2	4	0	1	1	74
		%	5.4	0.0	1.4	1.4	0.0	8.1	9.5	18.9	0.0	10.8	2.7	12.2	14.9	4.1	2.7	5.4	0.0	1.4	1.4	100.0
	2.75	Obs.	8	6	1	16	4	24	35	50	4	34	3	41	21	14	1	5	0	9	3	279
		%	2.9	2.2	0.4	5.7	1.4	8.6	12.5	17.9	1.4	12.2	1.1	14.7	7.5	5.0	0.4	1.8	0.0	3.2	1.1	100.0
	3	Obs.	8	7	0	14	4	22	30	32	5	48	6	53	64	31	7	32	4	16	12	395
		%	2.0	1.8	0.0	3.5	1.0	5.6	7.6	8.1	1.3	12.2	1.5	13.4	16.2	7.9	1.8	8.1	1.0	4.1	3.0	100.0
	3.25	Obs.	4	2	0	5	1	13	20	21	1	32	8	42	43	47	4	33	0	14	11	301
		%	1.3	0.7	0.0	1.7	0.3	4.3	6.6	7.0	0.3	10.6	2.7	14.0	14.3	15.6	1.3	11.0	0.0	4.7	3.7	100.0
	3.33	Obs.	1	2	0	4	1	4	1	6	3	7	3	7	18	10	4	6	4	8	5	94
		%	1.1	2.1	0.0	4.3	1.1	4.3	1.1	6.4	3.2	7.5	3.2	7.5	19.2	10.6	4.3	6.4	4.3	8.5	5.3	100.0
	3.5	Obs.	4	1	0	5	1	5	11	16	3	36	3	21	51	33	6	40	5	27	17	285
		%	1.4	0.4	0.0	1.8	0.4	1.8	3.9	5.6	1.1	12.6	1.1	7.4	17.9	11.6	2.1	14.0	1.8	9.5	6.0	100.0
	3. 67	Obs.	0	0	0	1	1	1	5	5	1	8	1	6	16	13	2	13	3	9	7	92
		%	0.0	0.0	0.0	1.1	1.1	1.1	5.4	5.4	1.1	8.7	1.1	6.5	17.4	14.1	2.2	14.1	3.3	9.8	7.6	100.0
	3.75	Obs.	0	0	0	0	0	0	3	4	0	13	4	22	34	33	5	40	6	56	29	249
		%	0.0	0.0	0.0	0.0	0.0	0.0	1.2	1.6	0.0	5.2	1.6	8.8	13.7	13.3	2.0	16.1	2.4	22.5	11.7	100.0
	4	Obs.	4	1	0	1	0	2	5	5	1	14	1	12	34	29	3	53	11	40	68	284
		%	1.4	0.4	0.0	0.4	0.0	0.7	1.8	1.8	0.4	4.9	0.4	4.2	12.0	10.2	1.1	18.7	3.9	14.1	23.9	100.0
	Total	Obs.	238	146	6	305	30	299	370	306	29	305	43	279	340	248	37	245	35	189	159	3,609
		%	6.6	4.1	0.2	8.5	0.8	8.3	10.3	8.5	0.8	8.5	1.2	7.7	9.4	6.9	1.0	6.8	1.0	5.2	4.4	100.0

Note: Unweighted results. 0 indicates the most modern and 1 the most conservative orientations. Rows: Wave 1; Columns: Wave 3. Gray cells indicate cases with no change across waves.

TABLE C.32 ADOLESCENTS' INTRA-INDIVIDUAL TRANSITIONS: LANGUAGE RETENTION

			... to...					
			No second language	Never	Sometimes	Often	Always	Total
	No second language	Obs.	1,229	25	48	19	7	1,328
		%	92.6	1.9	3.6	1.4	0.5	100.0
	Never	Obs.	36	45	27	4	0	112
		%	32.1	40.2	24.1	3.6	0.0	100.0
Change from...	Sometimes	Obs.	82	32	246	130	30	520
		%	15.8	6.2	47.3	25.0	5.8	100.0
	Often	Obs.	41	12	206	398	176	833
		%	4.9	1.4	24.7	47.8	21.1	100.0
	Always	Obs.	18	4	66	267	448	803
		%	2.2	0.5	8.2	33.3	55.8	100.0
	Total	Obs.	1,406	118	593	818	661	3,596
		%	39.1	3.3	16.5	22.8	18.4	100.0

Note: Unweighted results. Rows: Wave 1; Columns: Wave 3. Gray cells indicate cases with no change across waves.